

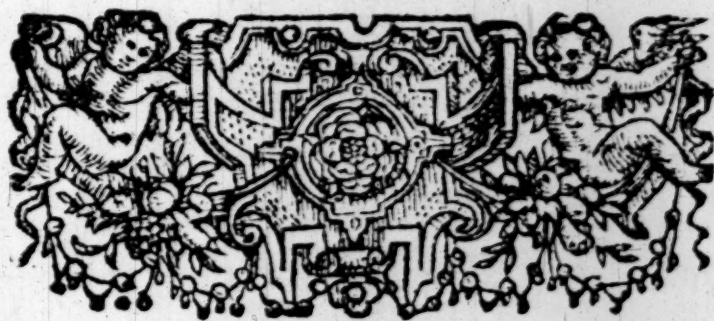


AN EXPOSITION  
OF THE SYMBOLE OR  
CREED OF THE APOSTLES,  
ACCORDING TO THE TENOUR OF  
the Scriptures, and the consent of Orthodoxe  
*Fathers of the Church:*

By

*William Perkins.*

*They are good Catholickes, which are of sound faith and  
good life. August. lib. quæst. in Matth. cap. ii.*



Printed by *John Legatt* Printer to the Vniuersitie  
of Cambridge. 1595.

*And are to be solde at the signe of the Sunne in  
Pauls Church-yard in London.*









# TO THE RIGHT

*honourable, Edward Lord Russell,*

*Earle of Bedford. Grace, and peace, &c.*



Ight Honourable, excellent is the saying of Paul to Titus, *To the pure all things are pure: but to the impure and unbeleeving is nothing pure, but even their mindes and consciences are defiled.* TIT. I. 15.

In which wordes he determines three questions. The first, whether things ordained and made by God may become vncleane or no? his answere is, that they may: & his meaning must be conceiued with a distinction. *By nature*, things ordained of God are not vncleane: for Moses in Genesis saith, that God sawe all things which he had made, & they were very good: yet they may become vnclean either *by law*, or *by the fault* of men. *By law*, as when God forbids vs the things which in themselves are good; without whose commaundement, they are as pure as things not forbidden. Thus for the time of the old Testament God forbad the Iewes the vse of certain creatures; not because they were indeed worse then the rest, but because it was his pleasure vpon speciall cause to restraîne them, that hee might put a difference betweene his owne people and the rest of the world, that he might exercise their obedience, and aduertise them of the inward impuritie of minde. Now this *legal impuri-*



## THE EPISTLE

Act. 15. 10.  
1. Tim. 4. 3.

Rom. 14. 23.

*tie* was abolished at the ascension of Christ. *By the fault of men* things are vncleane when they are abused, and not applied to the ends for which they were ordained. The second question is; to whome things ordained of God are pure? he answeres, *to the pure*: that is, to them whose persons stand iustified & sanctified before God in Christ in whome they beleeue: who also doe vse Gods blessings in holy manner to his glorie and the good of men. The third question is, who they are to whome all things are vncleane? his answer is, *to the vncleane*: by whom he vnderstands all such I. whose persons displease God, because they doe not indeede beleeue in Christ: II. who vse not the gifts of God in holy manner, sanctifying them by the word and praier: III. who abuse them to badde endes, as to riot, pride, and oppression of men, &c. Nowe that to such, the vse of all the creatures of God is vncleane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans person must first please God in Christ, before his action or worke done can please him. Againe they vse the blessings & creatures of God with euill conscience, because so long as they are forth of Christ, they are but vsurpers therof before God. For in the fall of the first Adam we lost the title and interest to all good things: and though God permit the vse of many of them to wicked men; yet is not the former title recouered but in Christ the second Adam, in whom we are aduanced to a better estate then we had by creation.

Hence it followes necessarily; that, to omit all other things, Nobilitie though it be a blessing and ordinance of God in it selfe, is but an vncleane thing, if the inioyers thereof be not truly ingrafted into Christ, and made bone of his bone and flesh of his flesh. The blood vnstained before



## DEDICATORIE.

fore men, is stained blood before God by the fall of Adā, if it be not restored by the blood of Christ the lambe of God. And hence it followes againe, that Nobilitie must not dwell solitarie, but combine her selfe in perpetuall fellowship with heartie loue & sincere obediēce of pure & sound religion; without the which all pleasant pastimes, all sumptuousnes of building, all brauerie in apparell, all glistering in gold, all delicate fare, all delightfull musicke, all reuerence done with cap and knee, all earthly pleasures and delights that heart can wish, are but as a vanishing shadow, or like the mirth that begins in laughing & ends in woe. A happy thing were it, if this consideration might take place in the hearts of all noble men: it would make them honour God that they might be honoured of God with euerlasting honour: and it would make them kisse the sonne least he be angrie, and they perish in the way.

1. Sam. 2.  
22, 26.  
Psal. 2. 12.

I speake not this, as though I doubted of your Lordships care in this very point: but mine onely meaning is to put you in minde, that as you haue begun to cleaue vnto Christ with full purpose of heart; so you would continue to doe it still, and doe it more: and withall to manifest the same to the whole world, by honouring Christ with your owne honour, and by resembling him specially in one thing, in that as he grew in stature and yeares, he also grew in grace and fauour with God and men. And for this very cause (without any consideration of earthly respects) I further present vnto you an Exposition of another part of the Catechisme, namely the Symbole or Creede of the Apostles: which is indeede the very pith and substance of Christian religion, taught by the Apostles, imbraced by the ancient fathers, sealed by the blood of Martyrs, vsed by Theodosius the Emperour as a

Prov. 3. 9, 10.  
Luk. 2. 25.

\* Socrat. hist.  
ecc. 1. 5. c. 10.



## THE EPISTLE

<sup>b</sup> *August.*  
*de Temp.*  
*ser. 119.*  
<sup>c</sup> *Ambr.*  
*serm. 38.*

on it hath bin called the <sup>b</sup> *rule of faith*, the <sup>c</sup> *kaie of faith*.  
And furthermore I hope that your Lordship will accept  
the same in good part; the rather because you vouchsa-  
fed when you were in Cambridge to be an hearer there-  
of when it was taught and deliuered. Thus crauing  
pardon for my boldnesse, I take my leaue, commending  
your L. and yours to the protection of the Almighty.  
Ann. 1595. April 2.

*Your Lordships to command,*

William Perkins.





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de C.  
th 2. parts



# THE RESOLVTION OF THE CREEDE.

One, of the Actions  
of faith, which are

To beleeve in God: which  
hath three partes :

- I. To beleeue God as hee hath reuealed  
himselfe in his worde.
- II. To acknowledge him in particular  
to be my God.
- III. To put my confidence in him.

To beleeve a thing; and  
this action hath two  
partes :

- I. To acknowledge the thing.
- II. To apply the thing to my selfe; as to beleeue  
the Church is to acknowledge the Church, &  
that I am a member of it.

I. The first is described by his

- I. Name, *Father.*
- II. Attribute, *Almightie.*
- III. Worke, *Creator of heaven and  
earth.*

I. Titles, which are  
four.

- I. *Iesus.*
- II. *Christ.*
- III. *His Sonne.*
- IIII. *Our Lord.*

II. The second is  
described by his

II. Incarnation,  
& it hath 2. partes:

The conception, where consider  
the partes

- The cause efficient, *the H. ghost.*
- Name; *Mary.*
- Qualitie; *a virgine.*

The byrth, where is mentioned the mother of Christ,  
described by her

The personall vnion.  
The sanctification of  
that masse or lump  
whereof the body of  
Christ was framed.

Generally in these wordes, *Suffered under, &c.* where is noted the  
time of his suffering when *P. Pilat*  
was president of Iurie.

Humiliation set  
downe

By partes, which are 4.

- I. *His crucifying.*
- II. *His death.*
- III. *His buriall.*
- IIII. *His descending  
into hell.*

III. Estate after-  
ward of

Exaltation ha-  
uing 3. partes.

- I. *His resurrection.*
- II. *His ascension.*
- III. *His sitting at his fathers  
right hand: & it is set forth  
by the*

Place, *Heaven.*  
The effect, *his  
coming to iudge-  
ment.*

III. The third person described  
by his name, *Holy Ghost*, in fol-  
ding his office.

Qualities,

- Holy.*
- Catholicke.*

The Church, described by  
his

Prerogatiues  
which are 4.

- I. *Communion of saintes.*
- II. *Forgitnesse of sinnes.*
- III. *Resurrection of the body.*
- IV. *Life everlasting.*

The second the Object, which is



ede 67



# AN EXPOSITION OF THE CREEDE.

*I beleeeue in God, &c.*



O man iustly can be offended at this, that I begin to treat of the doctrine of faith without a text; though some be of minde, that in Catechising the minister is to proceed as in the ordinarie course of preaching, only by handling a set portion of scripture: & therefore that the handling of the Creed being no scripture, is not convenient. Indeed I graunt, that other course to be commendable: yet I doubt not, but in Catechising the minister hath his libertie to follow or not to follow a certaine text of scripture, as we doe in the usuall course of preaching. My reason is taken from the practise of the Primitive Church; whose Catechisme (as the authour of the Epistle to the Hebrewes sheweth) was contained in sixe principles or grounds of religion, which were not taken out of any set text in the olde Testament: but rather was a forme of teaching gathered out of the most cleare places thereof. Hence I reason thus: That which in this point was the use and maner of the Primitive Church, is lawfull to be used of vs now: but in the Primitive Church it was the maner to Catechize without handling any set text of scripture: and therefore the ministers of the Gospell at this time may with like libertie doe the same: so be it they doe confirme the doctrine which they teach with places of scripture afterwarde. Heb. 6. 1, 2, 3.

Now to come to the Creed, let vs begin with the name or title thereof. That which in English we call the Apostles Creed, in other tongues is called *Symbolum*, that is, a *shot* or a *badge*. It is called a *shot*, because as in a feast or banket every man payeth his part: which being all gathered, the whole (which we call the *shot*) amounteth: and so out of the seue-



all writings of the Apostles ariseth this Creed or brieſe cō-  
feſſion of faith. It is a *badge*, becauſe as a ſoldier in the field by  
his badge & livery is known of what band he is, & to what  
captain he doth belong: euē ſo by this beleefe a Chriſtiā mā  
may be diſtinguiſhed & known frō all Iewes, Turkes, Athe-  
iſts, & all falſe profeſſors. & for this cauſe it is called a *badge*.

<sup>a</sup> *Ruffin. in  
expoſ. Symb.  
& Hierony.  
ad Pam.*

<sup>b</sup> *Pacianus  
epiſt. I. ad  
Sympro.*

Againe it is called the Creed of the Apostles, not becauſe  
they were the penners of it, conferring to it beſides the mat-  
ter <sup>a</sup> the very ſtile & frame of words, as we haue them now  
ſet downe. Reason. I. there are in this Creed certaine words  
and phraſes which are not to be found in the writings of the  
Apoſtles, and namely theſe : *He deſcended into hell*; the *Ca-  
tholike Church*. The latter wherof no doubt <sup>b</sup> firſt began to  
be in uſe, when after the Apoſtles daies the Church was diſ-  
perſed into all quarters of the earth. I I. Secondly if both  
matter and wordes had bene from the Apoſtles, why is not  
the Creed Canonically ſcripture, as well as any other of their  
writings? I I I. The Apoſtles had a ſummarie collection of  
the points of Chriſtian religion which they taught, and alſo  
deliuered to others to teach by; conſiſting of two heades,  
*faith* and *love*: as may appeare by Pauls exhortation to Ti-  
mothie, wiſhing him *to keepe the patterne of holeſome words:*  
*which he had heard of him in faith and love, which is in Chriſt*  
*Ieſus*. Now the Creede conſiſts not of two heades but of one,  
namely of faith only and not of loue alſo. VVherefore I ra-  
ther thinke, that it is called the Apoſtles Creede becauſe it  
doth ſummarily containe the chiefe and principall pointes  
of religion, handled and propounded in the doctrine of the  
Apoſtles: and becauſe the pointes of the Creed are confor-  
mable and agreeable to their doctrine and writings.

2. Tim. I. I 3.

And thus much of the Title. Now let vs heare what the  
Creed is? It is a ſumme of things to be beleeued concerning  
God and concerning the Church, gathered foorth of the  
ſcriptures. For the opening of this deſcription. Firſt I ſay, it  
is, a ſumme of things to be beleeued, or an abridgement. It  
hath bene the praſtiſe of teachers both in the new and old  
Teſtament to abridge and contract ſummarily the religion  
of their time. This the Prophets uſed. For when they had  
made their Sermons to the people they did abridge them



and penned them briefly: setting them in some open place, that all the people might reade the same. So the Lorde bad Habakuk to write the vision which he saw, and to make it plaine upon tables, that he may runne that readeth it. And in the new Testament the Apostles did abridge those doctrines, which otherwise they did handle at large, as may appeare in the place of Timothy afore named. Now the reason why both in the old & new Testament the doctrine of religion was abridged, is that the understanding of the simple, as also their memory might be hereby helped, & they better inabled to iudge of the truth, & to discern the same frō falshood. And for this end the Apostles Creed being a summary collectiō of things to be beleueed, was gathered briefly out of the word of god<sup>b</sup> for the helping of memory & understanding of men. I adde that this Creede is concerning God and the church. For in these two points consisteth the whole summe therof. Lastly, I say, that it is gathered forth of the scripture, to make a difference betweene it & other writings, and to shew the authoritie of it.

Hab. 2. 2.

2. Tim. 1. 13.

<sup>b</sup> Aug. serm. 119. de temp. Cassian. li. 6. de Incarnat. domini.

There be two kind of writings in which the doctrine of the church is handled, & they are either *diuine* or *Ecclesiasticall*. Diuine, are the bookes of the old & new Testament penned either by Prophets or Apostles. And these are not only the pure word of God, but also the scripture of god, because not only the matter of them, but the whole disposition thereof with the stile & the phrase was set down by the immediate inspiration of the Holy Ghost. And the authoritie of these bookes is diuine, that is, absolute and soveraigne, & they are of sufficiēt credit in and by themselves needing not the testimony of any creature, not subiect to the cēsure either of mē or angels, binding the cōsciēces of all mē at all times, & being the only fōdatiō of faith, & the rule & canō of all truth.

*Ecclesiasticall* writings are all other ordinary writings of the church consenting with scriptures. These may be called the word or truth of God, so far forth as their matter or substance is consenting with the written worde of God: but they cannot be called the scripture of God because the stile and phrase of them was set downe according to the plea-



sure of man. And therefore they are in such sort the word of god, as that also they are the word of men. And their authoritie in defining of trueth & falshood in matters of religion is not soveraigne, but subordinate to the former: and it doth not stand in the authority & pleasures of men & counsels, but in the consent which they haue with the scriptures.

Ecclesiasticall writings are either generall, particular, or proper. Generall, are the Creedes and confessions of the Church dispersed over the whole world, and among the rest the Creed of the Apostles, made either by the Apostles themselves, or by their hearers & disciples, apostolical men, delivered to the Church, & conveyed from hand to hand to our times. Particular writings are the confessions of particular Churches. Proper writings, are the books & confessions of private men. Now between these we must make difference. For the Generall Creede of the Apostles, (other universall Creeds in this case not excepted) though it be of lesse authoritie then Scripture; yet hath it more authoritie then the particular and priuate writings of Churches and men. For it hath bene received and approved by universall consent of the Catholike Church in all ages, and so were neuer these: in it the meaning and doctrine can not be changed by the authoritie of the whole Catholicke Church: and if either the order of the doctrine or the wordes whereby it is expressed, should upon some occasion be changed, a particular Church of any cuntry can not doe it, without Catholike consent of the whole Church: yet particular writings & confessions made by some speciall Churches may be altered in the words & in the points of doctrine by the same Churches without offence to the Catholicke Church. Lastly it is receiued as a rule of faith among all churches to try doctrines & interpretations of scriptures by, not because it is a rule of it selfe, for that the scripture is alone; but because it borroweth his authority from scripture with which it agreeth. And this honour no other writings of men can haue.

Here some may demaund the number of Creeds. *Ans.* I say but one Creede, as there is but one faith: and if it be alledged that we have many Creedes, as besides this of the  
Apostles



Apostles, the Nicene Creede, and Athanasius Creede, &c. I answer, the severall Creedes and confessions of Churches containe not severall faithes and religions, but one and the same; and this called the Apostles Creed is most ancient, & principall: all the rest are not new Creedes in substance, but in some points penned more largely for the exposition of it, that men might better avoid the heresies of their times.

Futther, it may be demaunded, in what forme this Creed was penned? *Answ.* In the forme of an answer to a question. The reason is this. In the Primitiue Church, when any man was turned from Gentilisme to the faith of Christ, and was to be baptised, this question was asked him, What beleeuest thou? then he answered according to the forme of the Creede, *I beleeve in God, &c.* And this manner of questioning was used euen from the time of the Apostles. When the Eunuch was converted, by Philip, he said, What doth let me to be baptised? Philip said, *If thou doest beleeve with all thine heart, thou maiest.* Then he answered, *I beleeve that Iesus Christ is the sonne of God.* By this it appeares, that although all men, for the most part, amongst vs can say this Creede, yet not one of a thousand can tell the ancient and first use of it: for commonly at this day of the simpler sort it is said for a prayer, being indeede no prayer: and when it is used so, men make it no better then a charme.

Before vve come to handle the particular pointes of the Creed, it is very requisite that we should make an entrance thereto by describing the nature, properties, and kindes of faith, the confession and ground whereof is set forth in the Creede. Faith therefore is a gift of God, whereby we giue assent or credence to Gods word. For there is a necessarie relatiō between faith & gods word. The cōmon property of faith is noted by the authour of the Hebrews, when he saith, *Faith is the ground of things hoped for: and, the demonstration of things that are not seene.* For all this may be understoode, not onely of iustifying faith, but also of temporarie faith, and the faith of miracles. Where faith is said to be a ground, the meaning is, that though there are many things promised by God, which men do not presently enioy, but only hope for,

<sup>a</sup> Cyril. Catec.  
1. Myflag.  
Tertull. de re-  
surrect. Origē.  
bō. 5. in Nū.

Act. 8. 38.

Hebr. 11. 1.



because as yet they are not : yet faith doeth after a sort giue subsisting or being vnto them . Secondly it is an euidence or demonstration &c. that is, by beleeuing a mā doth make a thing as it were visible, being otherwise invisible & absēt.

Tit. 1. 5.

Iam. 2. 19.

Faith is of two sorts: either common faith, or the faith of the elect: as Paul saith, he is an Apostle according to the faith of Gods elect : which also is called *faith without hypocrisie*. The common faith is that, which both elect and reprobate haue, and it is threefold. I. is *historicall faith*, which is, when a man doth beleeve the outward letter and historie of the word. It hath two partes; knowledge of Gods worde, and an assent to the same knowledge: & it is to be found in the deuill and his angels. So *S. Iames* saith, *the devils beleeve and tremble*. Some will say, what a faith haue they? *Answ.* Such as thereby they understand both the Law and the Gospell: besides they giue an assent to it to be true: and they do more yet, in that they tremble and feare. And many a man hath not so much. For amongst vs, there is many a one, which hath no knowledge of God at all, more then he hath learned by the common talke of the world: as namely, that there is a God, and that he is mercifull, &c. and yet this man will say, that he beleeueth with all his heart: but without knowledge it can not be that any should truly beleeue, & therefore he deceiveth himselfe. *Quest.* But whence haue the devils *historicall faith*? were they illuminated by the light of the spirit? *Answ.* No: but when the Gospell was preached, they did acknowledge it, and beleeued it to be true, & that by vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doeth not arise from any speciall illumination by his spirit, but they attaine to it by the light of nature, which was left in them from the beginning.

The second kind of faith is *Temporary faith*: so called because it lasteth but for a time and season, and commonly not to the end of a mans life. This kind of faith is noted unto us in the parable of the seede, that fell in the stony ground. And there be two differences or kinds of this faith. The first kinde of temporary faith hath in it three degrees.

The



The first is, to know the word of God and particularly the Gospell. The second, to giue an assent unto it. The third, to professe it, but to goe no further: and all this may be done without any loue to the word. This faith hath one degree more then historicall faith. Examples of it we haue in *Simon Magus*, Acts. 8. 13. who is said to beleeue, because he held the doctrine of the Apostle to be true: and withall he professed it: and in the devils also, who in some sort professed, that Christ was the sonne of the most highest, & yet looked for no saluation by him, Mark. 5. 7. Act. 19. 14. And this is the common faith that abounds in this land. Men say they beleeue as the prince beleeueth, and if religion chāge, they will change. For by reason of the authoritie of princes lawes, they are made to learne some litle knowledge of the word: they beleeue it to be good, & they professe it: & thus for the space of thirtie or fourtie yeres they will heare the word preached, and receiue the sacraments, and yet be as void of grace as euer they were at the first day: & the reason is, because men doe barely professe it, without either liking or loue of the same. The second kinde of *temporarie faith* hath in it fīue degrees. For by it first a man knows the word. Secondly, he assenteth unto it. III. he professeth it. II II. he reioyceth inwardly in it. V. he bringeth forth some kind of fruit: and yet for all this hath no more in him, but a faith that will faile in the end; because he wanteth the effectuall applicatiō of the promise of the gospel, & is without all manner of sound conversiō. This faith is like corne in the house top, which groweth for a while, but when heate of sommer cometh, it withereth. And this is also set forth vnto vs in the parable of the seede, which fell in a stony ground, which is hastie in springing up: but because of the stones, which will not suffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God: by which many reioyce in the preaching of the worde, and for a time bring forth some fruits accordingly with shewe of great forwardnesse, yet afterward shake of religion and all. But (some will say) howe can this be a temporary faith, seeing it hath such fruits? *Ans<sup>w</sup>*. Such a kind of faith is

Luk. 8. 13.



temporary, because it is grounded on temporarie causes which are three. I. A desire to get knowvledge of some straunge pointes of religion. For many a man doth labour for the five former degrees of temporarie faith, onely because he desires to get more knowvledge in scripture, then other men haue. The second cause is a desire of praise among men, which is of that force that it will make a man put on a sheve of all the graces, vvhich God bestoweth on all his children, though otherwise he want them: and to go very farre in religion; vvhich appeareth thus. Some can very bitterly weepe for the sinnes of other men, and yet haue neither sorrowe nor griefe for their owne: and the cause hereof is nothing else but pride. For he that sheddeth teares for another mans sinnes, should much more vveepe for his owne, if he had grace. Yet thus are many men disposed euen of pride and nothing else. Againe, a man for his owne sinnes vwill pray very slackly and dully, when he prayeth priuately: and yet when he is in the company of others will pray very fervently and earnestly. From vvhence is this difference? surely often it springeth from the pride of heart and from a desire of praise among men. The third cause of temporarie faith is profit, commodity, the getting of wealth and riches. These make man to receive religion, and if other religion come, they vwill receiue it as vvell as this. But such studies not the gospell, because it is the gospell, but because it brings wealth, peace, and riches with it. And these are the three causes of temporarie faith.

*Acts. 8, 19.*

The third kind of faith is the faith of Miracles: vvhena man grounding himselfe on some speciall promise or revelation from God, doeth beleeeve, that some straunge & extraordinary thing, vvhich he hath desired or foretold, shall come to passe by the vvork of God. This must be distinguished from historicall & temporarie faith. For Simon Magus had both these kindes of faith, but yet wanted this faith of miracles, & therefore would haue bought the same of the Apostles for mony. Yet this faith of miracles may be in hypocrites, as it vvas in Iudas, & at the last iudgement it shall be found to haue bin in the wicked & reprobate; which shal say



to Christ, Lorde, in thy name we haue prophesied, and cast out  
 deuils, and done many great miracles. Mat. 7.22.  
1. Cor. 13.2.

And thus much for the three sorts of common faith: Now  
 we must come to the true faith, which is the faith of the ec-  
 lect. It is thus defined: Faith is a supernaturall gift of God in  
 the mind, apprehending the sauing promise with al the pro-  
 mises that depend on it. First, I say, it is a gift of God, *Phil. 1.*  
*29.* to confute the blind opiniō of our people, that think that  
 the faith wherby they are to be saued, is bred & borne with  
 thē. I adde that it is a gift supernaturall; not onely because it  
 is aboue that corrupt nature in which we are borne, but also  
 because it is aboue that pure nature, in which our first pa-  
 rents were created. For in the state of innocencie they wan-  
 ted this faith, neither had they then any neede of faith in  
 the same God as he is Messias: but this faith is a new grace  
 of God added to regeneration after the fal, & first required  
 in the couenant of grace. And by this, faith differeth from  
 the rest of the gifts of God, as the feare of God, the loue of  
 God, the loue of our brethren, &c. for these were in mans  
 nature before the fall, and after it they are but renewed: but  
 iustifying faith admits no renewing. For the first ingrafting  
 of it into the heart, is in the conuersion of a sinner after his  
 fall.

The place and seat of faith (as I thinke) is the minde of  
 man, not the will: for it stands in a kinde of particular know-  
 ledge or perswasion, and there is no perswasion but in the  
 minde. *Paul* saith indeede, that we belecue with the heart,  
*Rom. 10.* but by the heart he vnderstands the whole soule  
 without any limitation. Some doe place faith partly in the  
 minde, and partly in the will, because it hath two parts;  
 knowledge, and affiance: but it doth not stand greatly with  
 reason, that one particular and single grace should be seated  
 into diuerse parts of the soule.

The forme of faith is, to apprehend the promises, *Gal. 3.*  
*14.* that we might receiue the promise of the spirite through  
 faith. and *Iohn 1. 12.* to receiue Christ, and to beleue, are put  
 one for another; and to beleue, is to eate and drinke the bo-  
 die and bloud of Christ. To apprehend properly, is an acti-



on of the hand, which laies hold of a thing, and puls it to it: and by resemblance it agrees to faith, which is the hand of the soule, receiuing and applying the sauing promise.

This apprehension of faith, is not performed by any affection of the will, but by a sound and particular perswasion, whereby a man is resolved that the promise of saluation belongs vnto him. Which perswasion is wrought in the mind by the holy Ghost, *1. Corint. 2. 12.* And by this, the promise which is generall is applied particularly to one subiect.

By this, sauing faith differeth from all other kinds of faith. From historicall, for it wanteth all apprehension, & standeth onely in a generall assent. From temporarie faith, which though it make a man to professe the Gospel and to reioyce in it, yet doth it not thoroughly applie Christ with his benefits. For it neuer brings with it any thorough touch of conscience or liuely sense of Gods grace in the heart. And the same may be said of the rest.

The principal and maine obiect of this faith is, the sauing promise, *God so loued the world, that he gaue his onely begotten sonne, that whosoever beleeueth in him, shall not perish, but haue everlasting life.* But some will say, Christ is commonly said to be the obiect of faith. *Ans.* In effect it is all one to say the sauing promise, and Christ promised, who is the substance of the couenant. Christ then as he is set forth vnto vs in the word and sacraments, is the obiect of faith. And here certaine questions offer themselues to be skanned.

The first, What is that particular thing which faith apprehendeth? *Ans.* Faith apprehendeth whole Christ God and man. For his Godhead without his manhoode, and his manhood without his Godhead doth not reconcile vs to God. Yet this which I say must be conceiued with some distinction according to the difference of his two natures. His Godhead is apprehended not in respect of his essence or nature, but in respect of his efficacie manifested in the manhoode: his manhood both in respect of the substance it selfe, and also in respect of the efficacie and benefits thereof.

The second, In what order faith apprehends Christ? *Ans.* First of all it apprehends the very body & blood of Christ: & secondly the vertue & benefits of his bodie and blood: as a



man that would feele in his bodie the vertue of meate and drinke, must first of all receiue the substance thereof.

To go forward. Besides the mayn promise, which cōcernes righteousness & life in Christ, there be other particular promises touching strength in temptatiōs, cōfort in afflictiōs, & such like, which depēd on the former: & they also are the object of iustifying faith: & with the very same faith we beleue the, wherewith we beleue our saluatiō. Thus *Abrahā* by the same faith wherewith he was iustified, beleued that he shold haue a son in his old age. *Rō. 4. 19. 22.* And *Noe* by that faith wherby he was made heire of righteousness, beleued that he & his family should be preserued in the flood. And here-upō it comes to passe that in our praiers, besides the desire of things promised, we must bring faith whereby we must be perswaded, that God will graunt vs such things as he hath promised: and this faith is not a new kinde or distinct faith from iustifying faith. Thus we see what sauing faith is.

Whereas some are of opiniō, that faith is an affiāce or cōfidence, that seems to be otherwise: for it is a fruit of faith, & *Eph. 3. 12.* indeede no man can put any confidence in God, till he be first of all perswaded of Gods mercy in Christ towards him.

Some again are of mind, that *loue* is the very nature and forme of faith: but it is otherwise. For as cōfidence in God, so also loue is an effect which proceeds frō faith. *1. Tim. 1. 5.* *The end of the law is loue frō a pure heart and good conscience & faith vnfeined.* And in nature they differ greatly. Christ is the fountain of the waters of life. Faith in the heart is as the pipes & ledds that *receiue in* & hold the water: & loue in some part is as the cocke of the cōduit, *that lets out* the water to euery cōmer. The property of the hād is to hold; & of it self it cā not cut: yet by a knife or other instrumēt put into the hād, it cuts: the hād of the soule is faith; & his property is to apprehend Christ with al his benefits, & by it self it cā do nothing els: yet ioyn loue to it, & by loue it wil be effectual in al good duties. *Gal. 5. 6.*

Now to proceed further: first we are to cōsider, how faith is wrought: 2. what be the differēces of it. For the first, faith is wrought in & by the outward ministry of the gospel accompanied by the inward operatiō of the spirit, & that not suddenly, but by certē steps & degrees: as nature frameth the body



of the infant in the mothers wombe, 1. by making the brain and heart, 2. by making veines, sinewes, arteries, bones. 3. by adding flesh to them al. And the whole operation of the spirit stands in two principall actions. First, the enlightening of the minde: the second, the moouing of the will. For the first, the holy Ghost enlightens mens mindes with a further knowledge of the lawe then nature can asoord; and thereby makes them to see the sinnes of their hearts and liues with the ouglines thereof, and withall to tremble at the curse of the lawe. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteousness & life eternal promised in Christ. This done, then comes the second worke of the holy Ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, and the benefits of Christes death, might hunger after Christ; and haue a desire not so much to haue the punishmēts of sinne taken away, as Gods displeasure: & also might enioy the benefits of Christ. And whē he hath stirred vp a man to desire reconciliation with God in Christ, then withall he giues him grace to pray not onely for life eternall; but especially for the free remission and pardon of all his sinnes: and then the Lordes promise is,

*Matth. 7.7. Knocke and it shall be opened, seeke and ye shall finde.* After which he further sends his spirit into the same heart that desireth reconciliation with God, and remission of sinnes in Christ, and doth seale vp in his heart the liuely and plentiful assurance thereof.

The differences and degrees of faith are two: I. a weake faith: II. a strong faith. Concerning the first, this weake faith shewes it selfe by this grace of God, namely an vnfaigned desire, not onely of saluation (for that the wicked and gracelesse man may haue) but of reconciliation with God in Christ. This is a sure signe of faith in euery touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them also the substance of true sauing faith: which afterwards will grow vp to a strong faith. Reasons, I. Promise of life euerlasting, is made to the desire of reconciliation, *Psal. 10. 17. Lord, thou hast heard the desire*



desire of the poore. Psal. 143. 6. *My soule desireth after thee, as the thirstie land.* Psal. 145. 19. *He will fulfill the desire of them that feare him.* Matth. 5. 6. *Blessed are they that hunger and thirst after righteousnes, for they shalbe satisfied.* Revel. 22. 6. *I will giue vnto him which is a thirst of the well of the water of life freely.* II. The hungriing desire after grace is a sanctified affection: vwhere one affection is sanctified, all are sanctified: where all are sanctified, the whole man is sanctified: and he that is sanctified, is iustified and beleeuers. III. God accepteth the will and desire to repent and beleue, for repenting and beleeuing indeede: wherefore this desire of reconciliation (if it be soundly wrought in the heart) is accepted euen as faith before God. But carnall men will say, If faith, yea true faith shew it selfe by a desire of reconciliation with God in Christ for all our sinnes, then we are well ynough, though we liue in our sinnes: for we haue very good desires. *I answer*, That there be in many men sundrie fleeting motions and desires to do good things which grow to no issue or head, but in time vanish as they come. Now such passions haue no soundnes in them, & must be distinguished from the desire of reconciliatio with God, which comes from a bruised heart, which brings alwaies with it reformation of life: therefore such as liue after the couise of this world, and thinke notwithstanding that they haue desires that are good, deceiue themselues.

Nowe faith is saide to be weake, when a man either failes in the knowledge of the Gospell; or else hauing knowledge, is weake in grace to applie vnto himselfe the sweete promises thereof. As for example, we know that the Apostles had all true sauing faith (except Iudas) *Mat. 16. 16.* and when our Sauour Christ asked them, whome they thought that he was; Peter in the person of the rest, answered for them all, and said: *Thou art Christ, the Sonne of the liuing God:* for which our Sauour commended him, and in him, them all, saying: *Thou art Peter, & vpon this rocke, (that is, vpon Christ, which Peter did professe in the name of them all) will I builde my Church.* And yet after we shall finde in the Gospell, that they are called men of litle faith. *Mat. 8. 26. & 16. 8.*  
Now



Now they failed in knowledge of the death of Christ, and of his passion, and resurrection; and were caried away with a vaine hope of an earthly kingdome. And therefore when our Sauour shewed them of his going downe to Ierusalem and of his sufferings there, Peter a little after his notable confession began to rebuke Christ, & said, *Master, haue pitie on thy selfe, this shall not be vnto thee.* And vntil he had appeared to them after his death, they did not belecue his resurrection.

Again, weake faith though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension and appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinary experience. For many a man there is of humble and contrite heart, that serueth God in spirite and truth, yet is not able to say without great doubtings and wauerings; I know and am fully assured that my sinnes are pardoned. Now shall we say, that all such are without faith? God forbid. Nay, we may resolue our selues, that the true child of God may haue a hungry desire in his heart after reconciliation with God in Christ for all his sinnes with care to keepe a good conscience, and yet be weake some time in the apprehension of Gods mercie and the assurance of the remission of his owne sinnes.

But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man be saued by it? *Ans.* We must knowe that this weake faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Euen as a man with a palsie hand can stretch it out as well to receiue a gift at the hand of a king, as he that is more sound, though it be not so firmly and steadfastly.

The Church of Rome beares men in hand, that they are good Catholicks, if they belecue as the Church beleues; though in the meane season they can not tell what the Church beleues. And some Papists commend this faith by the example of an old devout father, who beeing tempted of the deuill, was asked how he beleued, he answered that he beleued as the Church beleued: beeing againe  
asked



asked how the Church beleueed, he answered, as I beleue: whereupon the deuill (as they say) was faint to depart. VVell, this fond and ridiculous kind of faith we renounce, as being a means to nozle men in blindnes, superstition, & perpetuall ignorance: yet withall we doe not denie but that there is an implicite or fouled faith; which is, when a man as yet hauing but some little portion of knowledge in the doctrine of the Gospell, doth truely performe obedience according to the measure thereof; and withall hath care to get more knowledge, and shewes good affection to all good meanes whereby it may be increased. In this respect a certain ruler, who by a miracle wrought vpon his childe, was mooued to acknowledge Christ for the Messias, and Ioh. 4. 53. further to submit him selfe to his doctrine, is commended & 42. for a belecuer, and in the like case the Samaritanes.

And thus much of weake faith: which must be vnderstood to be in a man not all the daies of his life, but while he is a yong babe in Christ. For as it is in the state of the body, first we are babes & grow to greater strength as we growe in yeres; so it is with a Christian man. First he is a babe in Christ, hauing weake faith, but after growes from grace to grace, till he come to haue a strong faith: example whereof we haue in Abraham, who was strong and perfect both in knowledge and apprehension. This strong faith is, when a man is endued with the knowledge of the Gospell & grace to apprehend and applie the righteousnes of Christ vnto himselfe for the remission of his own sinnes: so as he can say distinctly of himselfe and truly, that he is fully resolved in his own conscience, that he is recõciled vnto God in Christ for all his sinnes, & accepted in him to life euerlasting. This degree of faith is proper to him that begins to be a tall man and of ripe yeaes in Christ. And it commeth not at the first calling of a man vnto grace. And if any shall thinke that he can haue it at the first, he deceiueth him selfe. For as it is no nature: first wee are babes, and then as we encrease in yeaes, so wee growe in strength: so it is in the life of a Christian; first ordinarily hee hath a weake faith,



faith, and after growes from grace to grace, till he come to stronger faith: and at the last he be able to say, he is fully assured in his heart & conscience of the pardon of his finnes & of reconciliation to God in Christ. And this assurance ariseth from many experiences of Gods fauour and loue in his life and preservation, which brings a man to this, that he is fully perswaded, that God is his God, and God the father his father, and Iesus Christ his redeemer, and the holy Ghost his sanctifier.

Now howsoeuer this faith be strong, yet is it alwaies imperfect, as also our knowledge is; and shall so long as we liue in this world be mingled with contrarie vnbeliefe and sundrie doubtings more or lesse. A great part of men amongst vs, blinded with grosse ignorance, say they haue faith, & yet indeed haue not. For aske them what faith they haue, they will answer, they beleue that God is their father, & the Son their redeemer, &c. aske them how long they haue had this faith, they will answer, euer since they could remember: aske them whether they euer doubt of Gods fauour? they will say, they would not once doubt for all the worlde. But the case of these men is to be pitied: for howsoeuer they may perswade themselves, yet true it is, that they haue no sound faith at all: for euen strong faith is assaulted with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies goe out of themselves, and depend wholly on the merit of Christ.

And thus much of these two degrees of faith. Nowe in whom so euer it is, whether it be a weake faith, or a strong, it bringeth forth some fruit, as a tree doth in the time of sommer. And a speciall fruit of faith, is this confession of faith, *I beleue in God, &c.* so Paul saith, *With the heart a man may* Rom. 10. 10. *beleue vnto righteousness, and with the mouth man confesseth to saluation.* Confession of faith is, when a man in speech and outwarde profession doth make manifest his faith for these two causes. I. That with his mouth outwardly he may glorifie God both in bodie and soule. II. That by the confession of his faith, he may seuer himselfe from all false Christians, from Atheists, hypocrites, and all false seducers



ters whatsoeuer. And as this is the dutie of a Christian man, to make profession of his faith; so here in this Creede of the Apostles, we haue the right order and forme of making it set downe, as we shal see in handling the parts therof.

The Creede therefore sets downe two things concerning faith, namely the action of faith and his obiect, which also are the parts of the Creede. The action in these words, *I beleene*: the obiect in all the words following, *in God the Father almightie, maker &c.* And first let vs begin with the action.

*I beleene in God.*) We are taught to say, *I beleene*, not *we beleene*, for two causes. First (because as we touched before) in the Primitiue Church this Creede was made to be an answer made vnto a question, which was demanded of euery particular man that was baptized: for they asked him thus; What dost thou beleene? then he answered, *I beleene in God the Father, &c.* and thus did euery one of yeares make profession of his faith: and it is likely that Peter alluded hereunto, saying, *the stipulation or answer of a good conscience maketh request to God.* The second cause is, howsoeuer we are to pray one for another, by saying, *O our father, &c.* yet when wee come to yerres, we must haue a particular faith of our own: no mā can be saued by anothers mans faith, but by his own, so it is said: *The iust shall liue by his faith.* But some will say, this is not true. For children must be saued by their parents faith: the answer is this; the faith of the parents doth bring the child to haue a title or interest to the couenant of grace and to all the benefits of Christ: but yet it doth not apply the benefits of Christs death, his obedience, his merits, and righteousness vnto the infant: for this the beleuer doth only vnto himselfe & to no other. Again some may say, if they doe not apprehend Christs benefits by their parents faith, how then is Christs righteousness made theirs? *Ans.* By the inward working of the holy Ghost, who is the principall applier of all graces, whereas faith is but the instrument. And this is true, men of yeares are iustified by their own faith; & the infar by some other special working of Gods holy spirit.

Furthermore, to beleue signifieth two things; to con-

B

ceiue



*Fides est tota  
copulativa.*

ceiue or vnderstand any thing, and withall to giue assent vnto it to be true: and therefore in this place, to beleue signifieth to know and acknowledge that all the points of religion which followe, are the truth of God. Here therefore we must remember, that this clause (*I beleue*) placed in the beginning of the Creede, must be particularly applied to euery article following. For so the case stands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is said to be *wholly copulative*. It is not sufficient to hold one article, but he that will hold any of them for his good, must hold them all: and he which holdes them all in shewe of words, if he ouerturne but one of them in deede, he ouerturnes them all.

Againe, *to beleue* is one thing, & *to beleue in this or that* is another thing: and it containeth in it 3. points or actions of a beleuer. 1. to know a thing: 2. to acknowledge the same: 3. to put trust and confidence in it. And in this order must these three actions of faith be applied to euery article following which concerneth God. And herein is contained a speciall matter. For alwaies by adding them to the words following, we doe applie the article vnto our selues in a very comfortable manner. As I beleue in the father, and doe beleue that he is my father; and therefore I put my whole trust in him, and so of the rest.

Now we come to the obiekt of generall faith, which is either God or the Church; in handling of both which, I wil obserue this order. I. I will speake of the meaning of euery article. II. Of the duties which we ought to learn thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to be considered. And first by reason of manifold doubtings that rise in our minds, it may be demanded, whether there be a God? many reasons might be vsed to resolute those that haue scruple of conscience: otherwaies we are bound to beleue that there is a God without al doubting. As for those Atheists which confidently auouch there is no God, by Gods lawe they ought to die the death: nay, the earth is too good for such to dwell on, Malefactours, as theeues and rebells, for  
their



their offences haue their rewarde of death: but the offence of those, which denie that there is a God, is greater; and therefore deserues the most cruell death.

The second point followeth, namely what God is? *Answer.* Moses desiring to see Gods face, was not permitted but to see his hinder parts: and therefore no man can be able to describe God by his nature, but by his effects & properties; on this or such like maner: *God is an essence spirituall, simple, infinite, most holy.* I say first of all, that God is an essence, to shew that he is a thing absolutely subsisting in himselfe & by himselfe, not receiuing his being from any other. And herein he differeth frō all creatures whatsoever, which haue subsisting & beeing from him alone. Again I say that he is an essence spirituall, because hee is not a kinde of body, neither hath he the parts of the bodies of mē or other creatures, but is in nature a spirit inuisible, not subiect to any of mans senses. I adde also, that he is a simple essence, because his nature admits no maner of composition of matter or forme or parts. The creatures are compounded of diuers parts, & of varietie of nature, but there is no such thing in God: for whatsoever thing he is, he is the same by one & the same singular and indiuisible essence. Furthermore he is infinite; and that diuers waies: infinite in time, without any beginning and without end: infinite in place; because he is euery where and excluded no where, within all places, and foorth of all places. Lastly he is most holy, that is, of infinite wisdom, mercie, loue, grace, goodnes, &c. and he alone is rightly tearmed most holy, because holinesse is of the very nature of God himselfe; whereas among the most excellent creatures it is otherwise. As for example, a man is one thing, and the holines of man is another. Thus we see what God is: and to this effect god describes himself to be *Iehova Elohim*; & *Paul* describes him to be a King euerlasting, immorall, inuisible, & onely wise, to whom is due all honour & glorie for euer.

Exod. 32.

Exod 3.6,

14.

1. Tim. 1. 17.

The thirde point is, touching the number of Gods, namely whether there be more Gods then one or no. *Ans.* There is not, neither can there be any more Gods then one. VVhich point the Creede auoucheth, in saying,



*I beleeeue in God, not gods: and yet more plainly the Nicene Creede and the Creede of Athanasius, both of them explaining the words of the Apostles Creede on this maner, I beleeeue in one God. Howsoever some in former times haue erroneously held, that two Gods were the begining of all things, one of good things, the other of euill things: others, that there was one God in the old testament, an other in the new: others againe, namely the Valintinians, that there were 30. couple of gods: and the heathen people (as Augustine recordeth) worshipped 30. thousand gods: yet we that are members of Gods Church, must hold and beleeeue one God alone, & no more, Deut. 4. 39. Vnderstand this day and consider in thine heart, that Iehovah he is God in heauen above and upon the earth beneath: there is none other. Eph. 4. 8.*

<sup>a</sup> Psal. 82. 6. *One God, one faith, one baptisme.* If it be alleadged that the  
<sup>b</sup> Exo. 4. 16. Scripture mentioneth many gods, because <sup>a</sup> Magistrates are  
<sup>c</sup> 2. Cor. 4. 4. called gods, <sup>b</sup> Moses is called Aarons god, <sup>c</sup> the deuill and  
 all idols are called gods. The answer is this: They are not  
 properly or by nature gods, for in that respect there is one-  
 ly one God: but they are so tearmed in other respects. Ma-  
 gistrates are gods, because they be Vicegerents placed in  
 the roome of the true God, to gouerne their subiects: Moses  
 is Aarons god, because he was in the roome of god to re-  
 ueale his will to Aaron: the deuill is a god, because the  
 hearts of the wicked would giue the honour vnto him,  
 which is peculiar to the euerliuing God: idols are called  
 gods, because they are such in mens conceits and opinions,  
 who esteeme of them as of gods. Therefore Paul saith, an  
 1. cor. 8. 4. *idole is nothing in the worlde, that is, nothing in nature sub-  
 sisting, or nothing in respect of the diuinitie ascribed vnto it.*

To proceede forward, to beleeeue in this one God, is in  
 effect thus much. 1. to knowe and acknowledge him as he  
 hath reuealed himselfe in his worde: 2. to beleeeue him to  
 be my God: 3. from mine heart to put all mine affiance  
 in him. To this purpose Christ saith, *This is eternall life  
 to knowe thee the onely God, and whome thou hast sent Iesu  
 Christ.* Nowe the knowledge here meant, is not a bare or  
 generall knowledge, for that the deuills haue, but a more  
 speciall



speciall knowledge whereby I know God not onely to be God, but also to be my God, and thereupon doe put my confidence in him.

And thus much of the meaning of the first wordes, *I beleue in God, &c.* Nowe followe the duties which may be gathered hence. First of all, if wee are bound to beleue in God, then wee are also bound to take notice of our naturall vnbeleefe, to checke our selues for it, and to strue against it. Thus dealt the father of the child that had a dumme spirite, *Lord, (saith he) I beleue, Lorde helpe myne vnbeleefe.* And David, *Why art thou cast downe my soule? and why art thou so disquieted in me? wayt on God.* And that which our Sauour Christ said once to Peter should a man say euery day to himselfe: *O thou of little faith, why hast thou doubted?* But some may say, wherein standes our vnbeleefe? *Answer.* It standes in two thinges I. In distrusting the goodnesse of God, that is, in giuing to little or no affiance to him; or in putting affiance in the creature. For the first, fewe men will abide to be told of there distrust in God: but in deede it is a common and rife corruption: and though they soothe themselves neuer so, yet their vsuall dealings proclaime their vnbeleefe. Goe thorough all places, it shall be founde that scarce one of a thousand in his dealings makes conscience of a lie: a great part of men gets their wealth by fraud and oppression and all kinde of vniust and vnmercifull dealing. VVhat is the cause that they can doe so? Alas, alas, if there be any faith, it is pinned vp in some by-corner of the heart, and vnbeleefe beares sway as the lorde of the house. Againe, if a man had as much wealth as the world comes to, he could finde in his heart to wish for an other, and if he had two worldes, he would be casting for the thirde, if it might be compassed: the cause hereof is, men haue not learned to make God their portion, and to stay their affections on him: which if they could doe, a meane portion in temporall blessings would be enough. Such men will not yeilde that they doe indeede distrust the Lord, vnlesse at some time they be touched in conscience vvith a sense of their

Marc. 9. 2, 4.

Psal. 42. 12.



2.chron.  
16.12.

sinnes, and be thoroughly humbled for the same: but indeede distrust of Gods goodnesse is a generall and a mother sinne, the ground of all other sinnes, and the very first and principall sinne in Adams fall. And for the second part of vnbeleefe, which is an affiance in the creature, reade the whole booke of God, and we shall finde it a common sinne in all sorts of men, some putting their trust in riches, some in strength, some in pleasures, some placing their felicitie in one sinne, some in another. VVhen King *Asa* was sicke, he put his trust in the Phisitians, and not in the Lorde. And in our daies the common practise is, when crosses and calamities fall, then there is trotting out to that wise man, to this cunning woman, to this forcerer, to that wisard, that is, from God to the deuill, and their counsell is receiued and practised without any bones making. And this shewes the bitter roote of vnbeleefe, and confidence in vaine creatures; let men smoothe it ouer with goodly tearmes as long as they will. In a worde, there is no man in the worlde, be hee called or not called, if he looke narrowly vnto himselfe, hee shall finde his heart almost filled with manifolde doubttings and distrustings, whereby hee shall feele him selfe euen carried away from beleeuing in God. Therefore the duetie of euery man is, that vwill truly say that hee beleeueth in God, to labour to see his owne vnbeleefe and the fruits thereof in his life. As for such as say they haue no vnbeleefe, nor feele none; more pitifull is their case. For so much the greater is their vnbeleefe.

2.Dutie.

Rom.10.  
14.

Secondly, considering that wee professe our selues to belecue in God, wee must euery one of vs learne to knowe God. As Paul saith, *How can they beleue in him, of vvhome they haue not heard? and howe can they heare without a preacher?* therefore none can beleue in God but hee must first of all heare and be taught by the ministerie of the word to know God aright. Let this be remembered of young and olde. It is not the pattering ouer of the beleefe for a prayer, that will make a man  
a good



a good beleeuer, but God must be knowne of vs and acknowledged as hee hath reuealed him selfe partly in his worde and partly in his creatures. Blinde ignorance and the right vse of the Apostles Creede will neuer stande together. Therefore it stands men in hande to labour and takes paines to get knowledge in religion, that knowing God aright, they may come steadfastly to beleue in him.

Thirdly, because wee beleue in God, therefore another ducie is to denie our selues vtterly, and to become nothing in our selues. Our Saviour Christ requires of vs to become as little children, if wee would beleue. The begger dependes not on the releefe of others till he finde nothing at home: and till our hearts be purged of selfe-loue and pride, wee can not depende on the fauour and goodnes of God. Therefore he that would trust in God, must first of all be abased and confounded in him selfe, and in regard of him selfe be out of all hope of attaining to the least sparke of the grace of God.

Fourthly, in that we beleue in God, and therefore put our whole trust and assurance in him: wee are taught, that euery man must commit his bodie, his soule, goods, life, yea all that hee hath into the handes of God, and to his custodie. So Paul saith, *I am not ashamed of my sufferings, for I knowe whome I haue beleued, and am perswaded that he is able to keepe that which I haue committed vnto him against that day.* A worthie saying: for what is the thing which Paul committed vnto the Lorde? surely his owne soule and the eternall saluation thereof. But what mooues him to trust God? surely his perswasion whereby hee knowes that God will keepe it. And Peter saith: *Let them that suffer according to the vwill of God, commit their soules to him in well doing as vnto a faithfull creatour.* Looke as one friende layeth dovvne a thing to be kept of another: so must a man giue all that hee hath to the custodie of God. Fewe or none can practise this,

3. Dutie.

4. Dutie.

2. Tim. 1. 12.

1. Pet. 4. 19.



and therefore vvhhen any euill befalls them eyther in bodie or in goods, or any other vway, then they shewe them selues rather beastes then men in impatience. For in prosperitie they vvoulde not trust in God, and therefore in aduersitie vvhhen crosses come, they are voyde of comfort. But when a man hath grace to belecue and trust in God, then hee commits all into Gods handes: and though all the worlde should perish, yet hee would not be dismaide. And vndoubtedly if a man will be thankfull for the preservation of his goods, or of his life, hee must shewe the same by committing all he hath into Gods handes, and suffer him selfe to be ruled by him.

Comforts.

2.Chron.

34.27.

2.Chr. 32.

2.chron.

20.20.

Heb. 5.7.

Psal. 22.

Dan. 6. 23.

Nowe followes the consolations and comforts which Gods Church and children reape hereby. First, he that beleeueth in God, and takes God for his God, may assure him selfe of saluation, and of a happie deliuerance in all daungers and necessities. When God threatned a plague vpon Israel for their idolatrie, good king Iosiah humbled him selfe before the Lorde: and he was safe all his daies. And so King Hezekiah, when Senacherib the king of Ashur offered to inuade Iudah, he trusted in the Lorde, and praied vnto him, and was deliuered. VVhereby we see, if a man trust in God, he shall haue securitie and quietnesse, as Iehosaphat saide to the men of Iudah. And our Sauour Christ when he was vpon the crosse, and felt the whole burden of the wrath of God vpon him, cryed, *My God, my God, why hast thou forsaken me.* And it appeareth in the Epistle to the Hebrewes, that Christ *was heard in that he feared*: whereby we are giuen to vnderstand, that they shall neuer be vtterly forsaken that take God for their God. And King Dauid hauing experience of this, vseth most excellent speeches for this ende, to shewe that the ground of his comfort was, that God was his God. And it is said that Daniel had no manner of hurte in the Lyons denne; because hee trusted in the Lorde his God. And contrariwise, such as distrust God are subiect to all miseries and iudgements.

The



The Israelites in the wildernesse beleewed not God, and trusted not in his helpe, therefore God vvas angry, and his fire vvas kindled in Iacob, and vvrath came vpon Israel. Psalm. 78. 21, 22.

## God, the Father Almighty.

Some haue thought that these wordes are to be coupled with the former without distinction, as if the title of God had bene proper to the first person the Father, and not common to the rest: and thus haue some heretikes thought. But indeed there must a pause or distinction be made, that the name or title of God may be set in the fore-front, as common to all the three persons following. For that is the very intent of the order of this Creed, to teach vs to beleue in one God, who is distinct into three substances or persons called the Father, the Sonne, the Holy Ghost. And here offers it selfe to be considered euen one of the greatest mysteries of our religion: namely, that God is the Father, the Sonne, and the Holy Ghost: and againe, that the Father, the Sonne, and the Holy Ghost are one and the same God. Some at the first may possibly say, that this cannot stande because it is against all reason that one should be three, or three one. The answer is, that indeed if one and the same respect be kept, it is not possible, but in diuers considerations and respectes it may. And thus the Father, the Sonne, & the Holy Ghost are three, namely in person; and againe, they three are one, not in person, but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: as the substance of man consisting of body and soule common to all men, which we call the humanity of a man, is the nature of man. By person is meant, a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men, these particulars, Peter, Iohn, Paul, are called persons. And so in the mystrie of the Trinity the diuine nature is the godhead it selfe simply and absolutely considered; and a person is that which subsisteth in this godhead, as the Father, the Sonne, the Holy Ghost. Or againe,  
a person



a person is one and the same godhead not absolutely considered, but in relation, and as it were, restrained by personal or characteristicall proprieties: as the Godhead or God begetting is the father, God againe considered not simply but so farre forth as he is begotten is the Sonne; and God proceeding of the Father and the Sonne, the Holy ghost. And if any man would conceiue in mind rightly the diuine nature, he must conceiue God or the Godhead absolutely: if any of the persons, then he must conceiue the same godhead relatiuely with personal proprieties. Thus the godhead considered with the propriety of fatherhood or begetting is the father: & cōceiuing the same godhead with the propriety of generation, we conceiue the sonne, & the godhead with the propriety of proceeding, & we conceiue the Holy Ghost. Neither must it seeme strange to any that we use the names of nature and person to set forth this misterie by: for they haue bene taken up by common consent in the primitive Church, & that upon weighty consideration to manifest the truth, & to stop the mouthes of heretikes: & they are not used against the proper sense of the scriptures, nay they are therein contained. Thus wee see how it comes to passe that the three things signified by these names, Father, Sōne, holy Ghost, are ech of them one & the same God. And this mystery may well be conceived by a cōparison borrowed frō light. The light of the sunne, the light of the moone, & the light of the aire for nature and substance are one & the same light: & yet they are 3. distinct lights. The light of the sunne being of it selfe & from none, the light of the moone from the sunne, & the light of the aire frō them both. So the diuine nature is one, and the persons are three, subsisting after a diuers maner in one and the same nature.

And for the further clearing of the point, we must yet further marke & remember two things: namely, the vnion & the distinction of the persons. The vnion is, whereby three persons are one not simply, but one in nature, that is, coessentiall or consubstantiall; having all one godhead. For the father is God, the sonne is God, & the holy ghost is God: now there are not 3. distinct Gods, but one God, because there

is

\* Heb. 1. 3.  
Gal. 4. 8.



is one God & no more in nature; considering that the thing which is infinite is but one & is not subiect to multiplicatiō: & the Father is this one God, as also the Sonne and the holy ghost. And as these three persons are one in nature, so whatsoever agrees to God simply considered, agrees to them all three. They are all coequall and coeternall: all most wise, iust, mercifull, omnipotent by one & the same wisdom, iustice, mercie, power. And because they haue all one godhead, therefore they are not only one with another, but also each in other. the father in the sonne, & and the sonne in the father, and the holy ghost in them both. And we must not imagine that these three are one god, as though the father had one part of the godhead, the sonne an other part, & the holy ghost a third. For that is most false, because the infinite and the most simple godhead is not subiect to composition or diuision: but euery person is whole god, subsisting not in a part, but in the whole godhead: & the whole entire godhead is communicated from the father to the sonne, & from both father & sonne to the holy ghost. But some may yet say, that this doctrine seemes to be impossible; because three creatures, as for example, Peter, Paul, Timothy being three persons, & so remaining, cannot haue one and the same nature, that is, the same body & the same soule. *Ans.* Three or more may haue the same nature<sup>a</sup> in kind, but the truth is, they cannot possibly haue a nature which shalbe one & the same<sup>b</sup> in number, in them all three. For a man is a substance created & finite, & the bodies of men are quantities, & therefore diuisible & separable one from another. Hereupon it comes that the persons of men are not only distinguished by proprieties, but also divided & sundred one from another. And though Peter, Paul, Timothy, haue all one common & universal forme, yet they three are not one man, but 3. men. Now it is otherwise with the diuine nature or godhead which is uncreated and infinite, and therefore admittes neither composition nor diuision, but a distinction without any separation: so as the three persons subsisting in it, shall not be three gods, but one and the same god.

Yet further some will object, that it is truly said of the father,

<sup>a</sup> *Specie.*  
<sup>b</sup> *Numero.*



ther, that hee is god, but the same godhead is not in the sonne, nor in the holy ghost; for the sonne and the holy ghost haue their beginning from the father. *Answer,* The sonne and the holy ghost haue not a beginning of their nature or of their godhead from the Father, but of their person only: the person of the Sonne is from the Father; and the person of the Holy ghost, is both from the Father and from the Sonne: but the Godhead of all three persons is vncreate and vnbegotten, and proceeding from none. Yet some may say, both the Sonne and the Holy Ghost haue receiued from the Father all their attributes, as wisdom, knowledge, power, &c. Now he that receiueh any thing from another, is in that respect inferiour to him that giueh it: and therefore the sonne and the Holy ghost are not God as he is. *Ans.* We must know, that, which the Sonne receiueh of the Father, he receiueh it by nature, and not by grace; & he receiueh not a part but all that the Father hath, saving the personall proprietie. And the Holy Ghost receiueh from the Father and the Sonne by nature and not by grace: and therefore though both the Sonne and the Holy Ghost receiue from the Father, yet they are not inferiour to him but equall with him. And thus much is necessarie to be learned of the vnion betweene the three persons in Trinitie, whereby they being three haue all one and the same godhead.

Matt. 3. 16,  
17.

The second point to be considered is, that though these three haue but one godhead, and all make but one God: yet they are distinguished one from another: for the Father is the Father, and not the Sonne, nor the Holy Ghost: the Sonne is the Sonne and not the Father nor the Holy ghost: and the Holy Ghost is the Holy ghost, not the Father nor the Sonne. This distinction of the persons is notably set forth vnto vs in the baptism of our Saviour Christ: where it is said, that *when Iesus was baptized, hee came out of the water*: there is the second person: and the Holy ghost descended upon him in the forme of a dove: there is the thirde person: and the Father the first person pronounced from heauen, that hee was his beloved Sonne in whome hee  
was



was well pleased. And we must not conceiue this distinction in such manner as though these three, Father, Sonne, and Holy Ghost were three names of one God. For the three persons doe not in name or word, but really in truth distinctly subsist in the same diuine nature. Neither must we imagine that the three persons are three formes or differences of one god, as some heretikes haue dreamed, who taught that the father alone is God, and that he is called a Father in one respect, the Sonne in another, and the Holy ghost in a thirde. For this were nothing else but to make the personall proprieties to be nothing but imaginarie accidents, which indeede, or at the least, in mans conceit, might come and goe, and be either in the persons or foorth of them. For the personall relations though in <sup>a</sup> minde they may be distinguished from the diuine essence, yet <sup>b</sup> indeede they are one with it. But some will say, if they make this distinction, there is rather a quaternitie then a trinitie: for the godhead is one, the father an other, the sonne a third, and the holy ghost a fourth. Thus some heretikes haue objected against the distinction of the trinitie: but it is untrue which they say. for the godhead must not be severed from the father, nor frō the sonne, nor frō the holy Ghost: for the father is God or the whole godhead, so also is the sonne and the holy ghost: and the godhead likewise is in euery one of these three persons, and euery one of them subsisting in the godhead, and the godhead must be conceived to be in them all, and not as a fourth thing out of them. And therefore we must still maintaine, that these 3. persons are distinguished and not deuided, as three men are deuided in being and substance: for this diuision can not be in them, because all three haue one diuine nature and one godhead. This is the misterie of all misteries to be receiued of us all, namely, the trinitie of the persons in the vnitie of the godhead. This doctrine must be reteined and holden for these causes. I. because by it we are able to distinguish this true God from all false Gods and Idols. II. Because among all other pointes of religion this is one of the chieftest, being the verie foundation thereof. For it is not sufficient for us

<sup>a</sup> τὸ λέγειν.

<sup>b</sup> τὸ εἶναι.



to know God as we can conceiue of him in our owne imagination: but we must know him as he hath revealed himselfe in his worde. And it is not sufficient to saluation to belecue in God confusedly, but we must belecue in one god distinct into three persons, the Father, the Sonne, the holy Ghost: yea & more then this, we must hold & belecue that God the father is our father, the sonne our redeemer, the holy ghost our sanctifier & comforter. Well then, if we must in this maner belecue in god, then we must also know him: for we can haue no faith in the thing which is utterly unknown. wherfore if we would belecue in the father, son, or holy ghost, we must know them in part, Ioh. 17. *This is life eternall, to know thee the only God, and whome thou hast sent Iesus Christ.* Ioh. 14. 17. *The world can not receiue the spirite of truth because it hath neither seene him, nor known him.* 1. Ioh. 2. 23. *Whosoever denieth the sonne hath not the father.* Thirdly, this doctrine directs us in worshipping God aright: for vnitie in trinitie, & trinitie in vnitie is to be worshipped: one God must be worshipped in the father, in the sonne, and in the holy ghost: & if we worship God the father without the sonne & the holy ghost: or if we worshippe the sonne without the father and the holy ghost: and the holy ghost without the father & the sonne, we worship nothing but an Idol. Againe, if we worship the 3. persons not as one God, but as three gods, then likewise we make three Idols.

Note further, that of all the three persons, the first person the father is set in the first place, and is described to us by three things. I. by his title that he *is a father*. II. by his attribute that hee *is Almighty*. III. by his effect, that hee *is maker of heaven and earth*: of these in order as they lye in the Creede. And first of the title (*father*.) It may seeme that he hath some prerogatiue over the sonne and the holy ghost, because he is set before them: but we must know he is set before them neither in regard of time, nor of dignitie, for therein all three are equall; but in regarde of order onely. The father is the first, the sonne the second, and the holy ghost the third: as may appeare by this similitude. If three Emperours equall in dignity should  
meete



meete all in one place, beeing equall also in power and maieslie, if all three should sit downe, though one be no better then an other; yet one of them must needs sit downe the first, and another in the seconde place, and then the thirde: but yet wee can not say, that he which sate downe first is the chiefe. And so it is in the Trinitie, though none be greater or above another; yet the Father is in the first place, not because he is before the sonne, or the holy ghost in dignitie or honour, but because he is the fountaine of the deitie, the sonne being from him, and the holy ghost from them both.

Nowe let us come to the title of the first person. The name *Father* in Scriptures is ascribed either to God taken indefinitely, and so by consequente to all the three persons in Trinitie: or particularly to the first person alone. For the first, God is a Father properly and principally, according to the saying of Christ, *Call no man father vpon earth, for there is but one your father which is in heaven: that is, principally: whereas earthly parentes, whome wee are commaunded to worship and honour are but certaine images or resemblances of our heavenly father, having this blessing that they are fathers from him. And hereupon this title agrees in men, not simply, but so farre forth as God honoureth them with fatherhoode in calling them to be fathers, whereas god himselfe receiues this honour from none. God is termed a father in respect both of nature and grace. Hee is a father in regard of nature, because hee created and gouerneth all things. In this regard hee is called the <sup>b</sup> father <sup>b</sup> Heb. 12.9. of spirits, and <sup>c</sup> Adam is called the Sonne of God. Hee is a <sup>c</sup> Luk. 3.38. father in respect of grace, because wee are regenerate by him, and accepted to be his sonnes by adoption thorough the merite of Christ. And in this respect the second person as well as the first is called <sup>d</sup> a Father, and saide to haue an offspring <sup>e</sup> or seede and <sup>f</sup> children. But <sup>d</sup> Esa. 9.6. when the name of *Father* is giuen to the first person, <sup>e</sup> Esa. 53.10. it is done upon a speciall consideration, because he is a fa- <sup>f</sup> Esa. 8.18. ther by nature to the seconde person begetting him of his*



his owne substance before all worldes. By this it appears, that out of the title of the first person, wee may fetch a description thereof on this maner. The Father is the first person in Trinitie, begetting the sonne. Nowe to beget is the personall proprietie whereby he is distinguished from the other two. If it be said that the creatures doe beget, & that therefore to beget is not proper to the father: the answer is, that in this point there are many differences betweene God the father & all creatures. First the father begets the sonne before all eternitie: and therefore God the Father begetting, and the sonne begotten are equall in time, whereas in earthly generation the father is before the sonne in time. Secondly, God the father begets his Sonne by communicating unto him his whole essence or godhead, which can not be in earthly parents, unlesse they should be abolished and come to nothing. VVhereas neuerthelesse, God the Father giuing his whole nature to his sonne, retaines the same still, because it is infinite. Thirdly, the father begets the sonne in himselfe & not forth of himselfe: but in earthly generation the father begetting is forth of the child, and the child forth of the father. And that must not trouble vs which heretikes alledge against this doctrine, namely, that if the father who is of one nature with the sonne, did beget the sonne, then hee did beget himselfe: for the godhead of the father doth not beget either the godhead or the person of the sonne: but the person of the father begets the person of the sonne, both which in one godhead are really distinct.

Thus we see what the father is. Nowe to beleue in the father, is to be perswaded, that the first person in Trinity, is  
 Act. 3. 4. 19. the father of Christ, and in him my father particularly, and  
 Matth. 6. 4. that for this cause I intend & desire for euer to put my trust in him.

The duties which wee may learne hence are manifold. And here we haue occasion offered first of all to consider  
 Iob. 17. 14. who is our father by nature. *I shall say to corruption (saith Iob) thou art my father: and to the worme, thou art my mother: seeing god vouchsafeth this great prerogative to them*  
 that



that loue him, that he vwill be their father: therefore Iob in consideration hereof would haue euery man to haue recourse to his owne naturall condition, to see who is his father by nature. Iob saith, corruption is his father: but if we mark the condition of our nature, we shall further see euery man is by nature the child of wrath, and that Sathan is his father: for so long as a man walkes in his sinnes (which euery man doth by nature) so long doth he shew himselfe to be the liuely child of the deuill. And thus Christ reasoneth against the Scribes and Pharisees. *Yee are of your father the deuill, and the lustes of your father ye will doe.* And true it is, that no childe is so like his father that begat him, as euerie man by nature is like the deuill: and the whole tenour and course of his naturall life without grace is a liuely resemblance of the disposition of Satan. Secondly, euery one that beleeues God to be a Father, and in Christ his father, must as a good childe be obedient to his fathers will. So Salomon saith, *A wise sonne maketh a glad father.* How? by doing his will: and therefore when one tolde our Sauour Christ that his mother and breethren stood without, desiring to speake with him, he saide, *Who soever shall doe my fathers will which is in heaven, the same is my father, my sister, and mother:* where vee may note, that hee that will haue God the Father to be his Father, and Christ Iesus his brother, must doe the will of God the father. And hence God saith, *If I be a master, where is my feare? If I be a father, where is my honour?* Where is plainly taught this seconde duty; that if God be our father, then as good children vee must shewe obedience unto him: but if vee be disobedient vnto him, then vee must knowe, that that former saying of Christ will be verified vpon vs: that because men doe the lustes of the deuill: therefore they are the children of the deuill. But least this fearefull sentence be verified of vs, it is the duty of euerie man that maketh this confession, that hee beleeues God to be his father, first to labour to knowe Gods will; and secondly, to perfourme continuall obedience unto the same. Like unto a good childe that

Iohn.8.44.

2. Dutie.

Prov.10.1.

Mat.12.50.

Mal.1.6.



3. Dutie.

Mat. 5. 45.

Psal. 68. 5.

Iob. 29. 15,  
16.

4. Dutie.

Mat. 6. 26.

would faine please his father, and therefore is alwaies ready to do the best he can. And without doubt that man which unfainedly takes God for his father, is then most grieued, when as by any sinne he displeaseth him, & no other crosse or calamity is so grievous unto him. The greatest grief that the prodigall sonne had, was that he had offended his father by sinning against heauē, & against him: the same also must be our griefe: and all our care set on this, how we may be obedient children to this our louing father. Thirdly, that mā that beleeuēs God to be his father, must imitate and follow him: for it is the will of God that his children should be like vnto himselfe. Now we follow God especially in 2. things. I. In doing good to them that persecute vs: so saith our Sauiour Christ, *Pray for them that hurt you, that you may be the children of your father which is in heaven: for hee maketh the sunne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II. Our heavenly father is mercifull: for he is a father of the fatherlesse: and therefore he that will be a sonne of this father must be mercifull to his poore brethren, as Iob saith of himselfe, *I vvas the eyes to the blind, & I vvas the feete vnto the lame: I vvas a father vnto the poore.* Fourthly, seeing wee belecue God to be our father, we are hereby taught onely to vse moderate care for the things of this life: for if a man know himselfe to be the child of God, then he also knowes that God will provide for him, as wee know in a family the father provideth for all. Now God is a father, and his Church is his family; therefore if thou wilt be a mēber of Gods Church, & a child of God, thou must cast thy care on god, & follow the counsell of Christ: *Be not so carefull for your life what ye shall eat, or what ye shall drink.* And mark his reason drawn from the point which we haue in hand. *The fowles of the heauen (saith he) they neither sow nor reape, nor carrie into barnes: and yet your heavenly father feedeth them: are not ye much better then they.* But alas, the practise of the worlde is contrarie: for men haue no care for the knowledge of Gods worde, nor the meanes of their salvation: all their mindes are set on the things of this life: when as Christ saith, *First seeke the kingdome of heauen,*  
and



and the righteousness thereof, and all these things shall be ministered unto you. If you shoulde see a young man provide for himselfe, and no man else for him, wee woulde say, surely his father is deade: euen so, when a mans care is set wholly both day and night for the things of this life, it argues that God hath either cast him off, or else that he takes him for no father of his. Fifthly, if God be our father, then wee must learne to beare any crosse patiently that he shall lay upon us, either in bodie or in minde, and alwaies looke for deliverance from him. for whome the Lorde loueth, them hee chastiseth: and if yee endure chastising (saith the Apostle) *God offereth himselfe unto you as unto children:* which may appeare more plainly by this comparison. If two children shoulde fight, and a man coming by, shoulde parte them, and after beate the one, and let the other goe free: euerie man that seeth this will say, that that childe which hee beates is his owne sonne. Euen so, when God chastiseth vs, he sheweth himselfe unto us as a father, if we submit our selues. Nowe if our earthly fathers corrected us, and we gaue them reverence, taking it patiently: should vve not much rather be in subiection to the father of spirits that wee may liue. Therefore the conclusion is this: if we displease God, be ye sure, he will correct us; & when his hand is upon us we must not murmur against him, but beare it with a milde spirite: and furthermore, when vvee are under the crosse, we must alwaies looke for deliverance from this our father onely. If a sonne vwhen hee is beaten should flee to his fathers enemies for helpe and counsell; it woulde argue that hee were but a gracelesse childe. Sundry and diuers calamities and crosses befall men in this life, which they can not brooke; and therefore it is a common practise of many among us in these dayes, vwhen Gods hande is upon them, to goe for helpe to the deuill; they seeke for counsell at witches and vvise men, (as I haue said) but let them looke unto it, for that is the right vvay to double their miserie, and to shewe themselves levvde children. Lastly, if wee confesse and beleue god to be the father of Christ, and in him our fa-

5. Dutie.

Heb. 12.7.

6. Dutie.



ther also; then in regarde of our conuersation, wee must not frame our selues like unto the world: but the course of our liues must be in righteousnesse, and true holinesse. Paul  
 2. Cor. 6. 18. exhorteth the Corinthians to separate themselves from I-  
 Isa. 22. 17. dolaters, alledging the place out of the olde Testament, where the Lorde biddeth the *Israelites to come out from I-*  
 Ier. 31. 1. *dolaters, and to touch no vncleane thing*: and the reason fol-  
 loweth out of Ieremie, that if they doe so, then God will be  
 2. Cor. 7. 1. *their father, and they shall be his children, even his sonnes and*  
*daughters*: which reason Paul vrgeth in the next chapter  
 to this effect: considering wee haue these promises, that  
 therefore wee shoulde cleanse our selues from all filthi-  
 nesse of the flesh and spirite, and growe up unto holines  
 in the feare of the Lorde: where, if wee marke the place  
 diligently, wee shall finde this lesson, that euerie man  
 who takes God for his father, must not onely in this  
 sinne of Idolatrie, but in all other sinnes separate him-  
 selfe, that men by his godly life may knowe whose  
 childe he is. But some will say, this exhortation is need-  
 lesse amongst vs; for wee haue no cause to separate  
 our selues from others, because all amongst vs are Chri-  
 stians, all beleeve in God and are baptised, and hope  
 to be saved by Christ. *Answer.* In outvvard profession,  
 I confesse, wee carrie the shewe of Christians, but in  
 decde and trueth, by our liues and conversations, very  
 many among vs denie Christ: for in euerie place the  
 common practise is, to spende the time in drunkennesse  
 and surfetting, in chambering and wantonnesse; yea,  
 great is the companie of those that make a trade of it:  
 take this conuersation from many men, and take away  
 their liues. And on the Lordes day it may bee seene  
 both publicquely and priuately, in houses and in the  
 open streetes, there is such reuell, as though there  
 were no God to serue. In the fixe dayes of the weeke,  
 manie men vvalke verie painefully in their callings: but  
 when the Lordes day commeth, then every man takes  
 license to doe what hee will: and because of the princes  
 lawes, men will come formally to the Church for fa-  
 shions



shions sake: but in the meane time, how many do nothing else but scorne, mocke, and deride, and as much as in them lieth, disgrace both the worde and the ministers thereof? so that the cōmon saying is this: oh he is a precise fellow, he goes to heare Sermons, he is too holy for our cōpanie. But it stands men in hand to take out a better lesson, which is, if we will haue God to be our father, wee must shewe our selues to be the children of God by repentance and newnesse of life: he can not be but a gracelesse child, that will lead a rebellious life flat against his fathers minde. Let us then so behaue our selues, that we may honour our father which is in heauen, and not dishonour him in our liues and callings: rather let us separate our selues from the filchinesse of the flesh, loathing those things which our father lotheth, and fleeing from those things which our father abhorreth.

And thus much for the duties. Now follow the consolations which arise from this point. But first we are to know that there are three sortes of men in the world. The first are such as will neither heare nor obey the word of God. The second sort are those which will heare the word preached vnto them but they will not obey: both these sortes of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods worde; so they make conscience of obeying the same in their liues and callings: and these are they to whome the consolations that arise out of this place doe rightly belong, and must be applyed vnto.

Consolations.

First therefore, seeing God the father of Christ, and in him the father of all that obey and doe his will, is our father, here note the dignitie and prerogative of all true beleeuers: for they are sonnes and daughters of God as saith S. Iohn, *So many as receiued him to them he gaue a prerogative to be the sonnes of God: even to them that beleeue in his name.* Ioh. 1. 12. This priuiledge will appeare the greater if we consider our first estate; for as Abraham saith, *We are but dust and ashes.* Gen. 18. 27. and in regard of the deprauation of our natures, we are the children of the deuill: therefore of such rebels to be made the sonnes of God, it is a wonderfull priuiledge and prerogative



gative, & no dignitie like unto it. And to enlarge it further, he that is the sonne of God, is the brother of Christ, & fellow heire with him; and so heire apparant to the kingdom of heauen: and in this respect, is not inferiour to the verie angels. This must be laid vp carefully in the hearts of Gods people, to confirme them in their conversation among the companie of vngodly men in this world.

Mal. 3.17.  
Psal. 103.13.

Secondly if a man doe indeauour himselfe to walke according to Gods worde, then the Lord of his mercie will beare with his wants: for as a father spareth his owne son, so will God spare them that feare him. Now a father commaunds his child to write or to apply his booke: though all things herein be not done according to his mind, yet if he find a readinesse with a good indeavour, he is content, and falls to praise his childs writing or learning. So God giueth his commandement, and though his servants faile in obedience; yet if the Lord see their heartie indeavour, and their vnfeigned willingnesse to obey his will, though with sundry wants, hee hath made this promise and will performe it, that as a father spareth his sonne, so will he spare them. If a child be sicke, will the father cast him off? nay, if thorough the grievousnesse of his sicknesse he can not take the meat that is giuen him, or if he take it, & for faintnesse pick it up againe, will the father of the childe thrust him out of doores? no: but he will rather pitie him. And so when a man doth indeauour himselfe through the whole course of his life to keepe Gods commandements, God will not cast him away, though through weakenesse he faile in sundry things and displease God. This prerogative can none haue, but he that is the child of God: as for others when they sinne, they doe nothing else but draw downe Gods iudgements upon them, for their deeper condemnation.

Thirdly hence we learne, that the childe of God can not wholly fall away from Gods fauour, I doe not say, that hee can not fall at all: for he may fall away in part, but hee can not wholly: and so oft as he sinnes, he deprives himselfe in part of Gods fauour. David loued his sonne Absolon wonderfully, but Absolon like a wicked sonne played a lewde pranck,



pranck, & would haue thrust his father out of his kingdom: And David although he was sore offended with Absolon, & shewed tokens of his wrath, yet in heart he loued him, and neuer purposed to cast him off. Hereupon when he went against him, he commanded the Captaines to intreat the yong man Absolon gently for his sake. And when he was hanged by the haire of the head in pursuing his father, then David wept and cried. *O my sonne Absolon, my sonne Absolon, would God I had dyed with thee, Absolon my sonne.* And so it is with God our heauenly father, when his children sinne against him, and thereby loose his loue and fauour, and fall from grace, he forsakes them: but how farre? Surely he shewes signes of anger for their wickednesse, & yet indeed his loue remaines towards them still: and this is a true conclusion, the grace of god in the adoptiō of the elect is unchāgeable, & he that is the childe of God can neuer fall away wholly or finally. On the contrary, that is a bad and comfortlesse opinion of the Church of Rome; which holdeth that a man may be iustified before God: and yet afterward by a mortall sinne, finally fall from grace and be condemned.

2.Sam.18.5.

Torren.con-  
fess. Aug.

Fourthly, the child of God that takes god the father for his father, may freely come into the presence of god, & haue liberty to pray unto him. We know it is a great priuiledge to come into the chamber of presence before an earthly prince: and fewe can alwaies haue this prerogatiue though they be great men: yet the kings owne sonne may haue free entrance, & speake freely vnto the king himselfe, because he is his sonne. Now the children of God haue more prerogative then this: for they may come into the chamber of presence, not of an earthly king, but of Almighty God the king of kings, and as they are the sonnes of god in Christ, so in him they may freely speake unto God their father by prayer. And this ouerthrowes the doctrine of such as be of the Church of Rome, which teach and hold, that a man must come to speake to god by prayer through the intercession of saintes: for say they, the presence of god is so glorious, that we may not be so bolde, as of our selues to speake unto him; but needs must haue the intercession of others.



Lastly, God will provide for all his Church and children all things needfull both for their bodies and soules: so our Sauour Christ bids his disciples take no thought what they should eate, or what they should drinke, or wherewith they should be clothed, adding this reason, *For your heavenly Father knowveth all your vvants.* And if we take thought, it must be moderate, and not distrustfull: it is a part of the fathers dutie to provide for his family and children, and not the children for the father. Now shall an earthly father haue this care for his children: and shall not our heavenly father much more provide for those that feare and loue him? Nay marke further, in Gods Church there be many hypocrites which receiue infinite benefites from God, by reason of his elect children with whom they liue: and we shall see this to be true, that the wicked man hath ever fared better for the godly mans cause. Sodome and Gomorrhareceiued many benefites by reason of righteous Lot: and when the Lord was purposed to destroy Sodome, he was faine to pull Lot forth of the citie: for the text saith

Gen. 19. 22. the angell of the Lorde, *coude not doe any thing till he vv as come out of it.* So also in Pauls daungerous voyage towards Rome, all the men in it fared better for Pauls company: for the Lord told Paul by an angel, that there should be no losse of any mans life, for *the Lord had given to him all that sailed with him.* And undoubtedly if it were not for some few that feare God, hee would poure downe his vengeance upon many nations and kingdomes, there is such excesse of wickednesse in all sortes. Againe, if the Lord doe thus carefully provide for his children all kind of benefites; what a wonderfull wickednesse is this, for men to get their liuing by ungodly meanes: as vsurie, carding, dicing, and such like exercises. If a man were perswaded that God were his father, and would provide sufficiently both for his body and soule; so that using lawfull meanes he should euer haue enough: out of all doubt hee woulde neuer after the fashion of the world use unlawfull and profane meanes to get a liuing. But this prooveth, that howsoever such men say, God is their father, yet indeede they deny him.

And



And thus much of this title, *father*, the first thing whereby the first person is described. Now followeth the second point, namely his attribute of *omnipotencie* in this worde *almightie*. And whereas the father is saide to be almighty, it is not so to be vnderstood as though the Sonne were not almighty, or the holy Ghost not almighty: for euery propertie and attribute (saue the personall properties) is common to all the three persons. For as God the Father doth impart his Godhead vnto the Sonne, and to the holy Ghost; so also he doeth communicate the proprieties thereof to them.

God is omnipotent two waies: I. Because he is able to doe whatsoeuer he will. II. Because he is able to doe more then he will doe. For the first, that God is able to doe whatsoeuer he will, Dauid saith: *Our God is in heauen, and he doth whatsoeuer he will*: for there is nothing that can hinder God; but as he willeth, so euery thing is done. Secondly, that God can doe more then hee willeth to be done, it is plaine where *Iohn Baptist* saith: *God is able of these stones to raise up children vnto Abraham*: though God can doe this thing, yet he will not doe it. So likewise when Christ was betrayed, the Father could haue giuen him more then 12. legions of Angels to haue deliuered him out of their hands, but yet he would not: and the like may be said of many other things. The father is & was able to haue created another world, yea a thousand worlds; but he would not, nor will not. And likewise Christ beeing vpon the crosse, was able at their bidding to haue come downe, and saued himselfe from death; but he would not: and therefore this is true, the Lord can doe any thing that he willeth to be done actually, yea and more then he will. But some will say; God can not doe some things which man can doe, as God can not lie, nor denie himselfe: and therefore he is not omnipotent. *Ans.* Although some haue thought God could doe these things; and that he did them not, because he would not: yet we must knowe and beleue that God can neither lie, nor denie himselfe: indeede man can doe both, but these and many other such things, if he could doe them, he could not.

Matth. 3.9.

Tit. 1.2.

2. Tim. 2.13.



not be God. God indeede can doe all things which shewe foorth his glorie and maiestie: but such things as are against his nature, he can not doe, as for example: God can not sinne, and therefore can not lie: and because he can not doe those things, therefore he is omnipotent: for these and such like, are workes of impotencie: which if God could doe, he were but an impotent God. Secondly, he can not doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to be: as when the sunne doth shine, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of the Church, which in their transubstantiation make the body of Christ, (whose essetiall propertie is to be only in one place at once) to be circumscribed, and not to be circumscribed; to be in one place, and not to be in one place.

*Duties.*

And thus much for the meaning. Now follow the duties wherunto we are mooued by this doctrine, of Gods omnipotencie.

*1. Pet. 5. 7.*

First, whereas God the Father is said to be *Almightie*, we are taught true humiliation: *Humble your selues under the mightie hand of God*, saith Peter: where he giueth an exhortation to humilitie, & alledgeth the cause, because God is *almightie*. To make this more plaine: Euery one of vs was borne in sinne, and by nature we are most wretched in our selues: nowe what an one is God? Surely he is able to doe whatsoeuer he will, yea and more then he will, and is able to destroy such as rebell against him euery moment. Therefore our dutie is, to cast downe our selues for our sinnes in his presence. This true humiliation was that, which our Sauiour Christ would haue brought the young man in the Gospell vnto, when he bad him goe sell all that he had, and giue to the poore. Therefore whosoever thou art, take heede thou must: for if thou runne on in thy wickednes, and still rebell against God, it is a thousand to one at length he will destroy thee. For he is an almightie God, and able to doe whatsoeuer he will: his hand is mightie, it boots not a man to strue with him: for he was neuer yet ouermastered, and for this cause we must needs cast downe our selues vnder his



his hand. It is a fearefull thing (saith the holy Ghost) to fall in- Heb. 10. 31.  
 to the hands of the living God: therefore if we would escape  
 his heauie & terrible displeasure, the best way for vs is, to a-  
 buse our selues, and be ashamed to follow our finnes. Christ  
 biddeth vs not to feare him that is able to kill the bodie, and  
 can goe no further: *but we must feare him that is able to cast* Mat. 10. 28.  
*both bodie and soule into hell fire.* Example of this we haue in  
 David, who when he was persecuted by his owne sonne  
 Absalon, he said vnto the Lord, *If he thus say, I haue no delite* 2. Sam. 15. 26.  
*in thee, behold here I am, let him doe to me as seemeth good in his*  
*eyes.* But some will say, I will liue a little longer in my finnes,  
 in lying, pride, Sabbath-breaking, in swearing, dicing, ga-  
 ming, and wantonnes: for God is mercifull, and in my olde  
 age I will repent. *Answe.* Well, soothe not thy selfe: but  
 maik, usually when God holds back his hand for a season,  
 he doth, as it were, fetch a more mightie blow, for the grea-  
 ter confusion of a rebellious sinner; therefore humble, sub-  
 mit, and cast downe thy selfe before God, and doe not striue  
 against him: his hand is mightie, and will ouerthrow thee.  
 Though thou hadst all learning, wisdom, might, riches, &c.  
 yet (as Christ said to the young man) one thing is wanting,  
 that thou shouldest be humbled; & vntill thou be hūbled, no-  
 thing is to be looked for, but Gods iudgement for sinne.

Secondly, seeing God is *almightie*; we must tremble and  
 feare at all his iudgements, wee must stand in awe, quake,  
 and quier at them: as the poore child doth, when he seeth  
 his father come with the rodde. Example of this we haue  
 often in Gods word: as when the sonnes of Aaron offered  
 strange fire before the Lord, he sent fire from heauen, and  
 burned them vp. Nowe Aaron he was very sorie for his Lev. 10. 3.  
 sonnes: but when Moses told him, that the Lord would be  
 glorified in all that came neare him, then the text saith, *Aaron*  
*held his peace.* So also wee reade that the Apostles reproofe A. 11. 18.  
 ued Peter, for preaching vnto the Gentiles: but when Peter  
 had expounded the things in order which he had seene,  
 then they helde their peace, and glorified God. As also David Psal. 39. 10.  
 saith: *I held my tongue, O Lord, because thou didst it.* Iſaiah Iſa. 50.  
 saith, *In hope & silence is true fortitude.* If a man be in trouble  
 he



Anno 1592.  
in Came-  
bridge-  
shire.

he must hope for deliuerance, and be quiet and patient at Gods iudgements. But the practise of the world is flat contrarie. For men are so farre from trembling at them, that they will pray to God that plagues, curses, and vengeance may light vpon them, and vpon their seruants and children. Now the Lord beeing a mightie God, often doth answerably bring his iudgements vpon them. Againe, many carried with impaciencie, with themselves hanged or drowned: which euils they thinke shall neuer befall them: yet at the length God doth in his iustice bring such punishments vpon them. Nay further in all ages there are some, which doe scorne and mocke at Gods iudgements. Hereof wee had not farre hence a most fearefull example. One beeing with his companion in a house drinking on the Lords day, when he was readie to depart thence, there was great lightning and thunder: whereupon his fellow requested him to stay, but the man mocking and iesting at the thunder and lightning, said (as report was) *it was nothing but a knave cooper knocking on his tubbs*, come what would, he would goe: and so went on his iourney; but before he came halfe a mile from the house, the same hand of the Lorde which before he had mocked, in a cracke of thunder stroke him about the girdlestead, that he fell downe starke dead. Which example is worthie our remembrance, to put vs in minde of Gods heauie wrath against those which scorne his iudgements: for our duetie is to tremble and feare: and it were greatly to be wished, that we could with open eye beholde the terriblenesse and fearefulnesse of Gods iudgements: it would make a man to quake and to leaue off sinne. If a man passe by some high and dangerous place in the night when he cannot see, he is not afraid; but if yee bring him backe againe in the day, and let him see what a steepe and dangerous way he came, he will not be brought to goe the same way againe for any thing: so it is in sinning; for men liuing in ignorance and blindness, practise any wickednes, and do not care for Gods iudgements: but when God of his goodnes bringeth them backe, and openeth their eyes to see the downefall to the pit of hell, and the iudgements



ments of God due to their sinnes: then (they say) they will neuer sinne as they haue done, but become newe men, and walke in the way to eternall life.

Thirdly, we are taught by the Apostle Paul, that if we be to doe any dutie to our brethren, as to releue them, we must doe it with chearefulnesse: for hee laboureth to perswade the Corinthians to cherefull liberalitie; and the reason of his perswasion is, *because God is able to make all grace to abound towards them.* Where also this ductie is taught vs, that seeing God is omnipotent and therefore able to make vs abound, therefore we must giue cherefully to our poore brethren which want. 2. Cor. 6. 7, 8.

Fourthly, whereas there are many in euery place, which haue liued long in their sinnes, eue from their cradle; some in wantonnesse, some in drunkennes, some in swearing, some in idlenes, and such like: out of this place, to all such there is a good lesson, namely that euery one of them doe nowe become new men, and repent of all their sinnes, for all their life past. For marke what Paul saith of the Iewes, which cut off from Christ through vnbeleefe, & haue so continued in hardnes of heart, and desperate malice against him, almost 16. hundreth yeares: *If (saith he) they abide not still in vnbeleefe, they may be grafted into their oliue again:* and his reason is this, *because God is able to graft them in againe.* Euen so though we haue liued many yeres in sinne, (and sure it is a dangerous and fearefull case for a man to liue 20, 30, or 40, yeres vnder the power of the deuill: ) yet we must know that if we wil now liue a new life, forsake all our sinnes, & turne to God, we may be receiued to grace, & be made a branch of the true oliue, though we haue borne the fruits of the wild oliue all our life long. But some will obiekt, that they haue no hope of Gods fauour, because they haue beene so grievous sinners, and continued in them so long. *Ans<sup>w</sup>.* But know it, whosoever thou art, God is able to graft thee in; & if thou repent, he will receiue thee to his loue & fauour. This must be obserued of all, but especially of such as are olde in yeares, and yet remaine ignorant without knowledge; they must turne to the Lorde by repentance: otherwise, if they  
continue



continue still profane and wicked, they must knowe this, that their damnation comes post halt to meete them, and they to it.

*Consolations.*

And thus much for the duties. Nowe followe the consolations which Gods Church reape from this, that God the father *is omnipotent*. First, the wonderfull power of God serueth to strengthen vs in prayer vnto God; for he that will pray truly, must onely pray for those things for which he hath warrant in Gods word: all our prayers must be made in faith, and for a man to pray in faith, it is harde: therefore a speciall meanes to strengthen vs herein, is the mightie power of God. This was the ground and stay of the leaper whome our Sauour Christ censed: *Lord (saith he) if thou wilt, thou canst make me cleane.* And in the Lords prayer, when our Sauour Christ hath taught vs to make sixe petitions; in the ende he giueth vs a reason, or motiue to induce vs to stand vpon, and to wait for the benefits before craved, in these words: *Thine is the kingdome, thine is the power, &c.*

Matth. 8.

Secondly, hence we learne this comfort, that all the gates of hell shal neuer be able to preuaile against the least member of Christ. I doe not say they shal neuer be able to assault, or tempt them, for that may be: but they shall neuer ouercome them. How (will some say) may we be resolved of this? *I answer*, By reason of faith: for if a Christian man do beleue that God the father, and in Christ his father, is almightie, no enemy shall euer be able to preuaile against him. So S. Iohn reasoneth: *Little children, yee are of God, and haue overcome them*, that is, all false teachers, *because greater is he that is in you*, that is, Christ Iesus by his holy spirite, who is God, and therefore almightie, *then he that is in the worlde*, that is, the spirit of Sathan: therefore you neede not to feare. So Dauid compareth him selfe to a fillie sheepe, and saith: *Though I should walke through the valley of the shadow of death*, that is, as it were in the mouth of the lyō, *yet I will feare none euill*: why so? because the Lord is with him: *thy rodde (saith he) and thy staffe comfort me.*

1. Ioh. 5. 4.

Psal. 23.

Thus much for the benefits. Now whereas it is saide the first person is a father, as also almightie: ioyne these two together,



gether, and hence will arise singular benefits and instructions. First, whereas we are taught to confesse, that the first person is a father almightie, we and euery man must learne to haue experience in himselfe, of the mightie power of this almightie father. Why, will some say, that is nothing, for the deuil and all the damned soules feelee the power of the Almighty? True in deede they feelee the power of God; namely as he is an almightie Iudge condemning them: but they feelee not the power of an almightie father: this is the point whereof we must learne to haue experience in our selues. Paul prayeth *that the God of our Lord Iesus Christ the father of glorie, would graue vnto the Ephesians the spirit of wisdom, to see what is the exceeding greatnes of his power in them which beleene, according to the working of his mighty power which he wrought in Christ.* Which place must be considered: for here the Apostle would haue vs haue such a speciall manifestation of Gods power in our selues, like to that which he did once shew forth in Christ. But how did Christ see and find the power of God as he was man? *Ans.* Diuers waies: I. On the crosse he died the first death; which is the separation of bodie and soule: and he suffered the sorrowes of the second death. For in his soule he bare the whole wrath of God, and all the panges of hell, and after was buried and laide in the graue, where death triumphed ouer him for the space of three daies. Now in this extremitie God did shew his power, in that he raised Christ from death to life. And looke as his power was manifested in Christ the head: so must it be manifested in all his members: for euery man hath his graue, which is naturall sinne and corruption, which we draw from our first parents, and looke as a man lies dead in the graue, and can mooue neither hand nor foote: so euery man by nature lieth dead in sinne. Now as God did shewe his power in raising Christ from death: so euery one must labour to haue this knowledge and experience in himselfe of the mightie power of God, in raising him from the graue of sinne to newnes of life. For thus Paul makes a speciall request, that he might knowe Christ, and the vertue of his resurrection, that is, that he might

Eph. 1.19.

Phil. 3.10.

feelee



Col. 2. 15.

Luk. 22. 42.

Col. 1. 11.

Eph. 1. 20,  
21.

feele in him selfe that power whereby Christ was raised from death to life, to raise him also from the bondage of his sinnes to a new life more & more. Furthermore, whē Christ was vpon the crosse, and all the gates of hell were open against him, then did hee vanquish Sathan; he bruited the serpens head, and as Paul saith, *he spoiled principalities and powers, and made a shew of them openly, and hath triumphed ouer them in the crosse*: he ouercame the deuill, and all his angels by the power of his almightie father, and by his owne power as he is God. And euen so must Christian men labour to finde the same power in themselues of this almightie father, by which Christ did triumph ouer sathan: that by it they may tread him vnder their feete, which men can neuer doe by any power in themselues. Againe, Christ praith that that cuppe might passe from him: and yet he saith; *Not my will, but thy will be fulfilled*. For it was necessarie that Christ should suffer. And this request was heard, not because he was freed from death: but because God his father Almighty gaue him power and strength in his man-hood to beare the brunt of his indignation. Nowe looke as this power was effectual in Christ Iesus the head, to make him able and sufficient to beare the panges of hell: so the same power of God, is in some measure effectuall in all the members of Christ, to make them both patient, and of sufficient strength to beare any affliction, as Saint Paul saith: *beeing strengthened with all might through his glorious power vnto all patience and long suffering with ioyfulness*. And this is a notable point which euery one ought to learne: that wheras they confesse God to be their almightie father, they should here withall labour to feele and haue experience in themselues, that he is almightie in the beginning and continuing of grace vnto them, and in giuing the power and patience to suffer afflictions. Further, Christ Iesus when the worke of our redemption was accomplished, was lifted vp into heauen, and set at the right hande of God in heavenly places, farre aboue all principalities and powers, &c. euen by the power of his father: well, as this power was made manifest in the head: so must it be in the members



members thereof. Euery child of God shall hereafter see and fee in himselfe the same power, to translate him from this vale of miserie in this life, to the kingdome of heauen. Wherefore to conclude, we haue great cause to be thankfull and to praise God for this priuiledge, that he sheweth his power in his children in regenerating them, in making them die vnto sinne, and to stand against the gates of hell, & to suffer afflictions patiently: as also that he translates the from death to life. And euery one should shew his thankfulness in labouring to haue experience of this power in himselfe, as Paul exhorteth vs in his epistles to the Colossians & Ephesians: yea, read all his epistles, & we shal finde he mentioneth no point so often as this, namely the mightie power of God, manifested first in Christ, & secondly in his members: and he accounteth all things losse that he might know Christ, & the vertue of his resurrection. This point is the rather to be marked, because his power in the matter of grace is not to be scene with eye; & fewe there be in respect that haue felt the vertue thereof in themselves: for the deuill doth mightily shew his contrary power in the greatest part of the world, in carrying them to sinne and wickednes.

Phil. 3. 10.

Secondly, hence we learne that which Paul teacheth, namely to know, that all things worke together for the best vnto them that loue God. God is almightie, & therefore able to do whatsoeuer he wil: he is also a father; & therefore is willing to doe that which is for our good. But some will say, we are subiect to many crosses, yea to sinne: what? can our sinnes turne to our good? *Ans.* If God almightie be thy father, he wil turne thine afflictions, yea thy sinnes which by nature are euill, beyond all expectation vnto thy saluation. And this God will doe to all such as be obedient vnto him: yet no man must hereupon presume to sinne.

Rom. 8. 28.

Thirdly, whereas we belecue that God is a mightie father, it serues to confirme Gods children in the promises of mercie reuealed in his word. The chiefeſt whereof is, that if men will turne from their sinnes, and beleue in Christ, they shall not perish, but haue life euerlasting. I know some men wil make it an easie thing to beleue, especially those which



neuer knewe what faith meant. But such persons neede no meanes of confirmation of faith: therefore let all those which haue tasted of the hardnes of attaining vnto it, learne how to stablish their wauering hearts in the promises of God, by the consideration of these two points: God is a father; and therefore he is willing: he is also almightie, and therefore he is able to performe his promises. He that will be truly resolved of Gods promises, must haue both these settled in his heart, and build on them as on two foundations.

It followeth, *Creator of heauen and earth*] We haue spoken of the title of the first person, & of his attributs: now we come to speake of his effect, namely the creation: but before we come to it, we are to answer a certaine obiection which may be made. At the first it may seeme strange to some, that the worke of creation is ascribed to the first person in Trinitie the father: whereas in the Scripture it is common to them all three equally. And first that the father is Creator, it was neuer doubted: as for the second person the Sonne, that he is Creator, it is euident: *all things are made by it*, that is, by the Sonne, who is the substantiall word of the father, & *without it was made nothing that was made*. And againe, it is said, *that God by his Sonne made the worlde*. As for the holy Ghost, the worke of creation is also ascribed vnto him, and therefore Moses saith, *the spirit mooued upon the waters*: and Iob saith: *his spirit hath garnished the heauens*: How the is this peculiar to the father, being comon to al the three persons in trinitie? *I answer*, the actions of God are two-fold: either inward, or outward. The inward actions are those, which one person doth exercise towards another: as the father doth beget the sonne, & this is an inward action peculiar to the father: for all inward actions are proper to the persons from whome they are. So the Sonne doth receiue the godhead from the father; & the holy Ghost from the both; & these are inward actions peculiar to these persons. So likewise for the father to send his sonne, it is an inward action proper to the father, & cannot be comunicated to the holy Ghost: & the sonne to be sent by the father onely is a thing proper to the sonne, & not comon to the father, or to the holy Ghost. Now outward actions



actions are the actions of the persons in the Trinitie to the creatures: as the worke of creation, the work of preservatiō, & of redemption. These & all such actions are cōmon to all the three persons: the father createth, the sonne createth, & the H. Ghost createth: & so we may say of the works of government, & of redemption, & of all outward actions of the persons to the creatures. But some again may say, how then can the work of creation, being an outward action of God to the creature, be peculiar to the first person the father? *I answer,* the work of creation is not so proper to the first person the father, as that it cannot also be common to the rest: for all the three persons ioyntly created all things of nothing; onely they are distinguished in the manner of creating. For the father is the cause that beginneth the worke, the sonne puts it in execution, the holy Ghost is the finisher of it. *And againe,* the father createth by the <sup>a</sup> sonne & by the H. Ghost: the sonne createth by the holy Ghost, & frō the father: the H. Ghost createth not by the father, nor by the sonne; but frō the father & the sonne. And this is the reason why the work of creation is ascribed here vnto the father, because he alone createth after a peculiar manner, namely by the sonne, and by the holy Ghost: but the sonne and the holy Ghost create not by the father but from him.

*Basil. de spir. sanct. c. 16.*

*Col. 1. 16.*

*Rom. 11. 36.*

Thus hauing answered the obiection, we come to speake of the creation it selfe. In handling whereof, we must withal treat of the *Counsell of God*, as being the cause thereof, & of the Government of the creatures, as beeing a worke of God whereby he continues the creation. And the order which I wil obserue, is first to speake of the *Counsell of God*, and secondly of the execution of his Counsell, which hath two speciall branches, the first the *creation*, the second the *preservation or government* of things created.

The Counsell of God, is his eternal & vchangeable decree, wherby he hath ordained al things either past, present or to come, for his own glorie. First I cal it a decree, because God hath in it set down with himselfe & appointed as soueraine Lord, what shall be, what shal not be. I adde further, that al things whatsoeuer come vnder the cōpasse of this de-



Eph. i. 11.

Mat. 10. 29.  
verf. 30.

cree; as Paul faith, *He worketh al things according to the counsell of his wil.* And our Sauour Christ faith, that a sparrow canot fall on the ground *without the heavenly father*: yea further, he tels his disciples, that the *very haire of their heads are numbered*, meaning that they are knowne and set downe in the counsell of God. And considering that God is King of heauen and earth; and that most wise, yea wisdom it selfe; and most mightie, yea might and power it selfe: it must needs be that he hath determined how all things shall come to passe in his kingdome, with all their circumstances, time, place, causes, &c. in such particular maner, that the very least thing that may be, is not left vnappointed and vndisposed.

Eph. i. 4.

2. Tim. i. 9.

Mal. 3. 6.

Iam. i. 17.

The counsell of God, hath two properties, *eternitie*, and *vnchangeablenes*. It is eternall, because it was set downe by God from euerlasting before all times, as Paul faith, God hath chosen the Ephesians to *saluation before all worlds*. And he faith of himselfe, that he was called according to the *purpose of God, which was before all worlds*. Againe, the same counsell once set downe, is vnchangeable. God faith, *I am Iehovah, and I change not*. With God (saith S. Iames) *there is no variablenes, nor shadow of change*. Nowe such as God is, such is his decree and counsell. And he beeing vnchangeable, his counsels also are vnchangeable.

Gods counsell hath two parts, his foreknowledge, and his will or pleasure. His foreknowledge, whereby he did foresee all things which were to come. His will, whereby in a generall manner he wills and ordaines whatsoever is to come to passe: and therefore such things as God altogether nilleth, can not come to passe. Nowe these two parts of the counsell of God must be ioyned together, and not seuered. Will without knowledge is impotent, and foreknowledge without will is idle. And therefore such as holde that God doth barely foresee sundrie things to come, no manner of way either willing or decreeing the issue and euent of them, doe bring in little better then Atheisme. For if we say that any thing comes to passe either against Gods will, or God not knowing of it, or not regarding it, we shall make him either impotent or careles, & rase the very foundation of Gods prouidence.

And



And this decree of God must be conceiued of vs as the most generall cause of all things subsisting: beeing first in order hauing all other causes vnder it, and most principall, ouerruling all, ouerruled by none.

Thus we see what is to be held touching Gods counsell: now for the better clearing of the truth, three obiections of some difficultie are to be answered. First may some man say, if God decree and ordaine all things whatsoeuer, then he decreeth and ordaineth sinne. But God decrees not sinne in as much as it is against his will: and therefore he decrees not all things. *Ans<sup>w</sup>.* VVe vse not to say, that God doth simplie will or decree sinne, but onely in part, adding with all these caueats. I. That God willeth and decreeth sinne, not properly as it is sinne, but as it hath in it sundrie regards & respects of goodnes, so farforth as it is a punishment, or chastisment, or trial, or action, or<sup>a</sup> hath any existence in nature. II. God can so vse euill instruments, that the work done by them beeing a sinne, shall neuerthelesse in him be a good worke: because he knows how to vse euill instruments well. If it be further alledged, that God willeth no wickednes, Psal. 5. 5. we must know, that Gods will is twofold, generall, & speciall. Generall, whereby God willeth & decreeth that a thing shal be: & by this kind of will he may be said to wil sinne; & that without sinne. For though he decree it thus, yet he doth not instill wickednes into the heart of any sinner, & his decree is onely for a most excellent end. For in regard of God which decreeth, it<sup>b</sup> is good that there should be euill. To this purpose Augustine saith excellently, *By an unspeakeable manner it comes to passe, that that which is against Gods will, is not without his will.* Now the special wil of God is that whereby he willeth any thing in such maner, that he approoueth it, & deliteth in it. And thus indeede we can not say without blasphemie, that God willeth sinne. Thus then we see in what manner and how farforth God may be said to decree sinne.

<sup>a</sup> Quatenus  
habet ratio-  
nem entis, nō  
quatenus ha-  
bet rationem  
defectus.

<sup>b</sup> Bonum &  
ut sit malum.  
Aug. Euchr.  
ad Laur. cap.  
101.  
<sup>c</sup> Voluntate  
permissiva  
vult: approba-  
tiva non  
vult.

Againe it may be objected thus. If all things be determined by the vchangeable decree of God, then all things come to passe by an vchangeable necessitie: and men in



their actions haue no freewill at all, or libertie in doing any thing. *Ans.* This must be learned as a certen rule, that the necessarie decree of God, doth not abolish the nature of the second causes, and impose necessitie vpon the will of mā, but only order & incline it without any constraint, to one part. *As* for example: when a people is gathered together to heare Gods worde, there is none of them but they know that they come thither by Gods prouidence (and in that respect necessarily) yet before they come, they had all freedom and libertie in themselves to come or not to come: & Gods eternall counsell did not hinder the libertie of our wills, in comming or not comming, nor take away the same: but onely incline and turne them to the choice of one part. An other example hereof we may haue in our Sauiour Christ, whose state and constitution of bodie, if we regard, he might haue liued longer: yet by the eternall counsel of God, he must die at that place, at that time, at that houre where and when he died. Whereby we may see, that Gods counsel doth not hinder the wil of mā; but only order & dispose it. Which answer being wel marked, we shall see these two will stande together: the necessarie and vnchangeable counsell of God, and the free will of man. And againe, that the same action may be both necessarie and contingent: necessarie in regard of the highest cause, the counsell of God; not necessarie but contingent in respect of the second causes as among the rest, the will of man.

Thirdly, some will yet obiekt against this doctrine, that if all things come to passe according to gods vnchangeable decree, then what needs the vsing of any meanes? what needs the preaching of the word, & receiuing of the sacraments? what needs any lawes, princes, magistrates, or gouernment? what needs walking in mens ordinarie callings? all is to no ende: for let men play or worke, sleepe, or wake; let him doe what he will, all is one: for Gods eternall counsell must needs come to passe: therefore it may seeme in vaine for men to busie themselves about such things. *Ans.* But we must know, that as God hath appointed all things to come to passe in his eternall and vnchangeable counsell; so



so in the same decree, he hath together set downe the means & waies whereby he will haue the same things brought to passe: for these two must neuer be seuered: the thing to be done, & the means whereby it is done. VVe may read in the Acts in Pauls daungerous voyage towards Rome, an Angel of the Lord told Paul, that God had giuen him all that say-  
 led with him in the ship: nowe the souldiers and marriners hearing this, might reason thus with theselues; Seeing God hath decreed to saue vs all, we may doe what we will, there is no danger, for we shall all come to land aliue: but marke what Paul saith, *except these abide in the ship, ye cannot be safe:* ver. 31. where we may see, as it was the eternall counsell of God to saue Paul, & all that were with him: so he decreed to saue all by this particular meanes of their aboad in the ship. King Ezechias was restored to his health, & receiued from God a promise that he should haue 15. yeares added to his daies, & the promise was confirmed by signe: nowe, what doth he? cast off all means? no: but as he was prescribed, so he applieth a bunch of drie figges to his sore, and vseth still his ordinarie dyet. Therefore it is grosse ignorance & madnes in men to reason so against Gods decree; God in his vnchangeable counsell, hath decreed & set down all things how they shall be; therefore I will vse no means, but liue as I list: nay rather we must say the contrarie; because God hath decreed this thing or that to be done: therefore I wil vse the means which God hath appointed to bring the same to passe.

Now followes the *Creation*, which is nothing else but a worke of the blessed Trinitie, forming & framing his creatures which were not before, & that of nothing. The points to be knowne concerning the creation, are many. The first, is the thing by which God did begin & finish the creatiō. And we must vnderstande, that at the first God made all things, without any instrument or meanes, & not as men do which bring to passe their busines by seruants & helps; but only by his word & commandement: as the Psalmist saith, *He commanded, and all things were made.* In the beginning God said, *Let there be light,* & there was light: & by the same meanes was the creatiō of euery creature following. The very pow-  
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er of the word and cōmandement of God was such, as by it that thing was made & had a being, which before was not. It may be demanded, what word this was by which God is said to make all things. *Ans.* The word of God in scripture is taken 3. waies: for the substantiall word: for the sound or written word; for the operative or powerful word. The substantiall word, is the second person begotten of the substance of the father. Nowe howsoever it be true, that God the father did create all things by his word, that is, by his Sōne: yet doth it not seeme to be true that by these words [*God said, let there be, this or that*] that the Sōne is meant. For that word which God gaue out in the creation was in time, whereas the Sōne is the word of the father before all times: and againe, it is a word common to the three persons equally, whereas the Sō is the word of the father onely. Furthermore, it is not like that it was any sound word standing of letters & syllables, & uttered to the creatures after the vtuall manner of mē, that was the cause of the: it remains therefore that all things were made by the operative word, which is nothing but the pleasure, will, & appointmēt of God, & is more powerfull to bring a thing to passe, then all the meanes in the world beside. For Gods willing of any thing is his effecting & doing of it And this is prooued by Dauid, when he saith, *He spake the word, and they were made: he cōmanded, and they were created.* Hence we must take out a speciall lesson, needfull to be learned of euery man. Looke vwhat power God vsed & shewed in making the creatures when they were not, the same power he both can & will shew forth in recreating & redeeming sinful mē by the pretious blood of Christ. By his word he created mans heart when it was not; & he can & will as easily create in any of such a new heart, specially when we vse the good means appointed for that end. As, when Christ said to dead Lazarus, *Lazarus come forth*, he arose & came forth of his graue, though bound hād & foot: so when the Lord speaks to our dead hearts by his word & spirit, we shal rise forth of the graues of our sinnes & corruptions. In the creatiō of the great world, God said let there be light, & presently darknes gaue place: & the same he cā do to the little world, that is, to man.

Heb. i. 3.

Psal. 51. 10.

Ioh. 11. 44.



man. We are by nature darknes, & let God but speake to our blind vnderstandings, our ignorāce shal depart, & vve shal be inlightned vwith the knowvledge of the true God and of his vvill: as Paul saith, *God that cōmaunded the light to shine out of darknes is he which hath shined in our hearts to give the light of the knowvledge of the glory of God in the face of Iesus Christ.* <sup>2. Cor. 4. 6.</sup>

Secondly, God made all creatures, without motion, labour, or defatigation; for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto Adam labour was without paine before the fall.

Thirdly, the matter & the first beginning of all creatures was nothing, that is, all things were made, when as there was nothing whereof they might be made, as Paul saith, *God calleth those things vvhich be not, as though they were.* <sup>Rom. 4. 17.</sup> And indeed in the first creation, al things must be made either of the essence of God or of nothing: but a creature can not be made of the essence of God, for it hath no parts, it is not divisible, and God made all things that were made out of himselfe or his owne essence: the conclusion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing. This must teach us to humble our selves: Many there be that stande upon their ancestours: but let them here looke whence they came first, namely, as Abraham saith of himselfe, *of dust and ashes.* And what was this dust and ashes made of? Surely of nothing: wherefore every mans first beginning is of nothing. Well then, such men as are caried away with their pedigree and descent, if they looke well into it, they shall finde small cause to boast or bragge. And this cōsideration of our first beginning must moue vs to true humiliatiō in our selves.

Fourthly, God in framing his creatures, in the beginning made them good: yea, very good. Now the goodnesse of the creature is nothing else, but the perfect estate of the creature, whereby it was conformable to the will and minde of the Creator allowing and approouing of it when he had made it: for a creature is not first good, and then approoved of God: but because it is approoved of God, therefore it is good. But wherein will some say, standes



this goodnesse of the creature? I answer, in three things. I. in the comelineffe, beautie, and glorie of euery worke in his kinde both in forme and constitution of the matter. II. in the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for some especiall end: so he hath fitted and furnished it with sufficient power and vertue for the accomplishing of the same end. III. in the exceeding benefite and profitablenesse that came by them to man. But since the fall of man this goodnesse of the creature is partly corrupted and partly diminished. Therefore when wee see any want, defect or deformitie in any of them, we must haue recourse backe againe to the apostasie of our first parents, and remember our fall in them, and say with a sorowfull heart, this comes to passe, by reason of mans most wretched sinne which hath defiled heauen and earth, and drawen a curse not onely upon himselfe, but upon the rest of the creatures for his sake, whereby their goodnesse is much defaced.

Fiftly. the end of creation, is the glory of God, as Salomon saith, *God made all things for his owne sake; yea even the wicked for the day of euill.* And God propounds this principall end to himselfe, not as though he wanted glorie, and would purchase it unto himselfe by the creation; for hee is most glorious in himselfe, and his honour and praise being infinite, can neither be increased nor decreased: but rather that he might communicate and make manifest his glorie to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God beholding his glory in the creation, are mooued to testifie and declare the same among men.

The sixt shall be touching the time of the beginning of the world, which is, betweene five thousand and sixe thousand yeres agoe. For Moses set downe exactly the computation of time from the making of the worlde to his owne daies: and the Prophets after him haue with like diligence set downe the continuance of the same to the verie birth of Christ. But for the exact account of yeeres Chronologers are not all of one minde. Some say there be 3929. from the  
creation



creation to Christes birth, as *Beroaldus*: some 3952. as *Hierome* and *Bede*: some 3960. as *Luther* and *Io. Lucidus*: some 3963. as *Melancthon* in his *Chronicle & Functus*: some 3970. as *Bullinger* and *Tremellius*: some towards 4000. as *Buntingus*. Now from the birth of Christ to this day are 1592. yeeres, and adding these together, the whole time amounteth. And God would haue the verie time of the beginning of the world to be revealed, 1. that it might be knowen to the Church, when the couenant of grace was first giuen by God to man, and when it was afterward renewed, and how Christ came in the fulnesse of time, Gal. 4. 2. that we might know that the world was not made for the eternall and euerliuing God, but for man. 3. that we might learne not to set our hearts on the world and on the things therein which haue beginning and end, but seeke for things eternall in heauen. And before the time which I haue named began, there was nothing beside God, the world it selfe and all things else were vncreated. Some men use to obiekt and say, What did God doe all that while before the world was? how did he imploy himselfe? what was he idle? *Answer*. The Iewes to this bad question make as badde an answer. For they say he was continually occupied in making many litle worlds, which he continually destroyed as he made them, because none pleased him till hee made this. But we must rather say, that some things are reuealed which God did then, as that he decreed what should come to passe when the world was: & that the blessed persons in Trinitie did take eternall delight ech in other. If any man will needs know more, let him heare what Moses saith, *Secret things belong to the Lord our God, but things revealed to vs and to our children for ever*: and let him marke what one eluding the question, answered: *August. lib. 1. confess. c. 12.* namely, that God was making hell fire to burne all such curious persons as will needs know more of God then hee hath revealed to them: for where God hath not a mouth to speake, there we must not haue an eare to heare: therefore wee must let such curious questions passe.

Seventhly, some may aske in what space did God make the



Gen. I.

the world? *I answer.* God coulde haue made the world, and all things in it in one moment: but he began and finished the whole worke in fixe distinct daies. In the first day he made the matter of all things and the light: in the second the heauens: in the third day he brought the sea into his compasse, and made the drie land appeare, and caused it to bring forth hearbs, plants, and trees: in the fourth hee made the Sunne, the Moone, & the Starres in the heauen: in the fifth day hee made the fishes of the sea, the foules of the heauen, and euery creeping thing: in the sixth day hee made the beastes of the field, and all cattell, and in the end of the sixt day he made man. Thus in fixe distinct spaces of time, the Lorde did make all things: and that especially for three causes. I. to teach men that they ought to haue a distinct and serious consideration of every creature: for if God had made the world in a moment, some might haue said, this work is so mistical, that no man can speak of it. But for the preventing of this cavill, it was his pleasure to make the world and all things therein in fixe dayes: and the seventh day he commaunded it to be sanctified by men, that they might distinctly and seriously meditate upon euerie worke of the creation. II. God made the world, and euery thing therein in fixe distinct daies, to teach vs, what wonderfull power and libertie he had ouer all his creatures: for hee made the light when there was neither Sunne nor Moone, nor starres: to shew, that in giuing light to the world, he is not bound to the Sunne, to any creature, or to any meanes: for the light was made the first day: but the Sonne, the Moone, and the Starres were not created before the fourth day. Againe, trees and plantes were created the third day: but yet the Sunne, Moone, and the Starres, and raine which nourish and make hearbs, trees, and plantes to growe were not created till after the third day: which shewes plainely, that God can make trees, plants, & herbs to grow without the meanes of raine, and without the vertue and operation of the Sunne, the Moone, & the Starres. III. he made the worlde in fixe distinct dayes, and framed all things in this order, to teach us his wonderfull providence



dence of his creatures : for before man was created he provided for him a dwelling place , and all things necessarie for his perpetuall preservation , and perfect happinesse and felicitie . So also he created beasts and cattell : but not before he had made hearbs, plants, and grasse, and all meanes whereby they are preserved . And if God had this care ouer man when as yet hee was not : much more will God haue care ouer him now when hee is, and hath a being in nature.

And thus much concerning the pointes of doctrine touching the creation. The duties follow. And first by the worke of creation we may discern the true Iehouah from all false gods & idols in the world. This Esaiah maketh plain, bringing in the Lorde reasoning thus: *I am God, and there is no other God besides me.* How is that prooued? thus: *I forme the light, and create darkenesse, I make peace, and create euill: I the Lord doe all these things.* If a man aske thee how thou knowest the true God from ail false gods : thou must answer, by the worke of creation : for he alone is the maker of heauen and earth, and all things in them . This propertie can not agree to any creature, to any man, saint, or Angell: nay, not to all men and all Angels they can not giue being to a creature which before was nothing. Secondly , whereas God the Father is the Creatour of all things, and hath giuen unto man reason, understanding, and abilitie, more then to other creatures, we are taught to consider and meditate of the worke of Gods creation. This the wise man teacheth vs, saying, *Consider the worke of God.* And indeed it is a speciall dutie of euery man which professeth himselfe to be a member of Gods Church, as he acknowledgeth God to be the Creatour, so to looke upon his workmanshippe and view and consider all creatures. A skilfull workeman can haue no greater a disgrace, then when hee hath done some famous thing. to haue his friende passe by his worke, and not so much as looke upon it. If it be demaunded for what ende must we looke upon the worke of Gods creation? I answer, that in it vvee may see and discern Gods power, wisdom, loue, mercie, and providence, and all his attributes,

Isa. 45. 6, 7.

Eccles. 7. 15.



attributes, and in all things his glorie. This is a most necessarie dutie to be learned of euery man: we thinke nothing too much or too good to bestow on vaine shewes, & plaies, idle sportes and pastimes, which are the vanities of men, and we doe most willingly beholde them: in the meane season utterly neglecting and contemning the glorious worke of Gods creation. Well, the Lorde God hath appointed his Sabaoth to be sanctified not only by the publique ministerie of the worde, and by private prayer, but also by an especiall consideration and meditation of gods creatures: and therefore the duetie of euery man is this, distinctly and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name, by ascribing vnto him the vvisedome, glorie, power, and omnipotencie that is due unto him for the same.

Thirdly, wee must giue God the glorie in all his creatures, because hee is the creatour of them all. So in the Revelation the foure and tventie Elders fall downe before him, and say, *Thou art vvorthy, O Lorde, to receive glorie and honour, and pouwer: giuing this reason: for thou hast created all things, and for thy vvills sake they are and haue bene created.* Reade the Psalmes 147. and 148. both vvwhich tende to this, that God may be praised, because he is the Creatour of all things, and therefore must haue all the glorie. VVee knowe, that when men beholde any curious vvorke of a cunning and skillfull crafterman, straightway they vvill leaue the vvorke, and inquire after him that made it, that they may praise his skill. The same is our dutie in this case, when we come abroad, and beholde every where in all the creatures the admirable and unspeakeable vvisedome, goodnesse, and pouwer of God, then vvee must make hast from the creature, and goe forwarde to the Creatour, to praise and glorifie him: and herein must vvee shewe our selues to differ from brute beasts, in that in the vse and view of Gods creatures, we doe returne due glory, praise, and honour unto the creatour.

Our fourth duty is set downe by the Prophet Amos, who  
 moouing



moouing the people to meete God by repentance, addeth  
a reason taken frō the creation: *He that fourmeth the moun- Amos. 4. 13.*  
taines & createth the winds, which declareth unto man what is  
his thought, which maketh the morning darknesse, &c. the Lord  
God of hosts is his name. The meaning of the Prophet is this,  
God is a terrible iudge, & we are as traitors & rebels against  
him: therfore the best way that we can take is this: he is cō-  
ming to iudgement, let us therfore meete him & fall downe  
before him, & humble our selues under his mighty hād. And  
the holy ghost by the prophet would moue the people to  
meete God by serious repētance, by a reason framed thus: If  
God who is their iudge, be able to create the winds, and to  
forme the moūtaines, & to make the morning darknes: then  
he is also able to make an eternall iudgement for their con-  
fusion. And therfore all such as be impenitent sinners, let thē  
prepare themselves to turne unto him: & surely if men had  
grace to lay this to their hearts, they would not liue so lōg in  
their sinnes without repentance as they do: nay rather, they  
would prepare themselves to meet him in the way before  
he come to iudgement, because he is a creator, & therfore  
able to bring infinite punishments upon them at his plea-  
sure, and to bring them to nothing as he made them of no-  
thing. And let them know it, whosoeuer they be that go for-  
warde in their sinnes, that God the creator whensoever hee  
will, can opē hell to deuoure them: & that he can shew him-  
selfe as mightie in his iudgement to mens destruction, as he  
was in the beginning in giuing us a being vwhen vve were  
nothing. Wherefore notable is the practise of David, vwho  
ineures himself to the feare of god by the consideration of  
his creation, saying, *I am fearefully and wonderfully made, &c. Psal. 139. 14.*  
Lastly, those vwhich haue bin impenitent sinners all their  
life past, must not only learne to repent for their sinnes; but  
also endeauour to perfourme obedience unto gods yvord.  
God is a creatour, and the thing created shoulde in all re-  
spectes be conformable to his yvill: for David saith, *Thine Psal. 119. 73.*  
hands haue fashioned me, & framed me, give me understanding,  
therfore that I may learne thy cōmandemēts. And good reaso,  
for there is no man of any trade, but hee vwould faine haue  
all



all that he maketh and deuileth to be used: but yet so as the use thereof must be conformable to the vwill of the maker. For this cause Moses that faithfull servant of God saith, that the people of Israel dealt wrongfully vwith the Lord, why? *For he hath created them, and proportioned them, he is their father and he bought them: yet they haue dishonoured him by corrupting themselves towards him by their vice.* All creatures in heauen and in earth doe the will of the Creatour, except man, and the deuill and his angels: for the Sunne, the Moone, and the starres, they keepe that course which God hath appointed them: but man though he be bound to doe the will of God, because god is his Creator, yet he rebells against him. The potter if in tempering his clay he can not make and frame it according to his minde, at length hee will dash it in peeces: so God, hee createth man, not that he should doe his owne vwill, but gods vwill: and therefore that man vvhosoever he be that followeth the lustes of his ovne vvicked heart, and vwill not be brought to be conformable to gods vwill, but continues rebellious still, the Lorde in his vvraath vwill confound him eternally. Therefore it standes euery man in hand to yeeld himselfe plyable unto gods vwill, & to indeauour to obey it by keeping a good conscience before god and all men, and by vvalking faithfully in his calling: othervvise the ende vwill be confusion. If a man haue a trade and other men come into his shoppe, and use such instruments as be there to a wrong end, though they vv ere their owne, yet it vvould grieue him to see it: so god created all things for his ovne use, and for the accomplishing of his vwill: but rebellious man conformes himselfe to the deuils vwill, and thereby no doubt he grievously offendeth god.

Consolations.

1. Pet. 4. 19.

And thus much of the duties. Nowv in the third place follow the consolations unto Gods Church and people. First as S. Paul saith, *God is a creator, yea a faithfull creator.* The properties of a faithfull creatour are two. I. he will preserve his creature: no man is so tender ouer any worke as hee that made it, for he can not abide to see it any way abused. Now God being a faithfull creatour, tenderly loues all his creatures:



creature. So Iob reasoneth with God, that hee will not cast him off, *because he is the worke of his hands.* II. God will beare with his creature, to see whether it will be brought to any good ende and use before he will destroy it. And to use the former comparison: The potter will turne and worke the clay euery way to make a vessell unto his minde: but if it will frame no way, then he will cast it away and dash it against the wall. And so God who created man and still preferueth him, and useth all meanes to make him conformable to his will, before hee cast him away. The Lorde did long *strive vwith* men in the olde worlde, to turne them from their wickednesse: but when nothing would serue them, it is saide, *It repented the Lorde that hee had made man on the earth.* Amongst us euery one is the creature of God: now if wee shall rebell against this our creator, it may be, he will beare with us for a time: but if we continue therein, and do not turne to him by repentance, he will bring upon us a finall destruction both in body and soule. Yet I say, before he doe this he will trie all meanes to preferue us, and turne us unto him: and afterwarde, if nothing will serue, then he will shew forth his power in mens confusion: & therefore it stands us in hand to looke unto it.

Iob. 10. 3.

Gen. 6. 3. 6.

Secondly, looke what power the Lord did manifest in the creation of all things, the same power he both can and will make manifest in the redemption of mankind. In the beginning God made all things by his worde; and so likewise he is able still to make by the power of his word, of a wicked man that is dead in sinne, a true and liuely member of Christ: which the Prophet Isay signifieth when he saith, *The Lord that created the heavens and spread them abroad, hee that stretcheth forth the earth and the body thereof, &c. I the Lord haue called thee in righteousness.* This must not encourage euill men in their wickednesse, but it serueth to comfort the people of God, considering that the same God which once created them, is also as able to saue them: and will shewe himselfe as mightie in their redemption, as hee did in creating them of nothing.

Isai. 45. 5, 6.

And thus much of the Creation in generall. Now it fol-



lovveth that vve come to the handling of the partes thereof. For it is not said barely that God is a creatour; but particularly that he is *a creatour of heauen & earth*: of both which we will speake in order: and first of the creation of heauen. *Heaven*] in Gods vvorde it signifieth all that is aboue the earth: for the aire wherein we breath is called Heauen. And according to this acception of the worde, there are three heauens, as Paul saith, *He was taken up into the third heauen.*

2. Cor. 12.2. The first of these Heauens is that space, which is from the earth upvard unto the firmament, where the starres are. Thus we reade often in the Psalmes, the birdes which flie in the aire betweene the earth and the starres, are called *the foules of the heauen*: and when God sent the floode to drovne the olde vworld, Moses saith, *the windowes of heauen*

Gen. 7.11. *were opened*: meaning, that God powred downe raine from the cloudes abundantly, for the making of a floode to drowne the worlde. The second heauen is that which conteineth the Sunne, the Moone, and the starres: so Moses saith, that God in the beginning created the Sunne, the

Gen. 1.14. Moone, and the Starres, and placed them in the *firmament of heauen*. Besides these two heauens, there is a thirde which is inuisible: and yet it is the worke of Gods handes: and it is that glorious place where Christ in his manhoode sitteth at the right hande of the father: and whether the soules of the faithfull departed are carried, and placed: and in which at the end of the world shall all the elect both in bodie and soule, haue perfect ioy and blisse in the glorious sight and presence of God for euer. But for the better conceiuing the trueth, wee are to scanne and consider three questions. First, whether this third heauen be a creature; for many haue thought it was neuer created, but was eternall with God himselfe: but it is a grosse error contrarie to Gods vvorde. For the Scripture saith, *Abraham looked for a citie* (meaning the heauenly Ierusalem, this thirde heauen) *having a foundation whose builder and maker is God*. Further, if it be eternall, it must either be a creatour or a creature: but it is no creatour, for then it shoulde be God: and therefore it must needes be a creature.



ture. But some will say, the Lorde is eternall, and this thirde heauen hath alwaies beene the place of the Lords abode, and therefore it is also eternall. *Answer.* True it is that God doeth shewe his glorie and maiestie in the thirde heauen: but yet that cannot obtaine his godhead: as Salomon saith, *Beholde the heavens, and the heavens of heavens are not able to containe thee.* Wherefore though God doeth manifest his eternall glorie in this thirde heauen: yet it doeth not follow that therefore it shoulde be eternall: for he needes no place to dwell in: for hee is every where filling all things with his presence excluded from no place. The seconde question where this thirde heauen is? *Answer.* There are some protestants say, it is euery where: and they hold this opinion, to maintaine the reall presence of the Lodes body in or about the Sacrament. But if it were euery where, then hell shoulde be in heauen which no man will say: but heauen indeed is about these visible heauens which we see with our eyes: so the Apostle saith, *Christ ascended on high farre above all heauens, &c.* And againe it is saide of Steven, that beeing full of the holy ghost, *He looked up steadfastly into the heauens, and sawe them open, and the sonne of man standing at the right hand of God.* Thirdly it may be demanded, why God created this thirde heauen? *Answer.* God made it for this cause, that there might be a certaine place, wherein he might make manifest his glorie and maiestie to his elect angels and men: for the which cause it was created a thousand folde more glorious then the two former heauens are: in which respect it is called *Paradise*, by reason of the ioy and pleasure arising from Gods glorious presence. And our Sauour Christ calleth it the *house of God* his father; because into it must be gathered all Gods children. It is called the *kingdome of heauen*, because God is the King thereof, and ruleth there in perfect glorie. True it is, God hath his kingdome here on earth: but he ruleth not so fully and gloriously here, as hee shall in heauen: for this is the kingdome of grace, but that is the kingdome

1.King.8.27.

Eph.3.7.10.

Acts.7.55,  
56.

Luk.23.

Ioh.14.2.



of his glorie, where he so reigneth, that he will be all in all, first in Christ, and then in the elect both Angels and men.

Now followes the duties wherunto we are moved principally in consideration of the making of the third heauen. First, if God created it especially for the manifestation of his glorie unto men, that at the end of this world, by the fruition of Gods most glorious presence, there they might haue perfect ioye and felicitie: wee haue occasion here to consider the wonderfull madnesse of the vvorlde that reigneth euery where among men, which onely haue regarde to the state of this life, and cast all their care on this world: and neuer so much as dreame of the ioyfull and blessed estate which is prepared for Gods children in the highest heauen. If a man hauing two houses, one but a homely cottage, and the other a princely pallace, should leaue the better, and take all the care and paines for the dressing up of the first, would not euerie man say, he were a mad man? yes undoubtedly. And yet this is the spirituall madnesse that reigneth euery where among men: for God hath prepared for us two houses, one is this our bodie which we beare about us, which is an house of clay, as Iob saith,

Iob. 4. 19.

*Uee dwell in houses of clay whose foundation is dust, which shall be destroyed before the moth:* and as Peter saith, *a Tabernacle or tent,* which wee must shortly take downe; and

1. Pet. 2. 12.

*wherein we abide but as pilgrimes and strangers.* Againe, the same God of his wonderfull goodnesse hath provided for us a second house in the third heauen, wherein we must not abide for a time and so depart: but for euermore enioy the blessed felicitie of his glorious presence. For all this marke a spirituall phrensie possessing the mindes of men; for they imploy all their care and industrie for the maintaining of this house of claye, whose foundation is but dust: but for the blessed estate of the second house, which is prepared for them in the kingdome of heauen, they haue no regarde or care. They vwill both runne and ride from place to place day and night, both by Sea and lande: but for vwhat? Is it for the preparing of a mansion place in the heauenly Ierusalem? Nothing lesse,



lesse, for they will scarce goe forth of the doore to use any meanes whereby they may come unto it: but all their studie is to patch vp the ruines and breaches of their earthly cabbine. Now let all men iudge in their owne consciences, whether as I haue saide, this be not more then senselesse madnesse? Againe, the body is but a tabernacle, wherein we must rest as it were for a night, as a stranger doeth in an Inne, and so away: but the second house is eternall in the heavens, an everlasting seate of all felicitie. And therefore our dutie is aboue all things, to seeke the kingdome of heauen and the righteousness thereof as Christ himselfe biddeth us. And if the Lorde haue there prepared such a place for vs, then wee must in this worlde use all good meanes, whereby we may be made worthy the fruition of it: & also fitte and ready at the day of death to enter into it: which at the day of iudgement we shall fully possesse both in soule and body, and there reigne eternally in all happinesse with God Almighty our creatour, the father, the sonne, and the holy ghost. But some may say, how shall a man so prepare himselfe that he may be fitte for that place? *Answer.* This the holy ghost teacheth us: for speaking of this heavenly Ierusalem, hee saith, *There shall enter into it none unclean thing, neither what soever vworketh abomination or lyes:* The meanes then to make our selues fitte, is, to seeke to be reconciled to God in Christ for our sinnes past, and withall, to indeauour to haue an assurance of the free remission and pardon of them all in the blood of Christ. And as touching that part of life which is to come, wee must remember what S. Iohn saith, *Euery one that hath this hope purifieth himselfe:* meaning, that he which hath hope to reigne with Christ in heauen, vseth the meanes whereby he may purifie and keepe himselfe from sinne, as also he saith after, *that he which is borne of God keepeth himselfe and the wicked one toucheth him not.* Signifying, that all such persons as are truly iustified and sanctified, carrie such a narrowe and strait watch ouer the whole course of their liues and conuersations that the deuill can neuer giue them deadlie wounds, and wholly overcome them. Now the man that

Matt. 6.33.

Revel. 22.

1. Ioh. 3. 4.

1. Ioh. 5. 18.



is resolved in his conscience of the pardon of his sinne for the time past, and hath a steadfast purpose in his heart to keepe himselfe upright, and continually to walke in righteousness and true holinesse all the daies of his life: this man, I say, is prepared and made fitte to enter into the heauenly Ierusalem: come death vwhen it wil, he is ready. And howsoever hee must not looke for heauen here upon earth, yet hee is as it were in the suburbs of this heauenly citie: and at the ende of this life, the king thereof the Lorde Iesus will open the gates and receiue him into his kingdome: for hee is alreadie entred into the kingdome of grace, beeing prepared also, one day when God will to enter into the kingdome of glorie. To conclude this point, let euery man in the feare of God, be moued hereby to set his heart to prepare him selfe; that vwhen God shall call him hence, hee may be fitte to enter into that glorie. Secondly, seeing God hath prepared the thirde heauen for us, it teacheth euery man in this worlde to be content with the estate vwherein God hath placed him, whether it be high or low, rich or poore: why so? because here he is but a pilgrime, and liues in a cottage of clay, and in a tent wherein he must abide but a while, as a pilgrime doth, oftentimes carrying his house about with him; and wee shall in better sort accept the afflictions which God sends us in this life; if we remember that there is prepared for us a place of ioy, which must be our resting place and perfect felicitie for euermore. This was the practise of the children of God, especially of Abraham: for when the Lorde called him out of his owne countrey, hee obeyed, *and by faith abode in the promised lande, as in a straunge countrey, as one that dwelt in tentes vwith Isaac and Iaakob, heires vwith him, in the same promise:* and the reason followeth, *for hee looked for a citie having a foundation vwhose builder and maker is God.* They beleued that these things vvhich the Lorde promised, were shadowes of better things: and hereon stayed themselves, beeing well content with that estate wherto god had called them. So Paul was contented to beare the afflictions

Heb. 11. 9,  
10.



afflictions vvhich God had laide upon him, and his reason was, *Because* (saith hee) *vvee looke not on thinges* 2. Cor. 4. *vvhich are seene, but on thinges vvhich are not seene: for* end. & 5. *the thinges vvhich are seene are temporall, but the thinges* ver. 1. 2. *vvhich are not seene are eternall.* And in the next chapter: *VVe knowe* (saith hee) *that if our earthly house of this Tabernacle be destroyed, vvee have a dwelling giuen vs of God, that is, an house not made vwith handes, but eternall in the heauens.* And for this cause his desire vvas rather to remoove out of this bodie, and to be with the Lord.

And thus much concerning Heauen. Now followeth the seconde part of Gods creation in these vvordes, *And Earth* ] Earth signifieth the huge masse or bodie standing of sea and lande, on vvhich wee liue, and all things that be in or upon the earth whatsoever: as Paul saith, *For by him vvere created all thinges that are in hea-* Col. 1. 16. *uen or in earth, &c.* In other Creedes which were made since this of the Apostles, being expositions of that; there is added *Maker of all thinges visible and invisible.* Here wee haue occasion to speake of all creatures, but that were infinite: therefore I will make choise of these two, good Angels and Men.

1. That Angels had a beginning it is no question: for Paul saith, that by God all things were created in heauen Col. 1. 16. and earth, things visible and invisible, whether thrones, principalities or powers. And in respect of the creation, angels are called the *sonnes of God.* But the time & day of their Job. 38. 7. creation can not be set downe further then this, that they were created in the compasse of the sixe daies. For Moses saith, *Thus, namely in the compasse of the first sixe daies, the heauens and the earth were fashioned, and all the host of them:* that is, all varietie of creatures in heauen and earth serving for the beautie and glorie thereof: whereof no doubt the Angels are the principall.

I I. Touching the nature of angels, some haue thought that they are nothing but qualities & motions in the minds of men, as the Sadduces and the Libertines of this time: but



1. uk. 24. 4.

the truth is, that they are spirits, that is, spirituall and invisable substances, created by God, and really subsisting : for the scripture ascribes unto them such kind of actions which can not be perfourmed by the creatures, saue only such as be substances : as to stand before the throne of God, to behold the face of the Father, to carry mens soules to heauen, &c. yet must we not imagine that they are bodily substāces consisting of flesh and bone. And though they tooke upon them visible shapes & formes, & did eate and drinke in the company of men, & thereupon are called *Men* in scripture: yet they did this by diuine dispensation for a time, that they might the better performe the actions & busineses among men, to which they were by God appointed. And the bodies of men which they assumed, were no partes of their natures united to them, as our bodies are to us; but rather they were as garmēts are to us, which they might put off & on at their pleasure. If any shall aske, whence they had these bodies, the answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked what became of these bodies when they laide them downe, because they used them but for a time, the answer may be, that if they were made of nothing, they were againe resolued into nothing : if made of other creatures, that then they were resolued into the same bodies of which they were first made; though indeed we can define nothing certainly in this point.

III. Angels are reasonable creatures of excellent knowledge and understanding, farre surpassing all men saue Christ. Their knowledge is threefold : naturall, revealed, experimentall. Naturall, which they receiued from god in the creation. Revealed, which God makes manifest to them in proceſſe of time, wheras before they knew it not. Thus God revealed to Gabriel the myſterie of the ſeuentie weekes, Dan. 8. & 9. And in the Apocalyps many things are revealed to the Angels that they might reveale them to us. Experimentall knowledge, is that which they get by obseruing the dealings of god in the whole world, but specially in the Church. And thus Paul saith, *that to principalities and powers*

Eph. 3. 101



*in heavenly places is the manifold wisdom of god by the Church.*

IV. And as the knowledge, so also the power of the good Angels is exceeding great. They are able to doe more then all men can. Therefore Paul callsthem *mightie Angels*, 2. Theff. 1. 7. Yea their power is farre superiour to the power of the wicked angels, who since the fall are vnder them and cannot preuaile against them. Psal. 103. 20.  
August. de Trin. l. 3. c. 3.

V. The place of the aboad of Angels, is the higest heauen, vnlesse they be sent thence by the Lord, to doe some thing appointed by him. This our Sauour Christ teacheth when he saith, that the angels of little ones doe alreadie behold the face of the father in heauen. And the wicked angels before their fall were placed in heauen, for they were cast thence.

VI. That there be certaine distinctions and diuersities of angels, it is very likely, because they are called thrones and principalities and powers, *Cherubim* and *Seraphim*. But what be the distinct degrees and orders of angels, and whether they are to be distinguished by their natures, gifts, or offices, no man by Scripture can determine. Col. 1. 16.

VII. The ministerie of angels to which the Lord hath set them apart is three-fold, and it respecteth either God himselfe, or his Church, or his enemies. The ministry which they performe to God, is first of all to adore, praise, and glorifie him continually. Thus the Cherubims in Esaies vision cry one to another, *Holy, holy, holy is the Lord God of hosts: the world is full of his glorie*. And when they were to publish the birth of the Messias, they begin on this manner, *Glorie to God in the highest heauens, peace on earth*. And Iohn in his vision heard the angels about the throne, crying with a loud voyce, *Worthie is the Lambe, &c. to receiue power, riches, and strength, wisdom, and honour, and glorie, and praise*. And indeed the heighest ende of the ministerie of angels is the glorie of God. The second, is to stand in Gods presence, euermore readie to do his commandements, as Dauid saith, *Praise the Lord, yee his Angels that excell in strength that doe his commandements in obeying the voice of his word*. And here is a good lesson for vs. VVe pray daily, that we may doe the will. Isa. 6. 2.  
Luk. 2. 14.  
Apoc. 5. 11.  
Psal. 103. 20.



will of God as the Angels in heauen doe it: let vs therefore be followers of the holy angels in praising God and in doing his commandements as they doe.

The ministerie of angels concerning the Church, standes in this, that they are ministring spirits for the good of them which shall be heyres of saluation. The good is three-fold; in this life, in the ende of this life, and in the last iudgement: againe, the good which they procure to the people of God in this life, is either in respect of bodie or soule. In respect of the bodie, in that they doe most carefully performe all manner of duties which doe necessarily tend to preserue the temporall life of Gods children, euen from the beginning of their daies to the ende. David saith, *that they pitch their tents about them that feare the Lord.* When Agar was cast forth of Abrahams familie, and wandred in the wildernes, an angell comes vnto hir and giues hir counsell to returne to hir mistres and humble hir selfe. VVhen Elias fled from Iesabel, he was both comforted, directed, and fedde by an angell. And an angel bids the same Elias be of good courage and without feare to go to King Achazias & reprocue him. Angels bring Lot and his familie out of Sodom and Gomorrha, before they burne the cities with fire & brimstone. VVhen Iacob feared his brother Esau, he saw angels comming vnto him: and he plainly acknowledgeth that they were sent to be his protectours and his guides in his iournie. Abraham beeing perswaded of the assistance of Gods angels in all his waies, said to his seruant, *The Lord God of heauen, who tooke me from my fathers house, &c. will send his angell before thee.* The wise men that came to see Christ, are admonished by Angels to returne another way: & Ioseph by the directiō of an angel fled into Egypt, that he might preserue Christ frō the hāds of the cruel tyrāt. the tēts of the Israelites was garded by angels. The 3. children are deliuered frō the fierie furnace, & Daniel out of the lyōs den by angels. Whē Christ was in heauines they ministred vnto him & cōforted him: & they brought Peter out of prisō & set him at liberty.

Againe, the Angels procure good vnto the soules of the godly, in that they are maintainers and furtherers of the true worship of God, and of all good meanes, whereby we at-



taine to saluation. The law was deliuered in mount Sina by angels: and a great part of the Reuelation of Iohn. They expound to Daniel the 70. weekes. They instruct the Apostles touching the returne of Christ to the last iudgement. Angels forbid Iohn to worship them, but to worship God the creatour of heauen and earth. They set the Apostles out of prison, and bid them teach in the temple. An angel brings Philip to the Eunuch that he may expound the scriptures to him. Lastly, they reueale the mysteries and the will of God, as to Abraham that he should not kil his sonne Isaac, to Marie and Elizabeth the natiuitie of Iohn Baptist, and of Christ our Sauour, & al this they do according vnto the wil of God, Gal. 1.8. Beside all this, angels reioyce at the conuersion of sinners by the ministerie of the Gospell. And for the Churches sake, they protect not onely particular men, but euen whole nations and kingdomes.

Act. 7.  
Apoc. 5. 2.  
Apoc. 19.  
& 22.  
Act. 5. 30.

Luc. 1.

Luc. 15. 7, 10.

The ministerie of Angels in the ende of this life, is to carrie the soules of the godly into Abrahams bosome, as they did the soule of Lazarus. And in the day of iudgement to gather all the Elect that they may come before Christ, and enter into eternall fruition of glorie both in bodie & soule.

Luc. 16.  
Matt. 28. 31.

The third & last part of the ministerie of angels, concerns Gods enemies; & it is to execute iudgements on all wicked persons and impenitent sinners. Thus all the first borne of Egypt are slain by an angel. VVhen Iosua was about to sack Ierico, an angel appeared vnto him as a captaine, with a drawn sword to fight for Israel. When the host of Senacherib came against Israel, the angel of the Lord in one night slue an hundred eightie and fiue thousand. Because Herod gaue not glorie vnto God, the angel of the Lord smote him so as he was eaten vp of lice and died.

Exod. 12.  
Ios. 5.

2. Kin. 19. 15.

And thus we see what points we are to marke touching the good Angels. Now followeth the vse which we are to make in regard of their creation. First, whereas they are Gods ministers to inflict punishments vpon the wicked, here is a speciall point to be learned of vs; that euery man in the feare of God take heede how he liueth and continueth in his sinnes, for the case is dangerous considering that God hath armies of angels, which stand readie euery where.



Exod. 32.25

Matt. 18.10.

Phil. 4.8.

to execute Gods heauie iudgements vpon them that liue thus. Whē the people of Israel had sinned against the Lord, Moses saith, *they were naked*, that is, open to all the iudgements of God; euen destitute of the guard of his good Angels. VVretched Balaam that wizzard went to Balaac to curse the children of Israel: and as he went, it is said, the angel of the Lord stood in his way with a drawne sword: and if the asse had not beene wiser then his master, the angel had slaine him. VVhereby it appeares, that when we rush on into the practise of any sinne, we doe as much as in vs lieth to cause God to send downe his iudgements vpon vs for our sinnes; and that by the ministerie of his angels. Secondly, we are taught another lesson by Christ himselſe: See (saith he) *that you despise not one of these little ones*: now marke his reason: *for I say vnto you, that in heauen their Angels doe alwaies behold the face of my father*. By little ones he meaneth young infants which are within the couenant; or others which are like to young infants in simplicitie and innocencie of life and humilitie. And Christ will not haue them to be despised. A duetie very needefull to be stode vpon in these times. For now adaies if a man carrie but a shewe of humilitie, of good conscience, and of the seare of God, he is accounted but a sillie fellow, he is hated, mocked, & despised on euery hand. But this ought not to be so. For him whome God honoureth with the protection of his good angels, why should any mortall man despise? And it stands mockers and scornors in hand to take heede whome they mock. For though men for their parts put vp many abuses and injuries, yet their angels may take iust reuenge by smiting them with plagues and punishments for their offences.

Thirdly, seeing angels are about vs, & serue for the good of men; we must doe whatsoeuer we doe in reuerent and seemely manner, as Paul giues counsell to the Philippians; Brethren, saith he, *whatsoeuer things are true, whatsoeuer things are honest, iust, pure, and pertaine to loue, of good report: if there be any vertue, if there be any praise, thinke on these things*: many men doe all their affaires orderly for auoiding shame; but we must do the same vpon a further ground, namely be-



Gods holy angels wait on vs. And considering that men haue care to behaue themselves well when they are before men: what a shame is it for a man to behaue himselfe vnseemely either in open or in secret, he then beeing before the glorious angels. Paul saith, *that the woman ought to haue power on her head, because of the Angels*, that is, not onely the ministers of the Church, but Gods heavenly angels, which daily wait vpon his children, and guard them in all their waies. 1. Cor. 11. 10.

Fourthly, this must teach vs modestie, and humilitie: for the angels of God, are very notable and excellent creatures; and therefore they are called in the Psalmes *Elohim*, gods: yet how excellent so euer they be, they abase themselves to become guardiens and keepers vnto sinneful men. Nowe if the angels doe so abase themselves; then much more ought euery man to abase and humble himselfe in modestie, and humilitie before God; and what so euer our calling is, we must not be puffed vp but be content. This is a necessarie dutie for all, but especially for those which are in the schooles of the Prophets: whatsoeuer their gifts or birth be, they must not thinke themselves too good for the calling of the ministerie. And if God haue called vs thereunto, wee must be content to become seruants vnto all in the matter of saluatiō; though the mē be neuer so base or simple: for no mā doth so farre excell the basest person in the world, as the glorious angels of God doe exceede the most excellent man that is: therefore seeing they vouchsafe to become seruants vnto vs, we must not think our selues too good to serue our poore brethren. Psal. 8. 5.

And thus much of the duties. Nowe follow the consolations that arise from this, that God hath given his glorious angels to serue for the protection & safegard of his Church and people. If mens spirituall eyes were open, they should see the deuill and his angels, and all the wicked of this world to fight against them: and if there were no meanes of comfort in this case, then our estate were most miserable. But marke; as Gods seruant hath all these wicked ones to be his enemies: so he hath garrisons of angels that pitch their



Psal. 91.

2. Kin. 16. 17

their tents about him, and defend him from them all. So David saith, *He shall give his Angels charge over thee, and they shall keepe thee in all thy waies that thou dash not thy foote against a stone*: where the Angels of God are compared to nurces, which carie litle children in their armes, feede them, and are alwaies readie at hand, to saue them from falls and many other dangers. When the king of Syria sent his horses & chariots to take Elisha the Lords prophet, because he re-  
 ualed his counsell to the king of Israel: his seruant saw them round about Dothan where he was, and he cried, *Alas, master, what shall we doe?* then Elisha answered, *Feare not: for they that be with vs, are more then they that be with them*: and he besought the Lord to open his seruants eyes, that he might see: & the Lord opened his eyes, & he looked & behold, the mountains were full of horses and charriots of fire round about Elisha. So likewise not many yeares agoe, our land was preserued from the inuasion of the Spaiyards, whose huge Navie lay vpon our sea coasts: but how were we deliuered from them? surely by no strength nor power, nor cunning of man; but it was the Lord, no doubt, by his *Angels* that did keepe our coasts, and did scatter our enemies, and drowne them. Let enemies rage, and let them doe what they will, if a man keepe himselfe in the waies which God prescribeth, he hath gods angels to guide and preserue him: which thing must mooue men to loue and imbrace the true religiō, & to cōforme theselues in all good conscience to the rule of Gods word. For when a man doth not so, all the angels of God are his enemies, and at all times readie to execute Gods vengeance vpon him: but when mē carrie themselues as dutifull children to God, they haue this prerogatiue that Gods holy *Angels* doe watch about them, and defend them day and night from the power of their enemies, euen in common calamities and miseries. Before God sends his iudgements on Ierusalem, an angel is sent to marke them in the foreheads that mourne for the abominations of the people. And this priuiledge none can haue, but he whose heart is sprinkled with the blood of Christ, and that man shall haue it vnto the end.

Ezech. 9. 4.

Exo. 12. 23.

with 1. Cor.

5. 7.

And thus much of the creation of *Angels*. Nowe it fol-



lowes to speake of the *creation of Man*: wherein we must consider 2. things: I. the points of doctrine: II. the vses. For the points of doctrine. First, Man was created and framed by the hand of God, and made after the image of God: for Moses brings in the Lord speaking thus, *Let vs make man in our image, &c. in the image of God created he them*, which also must be vnderstood of Angels. The image of God, is nothing els but a conformitie of man vnto God, whereby man is holy, as God is holy: for Paul saith, *Put on the new man which after God, that is, in Gods image, is created in righteousness & true holines*. Now I reason thus: wherein the renewing of the Image of God in mā doth stand, therein it was in the beginning: but the renewing of Gods image in man doth stand in righteousness and holines: therefore Gods image wherein man was created at the beginning, was a conformitie to God in righteousness and holines. Now whether Gods image doth further consist in the substance of mans bodie & soule, or in the faculties of both, the Scripture speaketh nothing. This Image of God hath two principall parts: I. wisdom: II. holines. Concerning wisdom *Paul* Colos. 3. 10. saith, *Put ye on the new man which is created in knowledge, after the image of him which created him*. This wisdom consisteth in three points: I. in that he knew God his creator perfectly: for Adam in his innocencie knew God so far forth as it was conuenient for a creature to know his creatour. II. He knewe Gods will so farre forth as it was conuenient for him, to shew his obedience thereunto. III. He knewe the wisdom and will of his creatour touching the particular creatures: for after Adam was created, the Lorde brought euery creature vnto him, presenting them vnto him as being lord and king ouer them, that he might giue names vnto them. Whereby it appears that Adam in his innocencie did know the nature of all creatures; and the wisdom of God in creating them, els he could not haue giuen them fit names: & when God brought Eue vnto Adam, hee knewe hir at the first, and saide, *This is nowe bone of my bone, and flesh of my flesh, shee shalbe called woman, &c.* The second part of Gods image in man, is holinesse and righteousness, which is nothing else but a conformitie of the will and

Gen. 1. 26.

Eph. 2. 24.

Colos. 3. 10.

Gen. 2. 23.



affections, and of the whole disposition of man both in bodie and soule, to the will of God his creatour. Yet we must remember that Adam in his innocencie had a changeable will, so as he could either will good or euill: he was created with such libertie of will, as that he could indifferently will either. And we must not thinke that the will of the creature was made vchangeably good: for that is peculiar to the will of God, and hereby is the Creatour distinguished from the creature.

And here two things offer themselves to be considered. The first, why the man is called the *image of God*, and not the woman. *Answer.* He is so called, not because holines and righteousness is peculiar to him which is common to both: but because God hath placed more outward excellencie and dignitie in the person of a man then of a woman. The second, how Christ should be called the *image of God*. *Ans.* He is so called for 2. causes. First, because he is of the same substance with the father; & therefore is his most absolute image, and as the author of the Hebrewes saith, *the brightness of his glorie and the ingraued forme of his person*. Secondly, because God beeing inuisible doth manifest himselfe in Christ; in whome as in a glasse we may behold the wisdom, goodnes, the iustice and mercie of God.

The seconde point to be considered in the creation of man, is the dignitie of his person: for David saith, *thou hast made man little inferiour to the Angells, and crowned him with glorie, and worshippe*. This dignitie stands in foure points. I. A blessed communion with the true God: for Paul speaking of the Gentiles which were not called, saith they were *strangers from the life of God*. VVhere by the contrarie we may gather, that our first parents in their innocencie liued the life of God, which is nothing else but to lead such a life here on earth, as that the creature shal have a blessed and immediate fellowship with God, which stands in this, that before the fall of man, God reuealed himselfe in a speciall manner vnto him, so as his very bodie and soule was a temple and dwelling place of the Creatour. This fellowship betweene God and man in his innocencie, was made



made manifest in the familiar conference which God vouchsafed to man: but since the fall, this communion is lost: for man cannot abide the presence of God. And therefore when Peter had fished all night, and caught nothing, our Sauour bad him cast downe his net to make a draught, who did so; but when he saw the great multitude of fishes that were taken, at this sight beholding but as it were some sparkes of the glorious maiestie of God in Christ, hee fell downe at his feete, saying, *Lord, depart from me, for I am a sinner.* The second point wherein mans dignitie consisteth, is that man was made lord and king ouer all creatures, as Dauid saith, *Thou hast made him to haue dominion in the works of thy hands:* and therefore God hauing created him in his image, he biddeth him *rule ouer the fishes of the sea, ouer the fowles of the heauen, and ouer euery beast that mooueth vpon the earth:* and afterwarde hee brought them all to him, as to a soueraigne lorde and king to be named by him: and answereably euery creature in his kinde gaue reuerence and subiection vnto man before his fall, as vnto their lorde and king. VVhere by the way wee must remember, that when wee see any creature that is hurtfull and noysome vnto man, and would rather deuoure him then obey him; it must put vs in minde of our sinne: for by creation we were made lordes and kings ouer all creatures, and they durst not but reuerence and obey vs: but the rebellion of man vnto God is the cause of the rebellion of the creatures vnto vs. The third part of mans dignitie by creation is, that before his fall he had a wonderfull beautie and maiestie aboue all creatures in his bodie: whereupon Dauid saith, *The Lord hath crowned him with glorie and worship.* And in the renewing of the couenant with Noe, God saith, *That the dread and feare of man shalbe vpon all creatures:* which nowe though it be but small, yet it plainly sheweth what was the glorie and maiestie of mans person at the first. The fourth dignitie of mans estate in innocencie is, that his labour was without paine or wearinesse: if he had neuer fallen hee should haue laboured in the garden: but so as hee

Luk. 5. 8.

Psal. 8. 6.

Gen. 1. 28.

Psal. 8.

Gen. 9. 2.



Should neuer haue beene wearied therewith. That it is so, it is plaine; for when Adam had falne, God saide, *In the sweat of thy face, shalt thou eat thy breade*: nowe if the paine in labour come after as a curse vpon man for his transgression, then before his fall man felt no paine in his affaires. And in these foure thinges consisteth mans dignitie which he had in the creation.

Now in the third place followeth mans calling before his fall: which is two-fold: I. particular: II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dresse the trees and fruits thereof. This shewes vnto vs a good lesson, that euery man must haue a particular calling wherein he ought to walke: and therefore such as spend their time idly in gaming and vain delights, haue much to answer to God at the day of iudgement. This will not excuse a man to say then, that he had land and liuing to maintaine himselfe, and therefore was to liue as he list, for euen Adam in his innocencie had al things at his will, and wanted nothing; yet euen then God imployed him in a calling: therefore high and low, none must be exempted, euery man must walke in his proper calling. Adams generall calling, was to worship his Creator, to which he was bound by the right of creation, considering the morall law was written in his heart by nature. V Which is signified in the decalogue; where the Lord requires worship and obedience of his people, because he is *Iehovah*, that is, one which hath beeing in himselfe, and giues beeing to all men by creation. For the better vnderstanding of this point, we are to consider three things. I. The place where Adam did worship. II. The time. III. The sacraments. For the first, God euer since the beginning had a place where he would be worshipped, and it is called *Gods house*, which then was the garden of Eden. For it was vnto Adam a place appointed by God for his worship, as Church-assemblies are vnto vs: where also the Lord at time did in a speciall manner shew himselfe vnto his creature. Touching the time of Gods worship, it was the seauenth day from the beginning of the creation, the Sabbath day. And here we must

Exod. 20.2.

Gen. 28.17.



must note, that the keeping of the Sabbath is morall. Some indeede doe plead that it is but a ceremonie; yet falsly: for it was ordained before the fall of man, at which time Ceremonies signifying sanctification had no place. Nay marke further: Adam in his innocencie was not clogged with sinne as we are; and yet then he must haue a set Sabbath to worship God his creator: and therefore much more neede hath euery one of vs of a sabbath day, wherein we may seuer our selues from the workes of our callings, and the workes of sinne, to the worship of God in the exercise of religion, and godly meditation of our creation. This point must be learned of vs, for when no occasion is offered of busines, then men will formally seeme to keepe the sabbath: but if their come occasion of breaking the sabbath, as traffique, gaming, and vaine shewes, then sabbath farewell, men will haue their pleasures, let them worship God that will. But let vs remember in the feare of God, that who so euer continueth in the breach of this lawe beeing morall, God will no lesse poure forth his punishments vpon them, then for the breach of any other commandement: the consideration whereof, must mooue euery man to a reuerent sanctifying of the Lords day.

Now for Adams sacraments, they were two: the tree of life: and the tree of knowledge of good and euill: these did serue to exercise Adam in obedience vnto God. The tree of life was to signifie assurance of life for euer, if he did keepe Gods commandements: the tree of knowledge of good and euill, was a sacrament to shew vnto him, that if he did transgresse Gods commandements, he should die: and it was so called, because it did signifie that if he transgresse this law, he should haue experience both of good and euill in himselfe.

Now in the fourth place followeth the ende of the creation of man, which is two-fold. First, that there might be a creature to whome God might make manifest him selfe, who in a speciall manner should set forth and acknowledge his wisdom, goodnes, mercie, in the creation of heauen and earth, and of things that are in them, as also his prouidence in gouerning the same. Secondly, God hauing decreed to



glorific his name in shewing his mercie and iustice vpon his creature, hereupon in time createth men to shew his mercie in the saluation of some, and to shew his iustice in the iust and deserued damnation of other some. And therefore he hath appointed the creation specially of man, to be a means of manifestation and beginning of the execution of his eternall counsell.

1. Thess. 5.  
23.

Thus much concerning mans creation in generall. The speciall parts of man, are two; bodie, and soule. And the reason why the Lord would haue him stand on these two parts is this; Some creatures made before him were onely bodily, as beasts, fishes, foules: some spirituall, as Angels: now man is both; spirituall in regard of his soule, corporall and sensible in regard of his bodie; that nothing might be wanting to the perfection of nature. If it be alleadged that man consistes of three parts, bodie, soule, and spirit; because Paul praies that the *Thessalonians* may be sanctified in bodie, soule and spirit: the answer is, that the spirite signifies the minde whereby men conceiue and vnderstand such things as may be vnderstoode: and the soule is there taken for the will and affections: and therefore these twaine are not two parts, but onely two distinct faculties of one and the same man.

The bodie of man at the first was formed by God of clay or of the dust of the earth, not to be the graue of the bodie, as *Plato* said, but to be an excellent and most fit instrument to put in exequution the powers and faculties of the soule. And howsoeuer in it selfe considered, it is mortall; because it is compounded of contrarie natures called Elements: yet by the appointment of God in the creation, it became immortall till the fall of man.

Zach. 12.

As for the soule, it is no accidentarie qualitie, but a spirituall and inuisible essence or nature, subsisting by it selfe. Which plainly appeares in that the soules of men haue beeing and continuance as well forth of the bodie as in the same; and are as well subiect to torments as the bodie is. And whereas we can and doe put in practise sundrie actions of life, sense, motion, vnderstanding, we doe it onely by the power and vertue of the soule.

Hence



Hence ariseth the difference between the soules of men, and beasts. The soules of men are substances: but the soules of other creatures seeme not to be substances: because they haue no being out of the bodies in which they are: but rather they are certain peculiar qualities arising of the matter of the bodie, and vanishing with it. And it may be for this cause that the soule of the beast is said to be in the bloode; *Gen. 9. 5.* whereas the like is not said of the soule of man.

And though mens soules be spirits as angels are, yet a difference must be made. For angels can not be vnited with bodies so as both shall make one whole and intire person; whereas mens soules may: yea the soule coupled with the bodie is not onely the moouer of the bodie, but the principall cause that makes man to be a man.

The beginning of the soule is not of the essence of God; vnlesse we will make euery mans soule to be God: neither doth it spring of the soule of the parents, for the soule can no more beget a soule, then an angel can beget an angel. And *Adam* is called a liuing soule, and not a quickning soule. And earthly fathers are called the fathers of our bodies, *1. Cor. 15.* and not of our soules. It remaines therefore as beeing most agreeable to the Scriptures, that the soules of men are then created by God of nothing, when they are infused into the bodie. *Heb. 12.*

And though the soules of men haue a beginning, yet they haue no end, but are eternal. And when they are said to die, it is not because they cease at any time to subsist or haue being in nature, but because they cease to be righteous or to haue fellowship with God.

Whereas our bodies are Gods workmanship, we must glorifie him in our bodies, and all the actions of bodie and soule, our eating and drinking, our liuing and dying, must be referred to his glorie; yea we must not hurt or abuse our bodies, but present them as holy & liuing sacrifices vnto God. *1. Cor. 16. 31.* And whereas God made vs of the dust of the earth, we are *Rom. 12. 1.* not to glorie and boast our selues, but rather to take occasion to praise the great goodnes of God, that hath vouchsafed to honour vs beeing but dust & ashes. And after that man



Esay 2.22.

Columb. 1.5.  
cap.9.

is created, what is his life? alas, it is nothing but a little breath: stop his mouth and his nostrils, and he is but a dead man. By this we are put in minde to consider of our fraile and vncerten estate, and to lay aside all confidence in our selues: and for this cause the Prophet Esay teacheth vs to haue no confidence in man, because his breath is in his nostrils. Againe, let vs marke the frame and shape of mans bodie. Al other creatures go with their bodies & eyes to the ground-ward; but man was made to goe vpright: & whereas all other creatures haue but foure muscles to turne their eyes round about, man hath a fifth to pul his eyes vp to heauen-warde. Nöwe what doth this teach vs? surely that how so euer wee seeke for other thinges, yet first of all and aboue all, wee should seeke for the kingdome of heauen, and the righteousness thereof: and that our whole desire should be set to enioy the blessed estate of Gods children in heauen. Secondly, it teacheth vs in receiuing Gods creatures, to returne thankfulness vnto God by lifting vp the heart to heauen for the same. These are very needefull and profitable lessons in these daies; for most men in deede goe vpright: but looke into their liues, and they might as vwell goe on all foure: for in their conuersation they set their whole hearts vpon the earth, as the beast doth, and their eyes vpon the thinges of this worlde: hereby they doe abase them selues, and deface their bodies, and beeing men make themselues as beasts: we shall see great numbers of men that runne and ride from place to place, to prouide for the bodie, but to seeke the kingdome of heauen where their soules should dwell after this life in ioy for euer, they will not stirre one foote.

1. Cor. 6.15.

Thirdly, mans bodie by creation, was made a temple framed by Gods own hands for himselfe to dwell in: therefore our dutie is to keepe our bodies pure and cleane, and not to suffer them to be instruments whereby to practise the sinne of the heart. If a man had a faire house wherein he must entertaine a prince, and should make hereof a swinestie, or a stable, would not all mē say, that he did great-



ly abuse both the house and the prince: euen so mans bodie beeing at the first made a pallace for the euerliuing God; if a man shall abuse it by drunkennesse, swearing, lying, fornication, or any vncleannesse, hee doth make it in stead of a temple for the holy Ghost, to be a stie or stable for the deuill. For the more filthie a mans bodie is, the more fit it is to be a dwelling place for sinne and Sathan.

Fourthly, man by creation was made a goodly creature in the blessed image of God: but by Adams fall men lost the same, and are nowe become the deformed children of wrath: our dutie therefore is, to labour to get againe our first image, and endeauour our selues to become new creatures: If a noble man should staine his blood by treason, after his death the posteritie will neuer be at rest, till they haue got away that spot: Man by Adams fall, is become a limme of the deuill, a rebell and traytor against Gods maiestie: and this is the state of euery one of vs: by nature we are at enmitie with God, & therefore we ought to labour aboue all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, beeing iustified and sanctified by his obedience, death, and passion.

Fiftly, man was created that there might be a way prepared, whereby God might shew his grace and mercie in the saluation of some, and his iustice in the deserued damnation of others for their sinnes: and in the creation of man Gods eternall counsell begins to come into exequution. Hereupon it stands vs in hand to make conscience of euery euill way, beeing repentant for all our sinnes past, and having a constant purpose neuer to sinne more as we haue done, that by our good conuersation here in this life wee may haue assurance that we be eternally chosen to saluation by the Lord himselfe.

Lastly, whereas wee haue learned that the soule of man is immortall, wee are hereby taught to take more care for the soule, then for the bodie. For it can not be extinguished. When it is condemned, euen then it is



alwaies in dying, and can neuer die. But, alas, in this point the case is flat contrarie in the worlde: for men will labour all their life long to get for the bodie, but for the soule they care little or nothing at all, chuse it whether it sinke or swimme, goe to heaven or to hell, they looke not to it. This doth appeare to be true, by the practise and behaviour of men on the Lordes day: for if the number of those which come to heare Gods worde, were compared with those which runne about their worldly wealth and pleasure, I feare me the better sort would be found to be but a little handfull to a huge heape, or as a droppe to the Ocean sea, in respect of the other. But wilt thou goe an hundred myle for the encrease of thy wealth, and delight of thy bodie? then think it not much to go ten thousand miles (if neede were) to take any paines for the good of thy soule, and to get foode for the same.

And thus much for the duties. Nowe follow the consolations. Although by reason of the fall of man wee can haue but little comfort now: yet the creation doth confirme the vnspeakeable prouidence of God ouer his creatures, but especially ouer man, in that the Lord created him the sixth day: and so before hee was made prepared for him a Paradise for his dwelling, and all creatures both for his vse and comfort. And if he were thus carefull for vs when we were not, then no doubt he will be much more carefull for vs at this present, in which we liue and haue being. Nay, marke further, since the fall man eates and drinks in quantitie a great deale, which in common reason should rather kill him, then turne to the strength and nourishment of his bodie: yet herein doth the wonderfull power of the Creatour most notably appeare: who hath made mans stomacke as a lymbecke or styll to digest all meats that are holesome for his nourishment and preservation.

And thus much for the Creation. Now in these words, *Maker of heauen and earth*] is more to be vnderstoode then the worke of creation, namely Gods prouidence in gouerning all things created, as he appointed in his eter.



nall decree: and therefore Saint Peter saith, *God is a faithful creator*, that is, God did not onely make heauen and earth, and so leaue them, as masons and carpenters leaue houses when they are built: but by his prouidence doeth most wisely gouerne the same. Now therefore let us come to speake of Gods prouidence. And first of all the question offers it selfe to be considered, whether there be any prouidence of God or no: for the mindes of men are troubled with many doubtings hereof. And to make the question out of all doubt, I will vse foure arguments to confirme the prouidence of God. The first is the testimonie of the scripture, which ascribeth the euent of all particular actions, euen such as are in themselves casuall, as the casting of lots and such like to the disposition of God: which also teacheth that euen men themselves, which are endued with reason and understanding haue neede to be guided in all things and gouerned by God; and blameth those that denie Gods prouidence. *Why sayest thou, O Iacob, and speakest, O Israel, my way is hid frō the Lord, & my iudgement is past ouer by my God?* The secōd argumēt may be taken frō the order which appeareth in the whole course of nature. First to begin with families; there is to be seen an eutaxy or seemely order, in which some rule & some obey: & the like is to be found in townes, cities, cuntries, and kingdoms: yea euen in the whole world: in which all things are so disposed, that one serueth for the good of another. Trees and hearbs, and grasse of the fieldes serue for beasts and cattell: and beastes and cattell serue for men: the heauens aboue serue for them which are beneath: and all the creatures which are aboue and beneath serue for God. This argueth that God is most wise and provident in ordering and disposing all things whatsoever. The third argument is taken from the conscience specially of malefactours. Suppose a man that commits a murder so closely that no man knowes thereof; and that the partie himselfe is free from all the daunger of lawe: yet shall he haue his owne conscience to accuse, upbraid, and condemne him, yea euen to fright him out of his wit; and to giue him no more rest then hee can

Prov. 16. 33.

Pro. 20. 24.

Ier. 10. 23.

Isai. 40. 27.



can finde upon the racke or gibbet. Nowe this accusation and terrour of conscience is nothing else, but the forerunner of an other most terrible iudgement of God, vvhich is Lorde of all creatures and Iudge of all men. And this also prooues the prouidence of god. For if the conscience can finde a man out, and lay his faults to his charge, how much more shall god himselfe the creatour of the conscience see and consider all his doings. The fourth and last argument is this. The prophesies of things to come should be uncertain or false, if god gouerned not the world. But now considering things many yeeres agoe foretold, come to passe in the same maner as they vvere foretold by the Prophets and Apostles: hereby vve must certainly conclude that there is a prouidence of god vvhich by all & euery thing is gouerned.

Against the prouidence of god sundrie things be alleged. The first and speciall is, that prouidence and disorder, confusion and order cannot stand together. Nowe in the worlde there is nothing but disorder and confusion in seditions, treasons, conspiracies, and subuersions of kingdomes: vvhich also sinne and vickednesse preuaile. *Answer.* It is true indeed there hath beene confusion in the worlde euer since the fall of man and angels: and it ariseth not from God, but from them alone: who as they did at the first transgresse the will of God, so they doe what they can to turne all upside downe. Now then confusion and disorder is onely in respect of the deuill and his instruments: but in regard of God in the very midst of all confusion there is order to be found: because hee can and doeth dispose it to the glorie of his owne name, and to the good and saluation of his chosen, as also to the confusion of his enemies.

Again it may be objected that with ungodly and wicked men all things goe well, and contrariwise with the godly all things goe hardly. For through the worlde none are more molested and more vnder outward miserie then they: but if there were any prouidence of God then it should be otherwise; the godly should flourish, & the wicked perish. *Ans.* The consideration of the outward estate of men in the world, was to David an occasion of a sore temptation.



ptation. For when he sawv the wicked to prosper alway, and their riches to increase, he brake forth and said, *Certainly I have cleansed my heart in vaine, and vvasht mine hands in innocencie.* Now if vve would repell this temptation, as David afterward did, then vve must goe into the Lords sanctuary with him & learne to be resoluēd in these points. I. Though the godly be laden with miseries, yet euen that, by the especiall prouidence of God, turnes to their great good. For euerie man since the fall of Adam is stained vvith the lothsome contagion of sinne. Nowe the childe of God that is truly regenerate, and must be fellowe heire with Christ after this life in the kingdome of glorie, must in this life be cast into the Lords furnace, that in the fire of affliction hee may more and more be scoured and purified from the corruption of his nature, & be estranged from the wickednes of the world. II. The prosperous successe of the wicked, their spoiles, their reuenewes, and all their honour turnes to their greater woe and miserie in the end: as doth appeare in Iobs historie, and in the examples of the Chaldeans, of Davids enemies, and of Dives and Lazarus.

Thirdly it may be obiected that many things came to passe by chance, & therefore not by gods prouidēce: because chance & providence cā not stand together. *Ans.* We must distinguish between chance & mere chance. Chāce is, whē any thing comes to passe, the cause therof being unknown not simply but in respect of man: & therefore in regarde of mē which know not the reason of things, we may say there is chance: & so the spirit of God speaketh. *Time and chance cometh to them all.* And againe, *By chance there came down a priest the same way.* Now this kind of chāce is not against the prouidēce of god, but is ordered by it. For things which in regard of men are casuall, are certainly known & determined by god. Mere chance is whē things are said or thought to come to passe without any cause at all. But that must be abhorred of us as ouerturning the providence of God.

Thus seeing it is plain that there is a prouidēce, let us in the next place see what it is. I. prouidēce is a most free & powerful actiō of god wherby he hath care ouer al things that are.

Prouidēce hath 2. partes; knowledge & gouernment.

Psal. 73. 13, 14.

Verf. 17.

Eccles. 9. 11.  
Luk. 10. 31.



Psal. 11. 4.  
Psal. 113. 6.

2. Chr. 16. 9.

A. R. 15. 18.

1. Pet. 3. 11.

2. Chr. 16. 9.

Mat. 6. 26.

Deut. 15. 4.

Mat. 10. 10.

Gods knowledge is, whereby all things from the greatest to the least are manifest before him at all times. As David saith, *His eyes will consider: his eye liddes will trie the children of men,* And againe, *Hee abaseth himselfe to beholde the things that are in the heaven and the earth.* And the Prophet Hanani said to Asa, *The eyes of the Lorde behold all the earth.* And S. Iames saith, *From the beginning of the worlde God knoweth all his workes.* This point hath a double use. First, as S. Peter saith, it must mooue us to eschew evill and doe good: why? *Because,* saith he, *the eyes of the Lorde are upon the iust, and his countenance against evill doers.* Secondly it must comfort all those that labour to keepe a good conscience. For the eyes of God beholde all the earth *to shew himselfe strong with them that are of perfect heart towards him.*

Gouernment is the seconde parte of Gods providence, whereby he ordereth all things and directeth them to good ends. And it must be extended to the verie least thing that is in heauen or earth, as to the *sparrowes*, and to *oxen*, and the *haire of our heads*. And here we must consider 2. things, the maner of gouernment, and the meanes.

The maner of gouernment is diuers according as things are good or euill. A good thing is that which is approoued of God. As first of all the substances of all creatures; euen of the deuils themselues: in whome whatsoeuer is remaining since their creation is in it selfe good. Secondly, the quantities, qualities, motions, actions, and inclinations of the creatures in themselves considered with all their euent are good. Again, good is either naturall or morall. Naturall, which is created by God for the lawfull use of man. Morall, which is agreeable to the eternall and unchangeable wisdom of God, revealed in the morall law.

Now God gouerneth all good things two waies. First by sustaining and preseruing them that they decay not: secondly by moouing them that they may attaine to the particular ends for which they were seuerally ordeined. for the qualities and vertues which were placed in the Sunne, Moone, Starres, trees, plantes, seedes, &c. would be dead in them



them and be unprofitable, unlesse they vvere not only preferred, but also stirred up and quickened by the power of God so oft as he imployes them to any use.

Euill is the destruction of nature: and it is taken for sinne or for the punishment of sinne. Now sinne is governed of God by two actions: the first is an *operative permission*. I so call it, because god partly permitteth sinne, and partly worketh in it. For sinne as it is commonly taken hath two parts; the subiect or matter, and the forme of sinne: the subiect of sinne is a certaine qualitie or action; the forme is the anomie or transgression of Gods law. The first is good in it selfe, and euery *qualitie* or *action* so farre forth as it is a qualitie or action is existing in nature, and hath God to be the authour of it. Therefore sinne though it be sufficiently euill to eternall damnation, yet can it not be said to be absolutely euill as God is absolutely good, because the subiect of it is good, and therefore it hath in it respectes and regards of goodnesse. In respect of the second, that is the breach of the lawe it selfe, God neither willeth, nor appointeth, nor commaundeth, nor causeth, nor helpeth sinne, but forbiddeth, condemneth and punisheth it: yet so, as by withall he willingly permitteth it to be done by others, as men and wicked angels, they being the sole authors & causes of it. And this permission by God is vpon a good ende: because thereby he manifesteth his iustice and mercie. Thus it appeares that in originall sinne, the naturall inclination of the mind, will, and affections in it selfe considered, is from God, and the ataxie or corruption of the inclination in no wise from him, but onely permitted: and that in actuall sinne the motion of the bodie or mind is from God, but the euilnes & disorder of the motion is not from him, but freely permitted to be done by others. As for exāple in the act of murder, the actions of moouing the whole bodie, of stirring the seuerall ioyntes, and the fetching of the blowe whereby the man is slaine, is from God; for in him we liue, mooue, & haue our being: but the disposing & applying of Acts. 17. 23. all these actions to this end, that our neighbors life may be taken away & we thereby take reuenge upon him, is not from God,



God, but from vicked men and the deuill.

Gods second action in the gouernment of sinne, is after the iust permission of it, partly to reſtraine it more or leſſe according to his good will and pleaſure, and partly to diſpoſe and turne it againſt the nature thereof to the glorie of his owne name, to the puniſhment of his enemies, & to the correcting and chaſtiſement of his elect.

As for the ſecond kind of euill called the puniſhment of ſinne, it is the execution of iuſtice, and hath God to be the authour of it. And in this reſpect Eſai ſaith, that *God createth the euill*: and Amos, *that there is no euill in the citie which the Lord hath not done*. And God as a moſt iuſt iudge may puniſh ſinne by ſinne, himſelfe in the meane ſeaſon free from all ſinne. And thus the places muſt be underſtood in which it is ſaid, that God giueth kings in his wrath, hardeneth the heart, blindeth the eyes, minglith the ſpirit of errors, giueth up men to a reprobate ſenſe, ſends ſtrange illuſions to belecue lies, ſends euill ſpirits giuing them commandement to hurt, and leaue to deceiue, &c.

Thus hauing ſcene in what manner God gouerneth all things, let vs now come to the meanes of gouernment. Sometimes God worketh without meanes, thus he created all things in the beginning; and he made trees & plants to grow and flouriſh without the heate of the ſunne or raine: ſometimes he gouernes according to the uſuall courſe & order of nature, as when he preſerues our liues by meate & drinke: yet ſo, as he can & doth moſt freely order all things by meanes either aboue nature or againſt nature, as it ſhall ſeeme good unto him. As when hee cauſed the ſunne to ſtand in the firmament, & to go back in Achas diall: when he cauſed the fire not to burne the three children: when he kept backe dewe and raine three yere in Iſrael: when hee made waters to floye out of the rocke: when hee cauſed Elias cloake to deuide the waters of Iorden: when he cauſed iron to ſwimme: when he preſerued Ionaſ alieue three daies and three nightes in the whales belly: when he cured diſeaſes by the ſtrength of nature incurable, as the leproſie of Naaman; the iſſue of blood, and blindneſſe, &c.

Among

Iof. 10.  
Iſai. 38.  
Dan. 3.  
1. King. 18.  
Exod. 17.  
2. King. 2.  
2. King. 6.  
Ionaſ. 2.  
2. King. 5.  
Mat. 9.  
Ioh. 9.



Among all the meanes vvhich God useth, the speciall are the reasonable creatures, which are no passiue instruments, as the tooke in the hande of the workeman, but active, because as they are mooued by God, so againe being indued with will and reason, they mooue themselues. And such instruments are either good or euill. Euill, as wicked men and angels. And these he useth to doe his good vvill and pleasure, euen then when they doe least of all obey him. And considering that the sinning instrument which is mooued by God doeth also mooue it selfe freely vvithout any constraint on Gods part: God himselfe is free from all blame, when the instrument is blame-worthy. In directing the instrument God sinneth not: the action indeede is of him, but the defect of the action from the instrument: which being corrupt, can it selfe do nothing but that vvhich is corrupt; God in the meane season by it bringing that to passe which is verie good. The whole cause of sinne is in Satan and in us: as for god, he puts no vvickednes into vs, but the euill vvhich he finds in us he mooues, orders, and gouernes, and bends it by his infinite vvisdome, vvhen and in vvhat maner it pleaseth him, to the glorie of his name, the euill instrument not knowing so much, nay intending a farre other ende. As in the mill the horse blind-folded goes forward, and perceiues nothing but that he is in the ordinarie way, vvhereas the miller himselfe vvhippes him and stirres him forward for another end, namely for the grinding of corne. And this is that which we must holde touching Gods prouidence ouer vvicked men and angels: and it standes vvith the tenour of the whole bible. Iosephs breethren sold him into Egypt verie wickedly euen in the testimonie of their owne consciences: yet Ioseph having respect to the counsell and vvorke of god, vvhich he performed by his breethren, saith, that the *Lorde sent him thither.* Gen. 45. And the Church of Ierusalem saith, that Herode and Pontius Pilate did nothing in the death of Christ but that which *the hand and counsell of God had determined to be done:* Act. 4. 28. because, though they wickedly intended nothing but to sheve their mallice and hatred in the death of Christ: yet  
God



2. Sam. 12. 11.

2. Sam. 24. 1.

2. Sam. 16. 11.

Isai. 10. 5.

&amp; 13. 6.

2. Chr. 11. 4.

God propounding a further matter by them then euer they dreamed of, shewed forth his endles mercie to man in the worke of redemption. On this maner must all the places of scripture be understood, in which it is said, that god gave the vines of Dauid to Absolon: that God moved Dauid to number the people: that he commanded Shemi to rale on Dauid: that the Medes and Persians are his sanctified ones: that the revolt of the ten tribes was done by God, &c. By all these examples it appeares, that we must not sever gods permission from his will or decree, and that wee must put difference betweene the euill worke of man, and the good worke of God which he doth by man: and the whole matter may yet be more clerely perceiued by this comparison. A thiefe at the day of assise is condemned, and the magistrate appointes him to be executed; the hangman owing a grudge to the malefactor, useth him hardly and prolongeth his punishment longer then he should. Nowe the magistrate and the hangman doe both one and the same worke: yet the hangman for his part is a murderer, the magistrate in the meane season no murderer but a iust iudge putting iustice in execution by the hangman. So God though he use euill instruments, yet is he free from the euill of the instruments.

And further we must heremarke the difference vvhich must be made in gods using of all kinds of instruments. Whe he useth good creatures, as angels, hee worketh his will not onely by them but also in them: because hee inspires them and guides them by his spirite, so as they shall, will, & doe that which hee vvilleth and intendeth. As for euill instruments, he worketh by them only and not in them; because he holdes backe his grace from them and leaues them to themselves, to put in practise the corruption of their owne hearts.

Act. 17. 28.

Heb. 1. 3.

Thus much of the partes of Gods providence: now follow the kinds thereof. Gods providence is either generall or speciall. Generall is that which extendes it selfe to the whole world and all things indifferently, euen to the devils themselves. By this providence God continues and maine-

taines



taines the order which he set in nature in the creation, and he preserues the life, substance, and the being of all and e-  
uery creature in his kinde.

Iob. 37. &  
38.  
Psal. 104.

The especiall prouidence is that, which God sheweth and exerciseth towards his Church and chosen people, in gathering and guiding them, and in preserving them by his mightie power against the gates of hell. And therefore Gods Church here upon earth is called the kingdome of grace, in which he shewes not onely a generall power ouer his creatures, but withall the special operation of his spirite in bowing & bending the hearts of men to his will.

Isa. 43. 1.  
Zach. 2. 8.

Thus much concerning the doctrine of Gods prouidence. Now followes the duties. First seeing there is a prouidence of God ouer eueriething that is, wee are hereby taught to take good heede of the transgression of the least of Gods commaundements. If men were persvaded that the prince had an eie every where, doubtles many subiects in England would walke more obediently to the lawes of the land then they doe: and durst in no wise worke such v-  
lanies as are daily practised. VVell, howsoeuer it is with earthly princes, yet this is least wanting in God: he hath an eye euerie where: wheresoeuer thou art there god behol-  
deth thee, as Dauid saith, *God looked downe from heauen up-  
on the children of men, to see if there were any that would vnderstand and seeke God.* Therefore except thou be brutish and past shame, take heed of sinne. If men had but a sparke of grace, the consideration of this would make them loath the practise of wickednes. Eliah saith to Ahab, *As the Lord God of Israell liueth before whom I stand, there shall be neither dew nor raine these 3. yeres.* VVhere the Prophet confirmeth his speech with an oth saying, *As the Lord of hosts liueth it shall be so.* & least Ahab should thinke he made no conscience what he said, he addeth this clause, that he stood in the presence of God. As if he should say: howsoeuer thou thinkest of me, yet as it standes me in hand so doe I make conscience of my worde: For I stand in the presence of God, & therefore know it, as the Lord liueth there shalbe no raine nor dew these three yeres. So Cornelius hauing an eye at gods prouidence, doth moue himself, & all his household to

Psal. 53. 2.

1. King. 17. 2.



a solemne hearing of the worde of God deliuered by the mouth of Peter, saying, that *they were all present before God,* Acts. 10. 33. *to heare all things commaunded of him.* As these men had regard to Gods prouidence, so we likewise must behaue our selues reuerently, making conscience of our behauiour both in words and workes: because wheresoever we be, we are in the presence of God. Secondly, if there be a providence of God ouer euerie thing, then we must learne contentation of minde in euerie estate: in aduersitie under the crosse when all goes against us we must be content, because Gods prouidence hath so appointed. So David in the greatest of his griefes was dumbe and spake nothing; his reason was, because *thou Lord diddest it.* And vhen Shemei cursed David, Abissha would haue had the king to haue giuen him leaue to haue slaine him: but David would not suffer it, but said, *He curseth euen because the Lord hath bidden him curse David: who dare then say, wherefore hast thou done so?* In whose example wee may see a worthy paterne of quietnesse of mind. When a crosse cometh, it is a harde thing to be patient: but wee must draw our selues thereunto by consideration of Gods especiall providence. Thirdly when outward meanes of preservation in this life doe abounde, as health, wealth, honour, riches, peace, and pleasure, then we must remember to be thankfull; because these things alwaies come by the prouidence of God. So is Iob thankfull both in prosperitie and aduersitie: *The Lord, saith hee, gave, and the Lord taketh away: blessed be the name of the Lord.* Indeepe to be patient in every estate and thankfull to God is a verie hard matter: yet will it be more easie, if we learne in all things that befall us in this life, neuer to seuer the consideration of the things that come to passe from Gods prouidence. For as the bodie and the soule of man (though we see onely the body) are alwaies together, as long as a man liueth: so is Gods prouidence ioyned with the thing done: wherefore as we looke on the thing done, so we must also in it, labour to see and acknowledge Gods prouidence. As for example: a mans house is set on fire, and all his goods consumed; this verie sight would make him at his wittes end:



ende: but now as he beholdes this euent with one eye, so with the other eye he must at that verie instant looke vpon Gods blessed prouidence. VVhen a man beholdes and feeles the losse of friends, hee will be soone grieved, if hee be not a verie stock or stone: yet that he may not be overwhelmed with griefe, hee must euer with one eye looke at the pleasure of God herein. This practise will be an especiall meanes to stay the rage of any headstrong affection in all our afflictions. In the vvorlde the manner of men is, if health, wealth, and ease abound to thinke all is well: but if crosses come, as losse of friends, and losse of goods, then men crie out, as being straught of their wits: the reason is, because they looke only at the outward meanes, and shut up Gods prouidence in them, & can not see into the good will and providence of God out of all meanes. Againe, when a man is stored vvith riches, honour, wealth, and prosperitie, he must not barely looke on them, but behold withall Gods goodnesse and blessing in them: for if that be wanting, all the riches in the world are nothing. Likewise in receiuing thy meate and drinke thou must looke further into the blessing of God upon it: which if it be away, thy meate and thy drinke can no more nourish thee then the stone in the wall. And the same must we doe in euery businesse of our callings: which if men coulde learne to practise they woulde not so much trust to the meanes, as honour, vwealth, fauour, &c. but to God himselfe. The Lord by the Prophet Habaccuc reprocueth the Chaldeans for offering *sacrifices unto their nets*: which sinne they committed, because they looked onely vpon outward things: & like blind moles had no power to see further into them, and to behold the vvorke of God in all their proceedings. And this is the verie cause vvhy vvee are unthankfull for Gods benefites: for though vve behold the bare creatures, yet are vvee so pore blinde that vvee can not discerne any blessing and prouidence of God in them. Therefore let us learne to looke vpon both ioynntly together, and so shall wee be thankfull unto god in prosperitie, and patient in aduersitie vvith Iob and Dayid. This lesson Paul learned: *I can*

Hab. 1.



Philip. 4. 12,  
13.

*be abased (saith he) and I can abound every where, in all things I am instructed, both to be full, and to be hungry: and to abound, and to be in want.*

1. Sa. 17. 37.

Fourthly, seeing gods providence disposeth all things, vve are taught to gather obseruations of the same, in things both past, and present: that vve may learne thereby to be armed against the time to come. Thus David vwhen hee vvas to encounter with Goliath, gathered hope and confidence to himselfe for the time to come, by the obseruation of Gods providence in the time past: for, saith he, *when I kept my fathers sheepe, I sleuve a Lion and a beare that deuoured the flocke: now v the Lord that delivered me out of the paw of the lyon, and out of the paw of the beare, he will deliver me out of the hand of this Philistim.*

1. am. 4. 15.

Fiftly, because Gods providence disposeth all things, when we make lawfull promises to doe any thing, we must put in, or at the least conceiue this condition (*if the Lord will*) for S. Iames saith, that we ought to say, *If the lord will, and if we liue, we will do this or that.* This also was Davids practise:

1. Sam. 13. 2.

for saith he to all the congregation of Israel, *If it seeme good to you, & if it proceed frō the lord our god, we will send to and fro.*

2. Sam. 10.

12.

Mat. 4. 6.

Sixtly, seeing Gods providence is manifested in ordinary meanes, it behooueth euery man in his calling to use them carefully: & when ordinary means be at hand, we must not looke for any help without them, though the Lord be able to do vwhat he will without means. Ioab when many Aramites came against him, he heartened his souldiers though they were but fevv in number, bidding them *be strong & valiant for their people, & for the cities of their God, & then let the lord do that vvhich is good in his eyes.* And our Sauour Christ auoucheth it to be flat tēpting of god for him to leap downe frō the pinnacle of the tēple to the ground, wheras there was an ordinarie vway at hand to descend by staires. Hence it appeares, that such persons, as vwill use no means vwherby they may come to repent & belecue, do indeed no more repent & belecue, then they cā be able to liue vvhich neither eat nor drink. And thus much of the duties. Now follow the cōsolatiōs: first, this very point of gods special prouidēce is a great cōfort to gods church: for the lord moderateth the



rage of the deuill and wicked men, that they shall not hurt the people of God. David saith, *The Lord is at my right hand, therefore I shall not slide.* And when Iosephs breethren were afraide for selling him into Egypt, hee comforteth them saying, *that it was God that sent him before them, for their preservation.* So king David when his owne souldiers were purposed to stone him to death, hee was in great sorrow; but it is said, *hee comforted himselfe in the Lord his God.* where we may see that a mā which hath grace to beleue in God, and rely on his prouidence in all his afflictions & extremitie:, shall haue wonderfull peace and consolation.

Before we can proceede to the articles vvhich followe, it is requisite that we should intreate of one of the greatest workes of Gods prouidence that can be; because the opening of it giueth light to all that insueth. And this worke is a Preparation of such meanes vvhcreby God will manifest his iustice and mercie. It hath two partes, the iust permission of the fall of man, and the giuing of the covenant of grace. Forso Paul teacheth when hee saith, *That God shut up all under unbeliefe that he might haue vpon al.* And againe, *The scripture hath concluded all under sinne, that the promise by the faith of Christ Iesus should be given to them that beleene.*

Touching the first, that wee may rightly conceiue of mans fall, we are to search out the nature and parts of sinne. Sinne is any thing whatsoever is against the will and vword of God: as S. Iohn saith, *Sinne is the transgression of the law.* And this definition Paul confirmeth when he saith, *that by the law comes the knowledge of sinne: and, where no law is, there is no transgression: and, sinne is not imputed where there is no law.*

In sinne wee must consider three things: the fault, the guilt, the punishment. The fault is the anomie or the inobedience it selfe, and it comprehends not onely huge and notorious offences, as idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shaine on: but euery disordered thought, affection, inclination: yea, euery defect of that which the Law requireth.



The *guilt* of sinne is, whereby a man is guiltie before God, that is bound and made subiect to punishment. And here two questions must be skanned: where man is bound? and by what? For the first, Man is bounde in conscience. And hereupon the conscience of every sinner sits within his heart as a little iudge to tell him that hee is bound before God to punishment. For the second, it is the order of diuine iustice set downe by God which bindes the conscience of the sinner before God: for hee is Creatour and Lorde, and man is a creature, and therefore must either obey his will and commandement, or suffer punishment. Now then by vertue of Gods law, conscience bindes over the creature to beare a punishment for his offence done against God: yea it tels him, that hee is in daunger to be iudged and condemned for it. And therefore the conscience is the Lordes Sergeant to infourme the sinner of the bonde and obligation whereby he is alwaies bounde before God.

Rom. 6. 23. The third thing which followeth sinne is punishment, and that is death. So Paul saith, *The stipend of sinne is death*: where, by death we must understand a double death, both of body and soule. The death of the bodie is a separation of the bodie from the soule. The second death is a separation of the whole man, but especially of the soule from the glorious presence of God. I say not simply from the presence of God, for god is euerie where: but onely from the ioyfull presence of Gods glorie. Now these two deaths are the stipends or allowance of sinne: and the least sinne which a man committeth, doth deserue these two punishments. For in euerie sinne the infinite iustice of god is violated: for which cause there must needs be inflicted an infinite punishment, that there may be a proportion betweene the punishment and the offence. And therefore that distinction of sinne which papistes make, namely, that some are in themselves veniall, and some mortall is false, & hereby confuted: otherwise in respect of men sinnes are either veniall or mortall. Veniall to the elect, whose sinnes are pardonable in Christ: but to the reprobate all sinnes are



are mortall.

Neuerthelesse we holde not all finnes equall, but that they are greater or lesse according to the diuersitie of objects and other circumstances.

Thus much of sinne in generall: now we come to the partes of it. The first sinne of all that euer was in man, is the sinne of Adam, which was his disobedience in eating the forbidden fruite. In handling whereof sundrie pointes are to be opened, but let us beginne with the causes therof. Rom. 5.5.

The outward efficient cause was the deuill. And though he be not named by Moses in the historie of the fall, yet that is not to trouble us: for we must not conceiue otherwise of the serpent, then of the instrument and mouth of the deuill. For it is not likely that it being a brute creature should be able to reason and determine of good and euill, of truth and falshood. Now in this temptation the deuill shewes his mallice and his fraude. His mallice, in that, whereas hee can not ouerturne god himselfe, yet he labours to disturbe the order which he hath set downe in the creation, & especially the image of god in the most excellent creatures on earth, that they may be in the same miserable condition with himselfe. His fraude, first in that hee beginnes his temptation with the woman being the weaker person, and not with the man, which course hee still continues: as may appeare by this, that <sup>a</sup> more women are intangled vvith witchcraft and forcerie then men. Secondly he shewes his fraude, in that he proceedes very shly and intangles Eue by certaine steppes and degrees. For first by moouing a question he drawes her to listen to him, and to reason with him of gods commaundement. Secondly, he brings her to looke upon the tree and wishly to vieue the beautie of the fruite. Thirdly hee makes her to doubt of the absolute truth of gods worde and promise, and to beleue his contrarie lies. Fourthly, hauing blinded her minde vvith his false persvasions, shee desires and lustes after the forbidden fruite and thereupon takes it, eates it, & giues it to her husband.

<sup>a</sup>Exod. 12.  
18. a witch  
named in  
the femi-  
nine gender,  
Mechab  
Shepha.

The inuarde cause, was the vvill of our first pa-  
rents;



Eccles. 7. 31.

rentes, euen in the testimonie of their owne consciences, as Salomon saith, *This haue I found that God made man righteous, but they haue found many inventions.* But it may be objected that if Adam were created good, he could not be the cause of his owne fall, because a good tree can not bring forth euill fruite. *Answer.* Freedome of will is foure fold: 1. freedome to euill alone: this is onely in wicked men and angels, and is indeed a bondage: the seconde is freedome to good alone, and that is in God and the good angels: the third is freedome to good in part, ioyned with some want of libertie by reason of sinne: and this is in the regenerate in this life: the fourth is freedome either to good or to euill indifferently. And this vvas in Adam before his fall, vvho though he had no inclination to sinne, but onely to that vvwhich was acceptable to God: yet was hee not bound by any necessitie, but had his libertie freely to chuse or refuse either good or euill. And this is euident by the verie fourme of Gods commaundement in which hee forbids Adam to eate the forbidden fruite: and thereby shewes that he being created righteous and not prone to sinne, had power to keep or not to keep the commandement: though since the fall both hee and vvee after him can not but sinne. Wherefore Adam being allured by Satan, of his owne free accord changed himselfe and fell from God. Now then, as the good tree changed from good to euill brings forth euill fruite: so Adam by his owne inward and free motion changing from good to euill brings forth euill.

As for God, hee is not to be reputed as an authour or cause any way of this sinne. For hee created Adam and Eue righteous, indewed them vvith righteous vvilles: and hee tolde them vvhat hee woulde exact at their handes and vvhat they coulde perfourme: yea hee added threatnings, that with the feare of daunger hee might terrifie them from sinne. Some may say, vvhereas God foresavv that Adam woulde abuse the libertie of his will, vvhy vvoulde hee not preuent it. *Answer.* There is a double grace, the one to be able to vvill and do that which is good, the other to be able to persevere in vvilling and doing



doing the same. Now God gaue the first to Adam, and not the second. And he is not to be blamed of vs, though hee confirmed him not with new grace, for he is debter to no man to giue him so much as the least grace; whereas he had alreadie giuen a plentifull measure thereof to him. And God did hold backe to conferte any further grace vpon iust cause. I. It was his pleasure that this fact should be an occasion or way to exercise his mercie in the saving of the elect, and his iustice in the deserued condemnation of impenitent sinners. And vnlesse Adam had fallen for himselfe & others, there should haue bin found no miserie in men, on whome God might take pitie in his sonne, nor wickednes which he might condemne; and therefore neither manifestation of iustice, nor mercie. II. Againe, it was the will of God in part to forsake Adam, to make manifest the weaknesse of the most excellent creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill: this belongs to the creature in this world, and therefore Adam receiued it. The other, is to will good alone. This he wanted, because it is reserued to the life to come. And though hee knewe no cause of this dealing of God, yet is it one steppe to the feare of God for vs to hold that good and righteous which hee appointeth or willeth: and not to square the workes and iudgements of God by our crooked reason. And yet to come to reason it selfe. Who can here complaine of God? Can the deuill? but God did not cause him to tempt or deceiue our first parents. Can Adam and Eue? but they fell freely without any motion or instigation from God, and their owne consciences accused them for it. Can the posteritie of Adam? but the elect receiue more in Christ then they lost in Adam: and the reprobate, ouerwhelmed with the burden of their owne sinnes and thereupon receiuing nothing but due and deserued damnation can not finde fault. But some may further reply and say, he that foreseeeth an euill and doth not preuent it, is a cause of it: but God did foresee the fall of man, and did not preuent it. *Answer.* The rule is generally true in man, that the foreseer of an euill not preventing



preuenting it, is in some sort a doer of it; for it is the sentence of the law of God, to which man was bound from the first creation. But God is aboue all his lawes, and not bound to them: he is an absolute lord and law-giuer; and therefore his actions are not within the compasse of lawes, as mens are. Whereupon it follows, that though he did foresee mans defection, yet is hee free from all blame in not preuenting of it. For with him there be good causes of permitting euill.

*motion*  
*August.*  
*Enchir. ad*  
*Law. 5. 99.*

And though God be no cause of mans fall, yet must wee not imagine that it came to passe by chance or fortune, whereas the least things that are come to passe with Gods prouidence; neither was it by any bare permission without his decree and will: for that is to make an idle prouidence: neither did it happen against the will of God, he vterly nilling it: for then it could not haue bin vnlesse we denie God to be omnipotent. It remaines therefore that this fall did so proceede of the voluntarie creation of Adam, as that God did in part ordaine and will it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his iustice and mercie. Against this which I say, diuers things are obiected. First, that if Adam did that which God in any respect willed, then he did not sinne at all. *Ans.* He that willet and doth that which God willet for all that finnes; vnlesse he will it in the same manner with God and for the same end. Nowe in the permitting of this fact, God intended the manifesting of his glorie: but our first parents intending no such thing, sought not only to be like but also to be equal with god. Secodly, it is alledged that Adam could not but fall necessarily if God did decree it. *Ans.* Adams fall that came not to passe without Gods decree, and therefore in that respect was necessarie; was neuerthelesse in respect of Adams freewil contingent and not necessarie: Gods decree not taking away the will but onely ordering it. Lastly, it is alledged that Gods will is the cause of Adams will, and Adams will the cause of his fall, and that therefore Gods will shall be the cause of the fall. *Answer.* It must be graunted that Gods will is a

moouing



moouing cause of the wills of euill men; yet marke how: not as they are euill wills simply, but as they are wills: and therefore when God inclines the euill will of his creature to his good purpose, he is nothing at all intangled with the defect or euill of his will.

Touching the time of the fall, the receiued opinion in former ages hath bin that our first parents fell the same day in which they were created, and therefore *Augustine* writes that they stode but sixe houres. And though we can not determine of the certen time, yet in all likelihood was it very short. For Moses presently after that he had set down the creation of man, without the interposition of any thing else, comes immediately to the fall. And considering the nature of the deuill is without ceasing to shew his mallice, no doubt he tooke the first occasion that possibly might be had to bring man to the same damnation with himselfe. And our Sauour Christ saith, that the deuill was a manslayer from the beginning, namely from the beginning not of <sup>Ioh. 8.</sup> the creation of the world, or of time, but of man. And Eue saith, *we shall eate of the fruite of the trees of the garden*, it may be, insinuating that as yet shee had not eaten when the deuill tempted her. <sup>Gen. 3. 2.</sup>

Touching the greatnes of mans fall, some haue made a small matter of it, because it was the eating of an apple or some such fruit. But wee must not measure the greatnes or the smalnes of a sinne by the object or matter whereabout it is occupied, but by the commaundement of God, and by the disobedience or offence of his infinite maiestie. And that this fact of Adam and Eve was no small fault, but a notorious cryme and Apostasie in which they withdrawe them selues from vnder the power of God, nay reiect and denie him, will appeare if wee take a viewe of all the particular sinnes that be contained in it. The first is vnbeleefe, in that they doubted and distrusted of the trueth of Gods worde which hee spake to them. The seconde is contempt of God, in that they beleued the lyes of the deuill rather then him. For when God saith, *In the day that ye shall eate thereof,*



Gen. 3. 4.

Gen. 3. 5.

*Ye shall die the death*, it is as nothing with Eve: but when the deuill comes and saith, *Ye shall not die at all*, that shee takes fast hold on. The third is pride and ambition. For they did eate the forbidden fruit that they might be *as gods*, namely as the father, the sonne, the holy Ghost. The fourth is vnthankfulnes. God had made them excellent creatures in his owne image: that is nothing with them to be like vnto him, vnlesse they may be equall vnto him. The fifth is curiositie, whereby they affected greater wisdom then God had giuen them in the creation, and a greater measure of knowledge then God had reuealed to them. The sixth is reprochful blasphemie, in that they subscribe to the sayings of the deuill, in which he charged God with lying and enuie. The seventh is murder. For by this meanes they bereaue themselves and their posteritie of the fellowship and graces of Gods spirit, and bring vpon their owne heads the eternall wrath of God. The eight is discontentation, in that they sought for an higher condition then that was, in which God had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And wee should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnspokeable goodnes in receiuing men to mercie after the same.

And here we must not omit to remember the largenesse of Adams fall. Sinnes are either personall, or generall. Personall are such, as are peculiar to one or some fewe persons and make them alone guiltie. Generall, that is common to all men: and such is Adams fall. It is a sinne not onely of the person of one man but of the whole nature of man. And Adam must be considered not as a priuate man, but as a roote or head bearing in it all mankind; or as a publike person representing all his posteritie, and therefore when hee sinned, all his posteritie sinned with him; as in a Parliament whatsoeuer is done by the burgesse for the shire, is done by euery person in the shire. As Paul saith, *By one man sinne entered into the world, and so death went ouer all for as much as all haue sined*. And here lies the difference betwene Adams fall

Rom. 5. 12.



fall and the finnes of men, as Cains murder, which makes not the posteritie of Cain guiltie, because he was neuer appointed by God to be the roote of his posteritie, as Adam was: and therefore his sinne is personall, whereas Adams is not. Yet this which I say, must not be vnderstood of all the finnes of Adam, but onely of the first.

From the fall of Adam, springeth *originall sinne*, not onely as a fruit thereof, but also as a iust punishment of it. And after the foresaid fall, it is in Adam and his posteritie, as the mother and roote of all other sinne: yet with this distinction, that actuall sinne was first in Adam, and then came originall, but in vs first is originall sinne, and then after followes actuall.

Originall sinne is tearmed diuersly in Scriptures, as the flesh, the old man, because it is in vs before grace: concupiscence, sinne that is readie to compasse vs about, the sinning sinne: and it is commonly tearmed originall, because it hath bin in mans nature euer since the fall, and because it is in euery man at the very instant of his conception and birth, as Dauid plainly saith, *Behold, I was borne in iniquitie, and in sinne hath my mother conceived me*: not meaning properly his parents sinne (for he was borne in lawfull marriage) but his owne hereditarie sinne, whereof he was guiltie euen in his mothers wombe.

Hebr. 12.1.

Rom. 7.13.

Psal. 51.5.

But let vs search the nature of it. Considering it hath place in man, it must be either the substance of body or soule or the faculties of the substance, or the corruption of the faculties. Now it cannot be the substance of man corrupted: for then our Sauour Christ in taking our nature vpon him, should also take vpon him our finnes, and by that meanes should as well haue neede of a redeemer as other men: and againe, the soules of men should not be immortall. Neither is it any one or all the faculties of man. For euery one of them as namely the vnderstanding, will, affections, and all other powers of bodie or soule were in man from the first creation, whereas sinne was not before the fall. Wherefore it remains that *originall sinne* is nothing els but a disorder or euill disposition in al the faculties & inclinations of man, wherby they are all caried mordinatly against the law.

The



Psal. 119.

1. Ioh. 2. 16.

Gen. 6. 5.

and 8. 21.

2. Cor. 3. 5.

The subiect or place of this sinne, is not any part of man, but the whole bodie and soule. For first of all, the naturall appetite to meat and drinke, and the power of nourishing is greatly corrupted as appeares by diseases, aches, surfetts, but specially by the abuse of meat and drinke. Secondly, the outward senses are as corrupt, and that made Dauid to pray that God would turne his eyes from beholding of vanitie: and Saint Iohn to say, whatsoeuer is in the world is the lust of the flesh, the lust of the eye, and the pride of life. Thirdly, touching the vnderstanding, the spirit of God saith, that the frame of the heart of man is onely euill continually: so as we are not able of our selues to thinke a good thought. And therefore withall, the will of man and his affections are answerably corrupt; and hereupon the doctrine of Christ is, that we must renounce our owne wills. Lastly, all mans strength in good things is nothing out of Christ.

The propagation of this sinne, is the deriuing of it from Adam to all his posteritie, whereby it runneth as a leprosie ouer all mankinde. But in what manner this propagation is made, it is hard to define. The common opinion of Diuines is, that it may be done two waies. The first is this. God when he created Adam in the beginning, set downe this appointment and order touching the estate of man, that whatsoeuer Adam receiued of God, he should receiue it not onely for himselfe, but for his posteritie, and whatsoeuer grace of God he lost, he should loose not onely to himselfe, but to all his posteritie. And hereupon Adam when he sinned, he did depriue first of all himselfe, and then secondly all his posteritie of the image of God; because all mankinde was in his loynes when he sinned. Now then vpon the former appointment, when the soules of men are created and placed in the body, God forsakes them, not in respect of the substance of the soule or the faculties, but onely in respect of his owne image, whereof the soules are depriued; after which followes the defect or want of righteousness, which is originall sinne. And God in depriuing man of that which Adam lost, is not therefore to be thought to be the author or maintainer of sinne, but a iust iudge. For this deprivation  
of



of the image of God, so farfoorth as it is inflicted by him vpon mankinde, it must be conceiued as a deserued punishment for the sinne of Adam and all men in him which they pulled vpon themselves. The second way is, that the corruption of nature is deriued from the parents in generation by the bodie; for as sweete oyle poured into a fustie vessell, looseth his purenes and is infected by the vessell: so the soule created good, and put into the corrupt bodie, receiues contagion thence. And this coniunction of the pure soule with the corrupt bodie, is not against the goodnes of God; because it is a iust punishment of the sinne of all men in Adam. It may be this which hath bin saide will not satisfie the mindes of all. yet if any will be curious to search further into this point, let them know that there is another matter which more concerns them to looke vnto. When a mans house is on fire, there is no time then to inquire howe and which way and whence the fire came, but our dutie is with all speede and expedition to vse all good meanes to stay it. And so considering that our whole natures are really infected and poisoned with the loathesome contagion of original sinne, which is a weight sufficient to presse down the soule to the gulfe of hell, it stands vs in hand a thousand fold more to the vse meanes whereby it may be taken away, then to dispute how it came.

Rom. 5. 12.

Some may alleadge against the propagation of sinne, that holy parents beget holy children, which are void of originall sinne, because it stands not with reason, that parents should conueigh that to their children which they them selues want, namely the guilt and the punishment and the fault of sinne in part. *Answer.* I. Men are not in this life perfectly holy. For sanctification is but in part, and therefore they cannot possibly beget children pure from all sinne. Secondly, parents beget children as they are men, and not as they are holy men; and by generation they deriue vnto their children nature with the corruption thereof, and not grace which is aboue nature. Take any corne, yea the finest wheat that euer was, winnow it as cleane as possibly may be: afterward sow it, weede it also when it is sowne, and reape it

in



in due time, and carrie it to the barne; when it is threshed, you shall finde as much chaffe in it as euer was before: and why? because God hath set this order in the creation that it shall spring and grow with the stalke, eare, blade, and all: so likewise though the parents be neuer so holy, the children as they come of them are conceiued and borne wholly corrupt, because God tooke this order in the creation, that whatsoeuer euill Adam procured, he should bring it not onely on himselfe, but vpon all his posteritie: by vertue of which decree, the propagation of sinne is continued without any interruption, though parents themselues be borne anew by the spirit of God.

And here we must not omit to speake of the quantitie or greatnes of originall sinne, for the opening whereof we must consider three points. The first, that originall sinne is not diuers, but one and the same in kinde in euery man, as the generall and common nature of man is one and the same in all men. The second, that this sinne is not in some men more, in some men lesse, but in euery man equally, as all men doe equally from Adam participate the nature of man, and are equally the children of wrath. Some, it may be, will say, that this can not be true, because some men are of better natures then others are: some of disposition cruell and seuer, some againe gentle and milde; some very licentious and disordered, some very ciuill. *Answer.* The differences that be in men that want the feare of God, arise not of this that they haue more or lesse originall corruption; but of the restraint and limitation of mans corruption. For in some God brideleth sinne more then in others, and in them is found ciuilitie: and againe in some lesse, and in such the rebellion of nature breakes forth vnto all misdemeanour. And indeede if God should not keepe the vntoward dispositions of men within compasse, otherwhiles more, otherwhiles lesse, as it shall seeme good vnto his maiestie: impietie, crueltie, iniustice, and all manner of sinnes would breake out into such a measure that there should be no quiet living for men in the world, and no place for Gods Church. And thus it is manifest that although all men be not equall in the practise of wicked-



wickednes, yet they may be equall in the corruption of nature it selfe. The third point is, that Originall sinne is so huge and large every way, that it may truly be tearmed the roote or seede not of some fewe sinnes, but of all sinnes whatsoever, even of the very sinne against the holy Ghost. We must not imagine it to be an inclination or prones to one or two faults; but a prones to all and every sinne that is practised in the world; and that in all persons yong and old, high and low, male and female. It is a most horrible villanie for a man to kill his father, or his mother, or his child: yet some there be that doe so: at the hearing whereof we vse to wonder, and to testifie our dislike by saying, that the doers thereof were wicked & diuelish persons, and it is truly saide. Neverthelessse we must vnderstand that although we abstaine from such hainous practises, yet the very root of such sinnes, that is, a disposition vnto them, is found in vs also. Iulian the Apostata both liuing and dying blasphemed Christ. Herod and Pontius Pilate & the wicked Iewes crucified him, and Iudas betraied him. Men vse to say that if Christ were now aliue, they would not doe so for all the world. But let vs better consider of the matter. The same naturall corruption of heart that was in the, is also in vs, we being the childre of Adam as well as they: and by the force of this corruption, if Christ were now liuing on earth, thou wouldest, if like occasion were offered, either doe as Iudas did in betraying him, or as Pilate did, deliuer him to be crucified, or as the souldiers, thrust him through with their speares, or as Iulian, pierce him with all maner of blasphemies, if God withhild his graces from thee, and leaue thee to thy selfe. In a word, let men conceiue in minde the most notorious trespasse that can be, though they doe it not, nor intend to doe it, nor neuer doe it: yet the matter, beginning, and seed thereof is in themselves. This made Ieremie say, *The heart of man is deceitfull and wicked aboue all things, who can know it?* It is like an huge sea the bankes whereof cannot be seene, nor the bottom searched. In common experience we see it come to passe, that men protestants to day, to morrowe papists; of Christians, heretikes; nowe friends, but presently after foes;

Ier. 17. 9.



this day honest and ciuill men, the next day cruell murderers. Now what is the cause of this difference; surely the hidden corruption of the heart, that will thrust a man forward to any sinne when occasion is offered. This point must be remembered and often thought vpon.

From *originall sinne* springeth *actuall*, which is nothing els but the fruit of the corrupt heart, either in thought, word, or deede.

Thus much touching mans fall into sinne by Gods iust permission: Nowe followes the good vse which we must make thereof. First by this we learne to acknowledge & bewaile our owne frailtie. For Adam in his innocencie beeing created perfectly righteous, when hee was once tempted by the deuill, fell away from God: what shal vve doe then in the like case vvhich are by nature sold vnder sinne, & in our selues a thousand times weaker then Adam vvas? Many men there be that mingle themselves with all companies, tell them of the danger thereof, they vwill reply that they haue such strong faith that no bad companie can hurt the. But, alas, silly people, Satan bevvitcheth them, and makes them to beleue falshood to be truth: they knowe not their miserable estate. If Adam, saith Bernard, had a downefall in Paradise, vvhath shall vve doe that are cast foorth vpon the dunghil? Let vs therefore ofien come to a serious consideration of our ovvne vweaknes, and follovv vwithall the practise of David, vvhobeing priuie to himselfe touching his ovvne corruption, praieith to God on this manner, *Knit my heart to thee, O Lord, that I may feare thy name.* Secondly, vve learne hereby absolutely to submit our selues to the authoritie of God, and simply to resolute our selues what soeuer he commaunds is right and iust, though the reason of it be not known to vs. For Eve condescended to listen to the speach of the serpent, and without any calling shee reasoned with it of a most vrightie matter, and that in the absence of Adam her head & husband, namely of the truth and glorie of God: & hereby was brought to doubt of Gods vword, & so ouerturned. Thirdly, if all men by Adams fall be shut vp vnder damnation, there is no cause vwhy any of vs should stand vpon his birth,



his birth, riches, wisdom, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenes and nakednes, then figgetree leaues were able to couer the offence of Adam from Gods eyes. VVe stand vnder the wrath of God by nature, and cannot attaine to euermore lasting life of our selues. VVherefore it doth stand euery one of vs in hande to abase our selues vnder the hand of God, in that we are become by our sinnes the very basest of all the creatures vpon earth, yea vicerly to dispaire in respect of our selues, and with bleeding hearts to bewaile our owne cases. There is no danger in this: it is the very way to grace: none can be a sound member of Christ till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why so fewe perceiue any sweetnes or comfort in the Gospell: and why it is so little loued and imbraced now adays. Lastly, if all mankinde be shut vp vnder vnbeleefe, the dutie of euery man is, to labour in vsing all good meanes whereby we may be deliuered from this bondage, and to pray to God with David, *Create in me a cleane heart, O God, and renewe a right spirite within me.* And cry out with Paul, *O wretched man that I am, who shall deliuer me from this bodie of death!* And we must neuer be at rest till we haue some assurance in conscience that in Christ wee haue freedome from this bondage, and can with the Colossians giue thanks that we are deliuered from the power of darknes, and translated into the kingdome of Christ. This should be the affection of euery man, because the spirituall thraldome vnder sinne is of all miseries most loathsome and burdensome. And in this respect the day of death should be vnto vs most welcome, because it doth vnloose vs fro this miserable estate, in which we do almost nothing but displease God. For this is the greatest griefe that can be to the children of God, by their sinnes to offend their mercifull father. And as for all those which feelee not the weight of their naturall guiltines and corruptions, but lie slumbring in the securitie of their hearts, they are therfore the more miserable, in that beeing plunged in the gulfe of all miserie, yet they feelee no miserie.

*Psal. 51. 10.  
Rom. 7. 24.*

*Coloss. 1. 13.*



Thus much of the permission of the fall of man: Nowe we come to the Covenant of grace. Which is nothing else but a compact made betweene God and man touching reconciliation and life euerlasting by Christ. This covenant was first of all reuealed and deliuered to our first parents in the garden of Eden, immediately after their fall by God himselfe, in these words, *The seede of the woman shall bruisse the serpents head:* and afterward it was continued and renewed with a part of Adams posteritie, as with Abraham, Isaac, Iacob, Dauid, &c. but it was most fully reuealed and accomplished at the comming of Christ.

Gen. 3. 15.

In the Covenant I will consider two things, the parties reconciled betweene whome the covenant is made, & the foundation thereof. The parties are God and man. God is the principall, & he promiseth righteousness and life eternall in Christ: Man againe binds himselfe by Gods grace to beleue & to rest vpon the promise. Here it may be demanded why man is more in the covenant then angels. *Ans.* The will of God in this point, is not reuealed vnlesse it be because angels fel of themselues, not mooued by any other: but man did fall by them. Again it may be asked, whether all mankind were euer in the covenant or no? *Ans.* We cannot say that all & euery man hath bin & now is in the covenant, but onely that little part of mankind which in all ages hath bin in the Church of God; & hath by faith imbraced the covenant, as Paul plainly auoucheth, *The scripture (saith he) hath concluded all vnder sinne, that the promise of the faith of Iesus Christ should be giuen [not vnto all men] but to thē that beleue.*

Without faith no man can please God: and therefore God makes no couenāt of reconciliation without faith. Again since the beginning of the world there hath bin alwaies a distinction between mā & man. This appeares in the very tenor of the words of the couenāt made with our first parents, where God saith he wil put difference between the seed of the womā & the seed of the serpent: meaning by the seed of the womā, Christ with all the elect whō the father hath giuen vnto him, who shall bruisse the serpents head, and tread Satan vnder their feet. And by the seed of the serpent he meaneth wicked mē that

Gal. 3. 20.

Heb. 11. 6.

Rom. 16. 20



that live and die in their sinnes, as Saint Iohn saith, *he that committeth sinne is of the dewill.* And according to this distinction in times following was Abel receiued into the covenant, and Cain reiecte: some were the sonnes of God in the daies of Noe, some the sonnes of men: In Abrahams familie, Ismael is cast out, and the covenant established in Isaac: Jacob is loued, Esau is hated. And this distinction in the families of Abraham, Isaac, and Jacob, Paul approoueth, when he maketh some to be the children of the flesh, and some other the childre of the promise. And again, the Iewes a people of God in the covenant, the Gentiles no people. For Paul makes it a priuiledge of the Iewes to haue the adoption, and covenants, & the seruice of God, & the promises belonging vnto them: where as he saith of the Ephesians that they were aliens from the common-wealth of Israel, and were *strangers from the covenants of promise, & had no hope, & were without Christ and without God in the worlde.* And the same may be said of the whole bodie of the Gentiles excepting here & there a man, who were conuerted and became Profelites. And this is manifest in that they wated the word & the sacraments, and teachers. And this saying of the Prophet Ose, *I will call them my people which were not my people: and hir beloued which was not beloued,* is alledged by Paul to prooue the calling of the Gentiles. Some doe alledge to the contrary, that whē the couenāt was made with our first parēts, it was also in the made with all mankinde, not one man excepted: & that the distinction & difference between mā and man ariseth of their vnbeleefe & contēpt of the couenāt afterward. *Ans<sup>r</sup>.* Indeed in the estate of innocency Adam by creation receiued grace for himselfe & his posteritie: & in his fall he transgressed not only for himself but for all his posteritie: but in receiuing of the covenant of grace it can not be prooued that he receiued it for himselfe & for all mankinde: nay the distinction betweene the seed of the woman & the seed of the serpent, mentioned in the very first giuing of the covenant, shews the contrarie: for if after the fall all & euery part of mankinde were receiued into the covenant, then all men without restraint should be the seede of the woman,



bruising the serpents head, and the serpent should have no seede at all. And againe, all men cannot be charged with vnbeleefe and contempt in respect of the covenant, but onely such persons as haue knowne it, or at the least heard of it. And therefore sundrie heads of the nations may be charged with vnbeleefe, as Cain, Cham, Iaphet, Ammon, Moab, Ismael, Esau, Madian; for they beeing neere to the fathers heard the promises concerning Christ, offered sacrifices, and obserued externall rites of the Church, but afterward fell away from the syncere worship of the true God to idolatrie and all manner of wickednes, and became enemies of God & his people. But we plainly denie, that there was or could be the like vnbeleefe and contempt of Gods grace in their posteritie, which for the most part neuer so much as heard of any covenant; their ancetors indeauouring alwaies to burie and extinguish the memorie of that which they hated. It is obiected againe, that the covenant was made with Abraham and with all mankind after him, *Because (saith the Lord) thou hast obeyed my voice, in thy seede shall all the nations of the earth be blessed.* *Answe.* Paul giues a double answer, first that the place must be vnderstood of many nations: secondly that it must be vnderstood not of all nations in all ages, but of all nations of the last age of the worlde. For, *saith he, the scripture foreseeing that God would iustifie the gentiles through faith preached before the Gospel vnto Abraham, saying, in thee shall all the nations be blessed.* VVell, to conclude this point, in the making of the covenant there must be a mutuall consent of the parties on both sides, and beside the promise on Gods part, there must be also a restipulation on mans part; otherwise the covenant is not made. Now then, it must needs follow that all vnbeleeuers cōtemning grace offered in Christ are out of the covenant, as also such as neuer heard of it; for where there is no knowledge, there is no consent: and before the comming of Christ the greatest part of the world neuer knewe the Messias, nor heard of the covenant; as Paul saith to the learned Athenians, *the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent.*



The foundation and groundworke of the Couenant is Christ Iesus the Mediator, in whom all the promises of God are yea and amen, & therefore he is called the *angel of the covenant*, and the *covenant of the people* to be made with all nations in the last age. Nowe then that we may proceede at large to open the substance of the couenant, we are in the next place to come to that part of the Creed which cōcerns the second person in trinitie, set down in these words, *And in Iesus Christ his onely Sonne, &c.* from which words to the very end of the Creede, such points onely are laid down as doe notably vnfold the benefits & the matter of the couenant. Now the second person is described to vs by three things, 1. his titles, 2. his incarnatiō, 3. his twofold estate. his titles are in nūber foure. I. *Iesus*. II. *Christ*. III. *his only sonne*. IV. *our Lord*. His incarnatiō & his twofold estate are set down afterward.

Malac. 3. 8.  
Isa. 49. 8.

To come to his titles, the first is *Iesus*, to which if we adde the clause *I beleene*, on this maner, *I beleene in Iesus, &c.* the article which we now haue in hand will appeare to be most excellent; because it hath most notable promises annexed to it. VVhen Peter cōfessed Christ to be the sonne of the liuing God, he answered, *upon this rocke will I build my Church, and the gates of hell shall not preuaile against it.* And again, *He that confesseth that Christ is the sonne of God, God dwelleth in him, & he in God.* And again, *To him giue all the Prophets witnes that through his name all that beleene in him shall receiue remission of sinnes.* Paul saith, *Beleene in the Lord Iesus and thou shalt be saved and all thy household.* Thus then the confession in which we acknowledge that we beleue in Iesus Christ, hath a promise of fellowship with God & of life euerlasting. But it may be obiected, that euery spirit (as S. Iohn saith) *which confesseth that Iesus Christ is come in the flesh is of God.* Now the deuil & all his angels & vnbeleeuers do thus much: therefore why may not they also haue the benefit of this cōfessiō. *Ans.* By spirit in that place is neither mēt angels nor mē, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; & it is of God, because it is holy & diuine & hath God to be the autor of it. As for the deuil & his angels they can indeed confesse that Christ the sonne of God was made

Mat. 16. 16.

1. Ioh. 4. 15.

Act. 10. 44.

Act. 16. 31.

1. Ioh. 4. 2.



man, and a wicked man may teach the same; but vnto the confession whereunto is annexed a promise of eternall life, is required true faith, whereby we doe not onely know and acknowledge this or that to be true in Christ, but also rest vpon him: which neither Satan nor wicked men can doe. And therefore by this confession the Church of God is distinguished from all other companies of men in the worlde which beleeue not as Panymys, heretikes, Atheists, Turkes, Jewes, and all other infidells.

Matt. 1. 21.

Luk. 1. 31.

This name *Iesus*, was giuen to the sonne of God by the Father, and brought from heauen by an angell vnto Ioseph and Marie: and on the day when he was to be circumcised, as the manner was, this name was giuen vnto him by his parents, as they were commanded from the Lord by the angell Gabriel. And therefore the name was not giuen by chance, or by the alone will of the parents, but by the most wise appointment of God himselfe.

Act. 4. 12.

Heb. 7. 12.

The name in Hebrue is *Iehoshua*, and it is changed by the Grecians into *Iesus* which signifieth a *Sauour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect and absolute Sauour, as also the alone Sauour of man, because the worke of saluation is wholly and onely wrought by him, and no part thereof is reserued to any creature in heauen or in earth. As Peter saith, *For among men there is no other name giuen vnder heauen whereby we may be saved but by the name of Iesus*. And the author to the Hebrues saith, *That he is able perfectly to saue them that come vnto God by him, seeing he ever liueth to make intercession for them*. If any shall obiekt, that the promises of saluation are made to them which keepe the commaundements: the answer is, that the law of God doth exact most absolute and perfect obedience, which can be found in no man but in Christ, who neuer sinned: and therefore it is not giuen vnto vs now that we might by our selues fulfill it, and worke out our own saluation, but that beeing condemned by it, we might wholly depend on Christ for eternall life. If any further al-

1. Tim. 4. 8.

ledge, that such as walke according to the commaundemēt  
of



of God, though their obedience be imperfect, yet they haue the promises of this life and of the life to come. The answer is, that they haue so indeed, yet not for their works, but according to their workes which are the fruits of their faith, whereby they are ioyned to Christ, for whose merites onely they stand righteous and are acceptable before god; And vvhetheras it is saide by Peter, *that baptisme saueth vs.* 1. Pet. 3. 21. his meaning is not to signifie that there is any vertue in the water to wash away our sinnes and to sanctifie us, but that it serues visibly to represent and confirme unto us the inward washing of our soules by the blood of Christ. It may further be said, that others haue bene Saviours beside Christ as Iosuah the sonne of Nun, who for that cause is called by the same name with Christ. *Answer.* Iosua after the death of Moses was appointed by God to be a guide to the children of Israel which might defend them from their enemies and bring them to the land of *Canaan*: but this deliverance was onely temporall, and that onely of one people. Now the sonne of God is called Iesus, not because he deliuereth the people of the Iewes onely, or because he saueth the bodies of men only, but because he saueth both body and soule, not onely of the Iewes but also of the gentiles, from hell, death, and damnation. And whereas Prophets and ministers of the worde are called *Saviours*; it is because they are the instruments of God to publish the doctrine of saluation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the spirit of Christ. Lastly, it may be objected that the father and the holy ghost are Saviours, and therefore not onely the Sonne. *Answer.* True it is, that in the worke of saluation all the three persons must be ioyned together, & in no wise severed: the Father saueth, the Sonne saueth, the holy ghost saueth: yet must we distinguish them in the maner of sauing: the Father saueth by the Sonne; the Sonne saueth by paying the ransome and price of our saluation; the holy ghost saueth by a particular applying of the ransome unto men. Nowe therefore whereas the sonne paies the price of our redemption and not the father or the holy ghost, therefore

Heb. 4. 8.

Obed. v. 21.  
1. Tim. 4. 14.

in



in this speciall respect he is called in Scriptures and intituled by the name of Iesus and none but he.

*Thyrræus.  
de demon.  
thes. 567.  
569.*

*Officium B.  
Mariæ re-  
form. à Pio  
5. Pontif.*

*Mat. 1. 21.*

*Eph. 5. 23.*

By this vvhich hath beene said, the Papistes are faultie two vvayes. First, that they giue too much to the verie name of Iesus: for they write in plaine tearmes, that the bare name it self being used hath great power & doth driue away deuils, though the parties that use it be void of good affection: whereas indeede it hath no more vertue then other titles of God or Christ. Secondly, they are faultie that they giue too little to the thing signified. For Christ must either be our alone and whole Sauour or no Saviour. Now they make him but halfe a Sauour, & they ioyn others with him as partners in the work of saluatiõ, whẽ they teach, that with Christs merits must be ioyned our works of grace in the matter of iustification, and with Christes satisfaction for the wrath of God, our satisfaction for the temporall punishment; and when they adde to Christes intercession the intercession and patronage of saints, especially of the virgin Mary, whome they call the queene of heauen, the mother of mercie, vvithall requesting her, that by the authoritie of a mother shee would commaund her sonne. If this doctrine of theirs may stand, Christ can not be the onely Sauour of mankind, but euerie man in parte shalbe Iesus to himselfe.

But let us goe on yet further to search the speciall reason of the name, which is notably set downe by the Angell. *Thou shalt* (saith hee) *call his name Iesus, for he shall save his people from their sinnes.* In which words vve may consider 3. pointes. I. Whome the sonne of God shall saue. II. By what? III. From what? For the first, he shall saue his people, that is, the elect of Iewes & Gentiles: and therefore he is called the *Saviour of his bodie*. VVe must not here imagine that Christ is a Sauour of all and euerie man. For if that were true, then Christ shoulde make satisfaction to Gods iustice for all and every mans sinnes: and gods iustice being fully satisfied he could not in iustice condemne any man: nay, all men should be blessed because satisfactiõ for sin & the pardon of sin depend one upõ another inseparably.

Againe



Againe, if Christ be an effectuall Sauour of all and euerie particular man, why is any man condemned? It will be said, because they will not beleue; belike then mans will must overrule Gods will, whereas the common rule of di-

*Actus primæ  
cause ordinat  
actum secundæ  
de cause.*

uines is, that the first cause ordereth the second.  
The meanes of saluation by Christ are two: his merite, and his efficacie. His merit, in that by his obedience to the law and by his passion, he made a satisfaction for our sinnes, freed us from death, and reconciled us unto God. Some may obiekt, that the obedience and the passion of Christ being long agoe ended, can not be able to saue us now: because that which he did 1500. yeres agoe may seeme to be vanished and come to nothing at this day. *Answer.* If Christs obedience be considered as an action, & his passion as a bare suffering, they are both ended long agoe: yet the value and price of them before God is euermore lasting: as in Adams fall the action of eating the forbidden fruit is ended, but the *guilt* of his transgression goes ouer all mankind, and continues still euen to this houre, and shall doe to the ende of the world in those which shall be borne hereafter. The efficacie of Christ is, in that hee giues his spirite to mortifie the corruption of our natures, that we may die unto sinne and liue to righteousness, and haue true comfort in terrors of conscience and in the pangs of death.

The euils from which we are saued are our owne sinnes, in that Christ freeth us from the guilt and the punishment and fault of them all, when we beleue.

Thus much for the meaning of this title Iesus. Now followe the uses which arise of it. First of all, whereas wee are taught to make confession that the sonne of God is Iesus, that is, a Sauour: hence it must needs follow, that wee are all lost in our selues. And indeede before we can truly acknowledge that Christ is our Sauour, this confession must needs goe before, that we are in truth, & therewithal do feel our selues to be miserable sinners under the wrath of God, utterly lost in regarde of our selues: for *Christ* Mat. 18. 11.  
*came to save that which was lost.* And vwhen he talked with the woman of Canaan, he checked her & said, he was  
not



Mat. 15. 14. not sent, but *to the lost sheepe of the house of Israel*. Christ Iesus came to poure oyle into our woundes : Christ came to set them at libertie which are in prison : and to place them in freedome that are in bondage. Now a man cannot poure oyle into a wound, before there be a wounde, or before it be opened, and wee feelee the smart of it. And how can we be set at libertie by Christ, except we feelee us in our selues to be in bondage, under Hell, death, and damnation? VVhen the disciples of Christ were vpon the sea in a great tempest, they cried, *Master, saue vs, we perish*. So no man can heartily say, I beleue Iesus Christ to be my Sauiour, before hee feelee, that in himselfe he is utterly lost and cast away without his helpe. But after that wee perceiue our selues to be in danger & to be ouerwhelmed in the Sea of the wrath of God, then we crie out with the disciples, *Lorde Iesus saue vs wee perish*. Many protestants in these daies hold Christ to be their Sauiour, but it is onely formably from the teeth outward, and no further : for they were neuer touched with the sense of their spirituall miserie that they might say with Daniel, *Shame and confusion becometh vnto us* : and with the Publican, *I am a sinner, Lorde be mercifull to me*. And therefore the conclusion is this, that if we will haue Christ to be our Sauiour, we must first beleue that in our selues we are utterly lost : and so must that place be understood where Christ saith, he is not sent, but *to the lost sheepe of the house of Israel*, that is, to those which in their owne sense and feeling are lost in themselves.

Mat. 8. 25.

Secondly, if Christ be a Sauiour, then we must acknowledge him to be so. But how shall wee doe this? *I answer*, Thus : A man is taken to be a skillfull Phisition by this, that many patients come unto him, and seeke for helpe at his hands. And so should it be with Christ. But alas, the case is otherwise. Every man can talke of Christ, but few acknowledge him to be a Sauiour, by seeking to him for their saluation, because they iudge themselves righteous, and feelee not themselves to stand in need of the helpe of Christ. Nay which is more, if a man be knowne that can cure straunge diseases,



diseases, men will seeke to him by sea and lande, and sell both goods and landes to get helpe at his handes. Euen so, if men were perswaded that Christ were a perfect Sauour, and that they were sicke and utterly unable to be saued without him, they woulde neuer rest nor be quiet but seeke unto him for his helpe, and crie vvith Dauid, *O Lorde, say unto my soule that thou art my salvation,* Psal. 35.3.  
The woman that was diseased with an issue of bloode, Mat. 9.20. came behinde our Sauour Christ, and when shee had but touched him, shee was healed. In the same maner, if wee shall seeke to come to Christ, and do but touch his pretious body & blood by the hand of faith, the issues and the bleeding woundes of our soules shalbe dried up. When a man that had bene sicke 38. yeres was come to the poole of Bethesda, hee was faine to lie there vncured; because when the angell troubled the water euermore some stept before him: but if we will seeke to Christ for the saluation of our soules, no man shall preuent us or stept before us. And if we finde our selues to be so laden with the burden of our sinnes that we can not come to him, let us then doe as the palsie man did: he got 4. men to carry him on their shoul- Ioh. 5.7.  
ders to the place where Christ was: and when they coulde not by reason of the prease of people enter into the house, they opened the rooffe and let him downe in his bedde by Mark. 2.4.  
cordes to Christ that he might be healed. And so let vs vse the helpe of such as be godly, that by their instructions and consolations they may as it were put too their shoulders, & by their prayers as with cordes bring us to Christ, that wee may receiue eternall saluation, being otherwise deade in sinne and subiect to damnation.

Lastly, whereas Ioseph and Mary gaue this name not at their owne pleasure, but at the appointment of God himselfe: this ministers a good instruction to all parents touching the naming of their children when they are baptised, that they are with care and deliberation to giue convenient names vnto them which may put them in mind of duties either to God or men. This is worthy of our obseruation, for many care not how they name their children, yea it



is at this day & euer hath bene, that some giue such names to them as that at the verie rehearsing thereof laughter ensueth. But this ought not to be so; for the name is giuen unto children at the time of their baptisme in the presence of God, of his Church, and angels, even then vwhen they are to be entred into the Church of God and that in the name of the Father, the Sonne, and the Holy Ghost: therefore though we do not place religion in titles, or names, yet neuerthelesse a vwise and godly choise in this matter is to be had, that the names imposed may be in stead of instructions and admonitions to the parties named: and for this cause in the old testament names were giuen either by propheticall instinct, or according to the euent of things which came to passe about the time of the birth of children, or they were borrowed from the holy auncetours, to put the posteritie in mind to follow their steppes.

Luk. 1.59.

And thus much of the duties: Now follow the consolations that Gods Church and people reape from this that the sonne of God is our Saviour. When as all mankind was included under sinne & condemnation, then the Lord had mercy upon us and gaue unto man the couenant of grace in vvhich he promised that his owne sonne should be our redeemer. This is a great and unspeakable comfort, as may appeare in that the angels so greatly reioyced herein when Christ was borne, *Behold, say they, I bring you tidings of great ioy that shall be to all the people, that is, that unto you is borne in the citie of David a Saviour which is Christ the Lord.* Now if they reioyce thus exceedingly at Christs birth, who vvas not their Saviour, because they stand not in neede to be redeemed: then much more ought the Church of God to reioyce herein whome it doeth principally concerne: and no marvell; for if this sauiour had not beene, it had bene better to haue beene a brute beast or any other creature then a man; for the death of a beast is the end of his woe, but the death of a man without a Saviour is the beginning of endlesse miserie. Satan and his angels are fallen and haue no Saviour, but when man was fallen, God of his mercie dealt not so with him, but gaue his ovyne sonne

Luk. 2.10, 12.



to restore him to better estate, whereas he might as iustly haue damned all men for the fall of our first parents, as hee did the wicked angels for theirs; for God is not bound to any creature; beholde then a matter of unspeakeable ioy: let us therefore receiue and embrace Christ our Saviour, flie to him for the pardon of all sinnes.

Nowe vvee come to the second title of the Sonne of God, whereby hee is tearmed *Christ*: vvhich title is as it were the surname of the seconde person as some doe thinke: yet according to the opinion of some others it is no name at all, but onely a meere appellation, as vvh<sup>*Terull. con-*</sup> in the like case a particular man is called a Duke or a <sup>*tra Praxeā.*</sup> King. It is all one vwith *Messiah* in Hebrew<sup>*Dan 9.24.*</sup> wherwith the redeemer was named in the olde Testament, and both signifie *annointed*.

Among the Iewes before the comming of Christ three estates or orders of men were annointed with oile; First of all kings, as Saul, Dauid, and the rest of the kings of Iuda. Secondly the priestes that serued in the tabernacle and temple before the Lorde when they were ordained, and as it vvere, installed into the priesthoode, were annointed vwith oyle, as first of all Aaron and his sonnes, but aftervvard the high priests alone. Thirdly prophets were thus annointed, as Elisha.

Now this legall annointing was a tipe and figure of the annointing of Christ: which was not with bodily oile, but by the spirite, and it was more excellent then all other annointings were. For Dauid saierh, hee was annointed <sup>*Psal. 45.7.*</sup> with the oile of gladnesse aboue all his fellowes, signifying, that neither king, priest, nor prophet, was euer annointed in the same manner as he was.

Christes annointing is according to both his natures; for in what nature hee is a Mediatour, in the same hee is annointed: but according to both his natures ioyntly hee is a mediatour: the godheade is no mediatour without the manhoode, nor the manhoode vwithout the godhead: and therefore his annointing extendes it selfe both to his godhead and to his manhood.

Christes



Christes annointing hath two partes, both of them figured by the annointing of the Iewes. The first is his consecration whereby hee was set apart to doe the office of a Mediatour betweene God and man: and therefore to be a king, a priest, a prophet: a king to gather and withall to gouerne his Church and people: a priest, to make satisfaction and intercession for the sinnes of the elect: a prophet, to reveale and teach his people the will of God his father. And though it be true that Christ is set apart to the worke of mediation as he is mediator or as he is mā: yet as he is God he doth designe and set himselfe apart to the same worke. For to designe the mediatour is a common action of the 3. persons, the father, the sonne and the holy ghost: and yet cōsidering the father is first in order, and therefore hath the beginning of the action; for this cause he is saide especially to designe, as when S. Iohn saith, *Him bath God the father sealed.*

Ioh. 6. 27.

Ils. 61. 1.

Exod. 30.

The second part of Christes annointing is the pouring out of the fulnesse of the spirit or grace into the manhood of Christ: and it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to be the author of it: so the most excellent and unspeakeable graces of the manhood of Christ haue their beginning from the godhead of Christ. Againe, though the same oyle was most pretious, yet was it compounded of myrrhe, calamus, and Casia, and such like earthie matters: to signifie, that the spirituall oyle of grace whereof the manhood of Christ was as it were, a vessell or storehouse, did not consist of the essentiall properties of the godhead, as Eutiches and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwise we should not haue any participation of them. Thirdly, the sweete saueur of the holy oyle figured, that the riches of all grace with the effect thereof in the obedience of Christ, doeth take away the noisome sent of our loathsome sinnes from the nostrilles of God, and withall doth make our persons and all our actions acceptable unto him as a sweete perfume, as Paul saith, *Ue are unto God the sweete saueur*

2. Cor. 2.  
17.



*savour of Christ, &c.* And Christes death is for this cause tearmed a sacrifice of sweete smelling savour.

And wee must further understand that these giftes of Christes manhood are not conferred in a small scantling or measure; for Iohn saith, *God giveth him the spirite not by measure;* because the graces which are in Christ are farre more both in number and degree, then all men or angels haue or shall haue: though the good angels and the saints of God in heauen are verie excellent creatures stored with graces and giftes of God. For this cause Christ is called the head of man, because he is euerie way the most principall and glorious man that ever was. Yet for all this are not the gifts of Christs manhood infinite any way; because it is finite, being a creature, and therefore not capable of that which is infinite.

By Christes annointing the people of God reape great benefite and comfort, because they are partakers thereof. For this cause the oyle wherewith he was annointed is called the *oyle of gladnesse*, because the sweet savour of it gladdeth the heartes of all his members, and brings the peace of God which passeth all understanding. The holy oyle powred vpon Aarons head came downe to his beard, and to the verie skirres of his garments: and it signified that the spirituall oyle of grace was first of all powred upon our head Christ Iesus, and from thence consequently derived to all his members, that by that meanes hee might be not onely annointed himselfe, but also our annointer.

Now the benefites which we receiue by his annointing are two. The first is, that all the elect when they are called to the profession of the gospel of Christ, are in and by him set apart and made spirituall kings, priests, and prophets, as S. Iohn saith, *He hath made vs kings and priests vnto God his Father.* And S. Peter out of Ioel, *I will poure (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie.*

The second benefite is, that all the faithfull receiue the same oyle, that is, the same spirite of God in some measure which he receiued aboue measure, as S. Iohn saith, *The*



annointing which ye have received of him dwelleth in you and  
 1.Ioh.2.27. teacheth you all things. where by anointing is ment the holy  
 Psa.105.15. Ghost. And hence it is, that men are called *Christians* of the  
 name of Christ, that is, annointed with the same oile wher-  
 with Christ was annointed. And the holy oile might not  
 be giuen to a stranger, to signifie, that to haue the spirite of  
 Christ, and to be guided by it, is peculiar to them that are  
 Exo. 30.33. Christes. Now then let vs all lay these things to our hearts,  
 and extoll the unspeakable goodnesse of God that hath  
 aduanced vs to the dignitie of kings, priests, prophets, be-  
 fore him, and hath giuen his spirit unto vs to inable us to be  
 so indeed.

Nowe follow the duties which are to be learned hence.  
 And first, whereas all Christians receive annointing from  
 1.Ioh.2.20. the holy one Christ Iesus, to become prophets in a sort, wee  
 Dan 9.24. must doe our endeavours, that the word of God may dwell  
 Ioh.5.39. plentifully in vs, and for that cause we must search the scrip-  
 τὰ ἐρευνᾶν. tures, euen as hunters seeke for the game, and as men seeke  
 for golde euen in the mines of the earth. There is nothing  
 that is more unbecoming a man, then grosse ignorance a  
 Christian. Therefore the authour of the epistle to the Hebrues  
 Heb.4.12. reprooues them, that whereas for the time they ought to  
 haue beene teachers, they had need againe to be taught the  
 first principles of the word of God.

Againe, that portion of knowledge which we haue recei-  
 ved of God is further to be applied to the benefit & good of  
 others: this is that most precious baulme that on our partes  
 should neuer be wanting to the heads of men. And heree-  
 Psal.141.5. uery man that is set ouer others must remember within the  
 compasse of his calling and charge to instruct those that be  
 under him so farre forth as possibly he can. Gouvernours of  
 families must teach their children and servants and their  
 whole houshoide the doctrine of the true religion, that  
 they may know the true God and walke in all his waies in  
 doing righteousness & iudgement. If householders woulde  
 make conscience of this their dutie, and in some sorte and  
 measure prepare their families against they come to the  
 publike



publike congregation, the ministers of the Gospell vwith greater comfort and farre more ease should performe their dutie; and see farre more fruit of their ministerie then now they doe. But whereas they neglect their dutie, falsely perswading themselves that it doeth not belong to them at all to instruct others; it is the cause of ignorance both in townes and families, in masters themselves, in seruants and children and all. Lastly, by this we are admonished to take all occasions that possibly can be offered, mutually to edifie each other in knowledge, saying among our selues (as it was foretold of these times) *Come, let vs goe up to the mountaine of the Lord to the house of the God of Iacob, and he will teach vs his waies, and we will walke in his pathes:* and withall, we shoulde confirme each others, as Christ saith to Peter, *when thou art converted confirme thy brethren;* and be readie at all times to render an account of our faith and religion euen before our enemies vwhen wee are iustly called so to doe.

Secondly, because we are set apart in Christ, to become spirituall priests vnto God, we must therefore offer spirituall sacrifices acceptable unto him: and they be in number seven. The first is an affiance whereby we rest upon God, as David saith, *Offer the sacrifice of righteousnesse and trust in the Lord.* The second is wholly to subiect our selues to the ministerie of the gospell, that wee may be changed and converted by it, as Paul saith, *That hee ministered the Gospell to the Gentiles, that the offering up of them might be acceptable, beeing sanctified by the holy Ghost.* The thiide is, all manner of prayers and supplications made unto God. *Let my prayer, saith David, be directed in thy sight as incense, and the lifting up of mine handes as an evening sacrifice.* The fourth is praising and thankesgiving unto God. *Let vs by him offer the sacrifice of praise alwaies to God, that is the fruite of the lippes which confesse his name.* And in the Revelation the golden vials full of odors are the praiers of the saints. The fift is the reliefe of our poore brethren according to our ability, as Paul saith, *I vvas even*

1. Pet. 2. 5.

Psal. 4. 6.

Rom. 15. 16.

Psal. 141. 2.

Heb. 13. 15.

Rev. 5. 8.



Phil. 4. 18. *filled after that I had receiued of Epaphroditus that which*  
 Psal. 51. 19. *came from you, an odour that smelleth sweete, a sacrifice plen-*

*sant and acceptable to God.* The sixt is the deniall of our selues with a contrite and broken heart. The seuenth is, to resigne our selues bodies and soules wholly to the service of God: *Set your selues (saith Paul) to God, as they that are alive from the dead: and your members as weapons of righteousness unto God.* In which wordes he alludes to the manner of the old Testament: when a man offered any sacrifice for himselfe, hee brought the beast into the temple or tabernacle and set it before the altar, in token that hee did resigne it vnto God: and so wee for our partes must not giue our bodies and soules to become the instruments of sinne & satan, but we must haue them alwaies in readinesse, freely presenting them vnto him that he may haue the whole disposition of them according to his good pleasure, to the honour and glorie of his name. Againe, in the whole burnt offering all was consumed and turned to smoke, no man hauing benefite of it, to signifie, that we must give our selues not in part but wholly to the service of God, euen to death if need be. If this be so, miserable is the practise of such that giue up their bodies and soules to liue in licentious wantonnesse, in the pleasures of their beastly sinnes, in idlenesse. For they offer themselues a sacrifice, not to God but to the deuill.

Thirdly, considering wee are annointed to be spirituall kinges euen in this life, wee must walke worthie so great a calling. That this may be so, first of all such as are gouernours set ouer others, must rule not according to their willes and pleasures, but in the Lorde: withall, doing homage to their heade and king Christ Iesus himselfe. Secondly, vee must euerie one of vs rule and beare sway euen as kings ouer our owne thoughtes, willes, affections, over-mastering them as much as wee can by Gods worde and spirite: withall, maintaining and proclaiming continuall warre against our corrupt natures, the deuill, and the worlde. And truely hee which can beare rule ouer his owne heart, is a right king indeede: and hauing receiued some measure of grace to raigne  
 ouer



ouer himselfe in this life, he shall raigne for ever with Christ in the life to come. As for such as are carried away with the svvinge of their corruptions, hauing blindnesse and ignorance to raigne in their mindes, rebellion in their willes and affections, loosenesse in their whole liues, they may carrie the forme of Christians as long as they will, but indeede they are no spirituall kings but bondemen: the strong man satan keepes as yet the hold of their hearts, & as Lord and king holds up his scepter there.

Lastly, seeing Christ is annointed with the most pretious baulme that ever was, and that for our sakes, he must besweete and savourie unto us, and all other things must be as vnsavorie drosse and dung in regarde of him. VVee must in this case indeauour to say as the spouse of Christ doth: *Because of the savour of the good oyntments, thy name is an ointment powred out: therefore the virgins love thee.* O that we could savour in the feare of God, that wee might perceive how all his garments smell of myrrhe, aloes, and cassia, *comming forth of his ivory pallaces unto vs.* And because the holy ointment of Christ is powred forth upon all his members to make them savourie and sweete in the presence of God, let us make conscience of all maner of sinne, lest by the poison and stincke thereof, wee infect not onely our selues, but all the creatures of God which wee vse, yea heaven and earth itselfe. It standes not with equitie that after we haue beene embaulmed and sweetned by the pretious merites of Christ that we should make our selues as twofooted swine, to returne to the mire of our old sinnes.

The coupling and combining of these two former titles together, containes the principall question of the whole bible, which is, whether Iesus the sonne of Mary be Christ or no; as S. Iohn saith. *These things are written, that yee might beleue that Iesus is the Christ the Sonne of God, and that in beleeving yee might have life everlasting.* This conclusion was denied by the Iewes, but avouched and confirmed both by Christ and by his Apostles; and their principall argument was framed thus. He which hath the true notes of Christ is the Messias or Christ indeed: but Iesus the Sonne

Cant. 1. 2.

Isai. 11. 3.

Psal 45. 8.

Ioh. 20. 31.

Act. 18. 5.



of Mary hath the true notes of Christ: therefore Iesus is Christ. The proposition is opened at large in the prophecies of the old testament: the assumption is confirmed in the writings of the new testament: & the principall reasons of the confirmation are couched in the articles which concern the second person. The conclusion followes, & is set down as I haue said, in the knitting together of the titles, Iesus and Christ.

Non autem  
eandem autem.

Thus much of the second title: now followeth the third, *his only Sonne*: that is, the only sonne of the first person the father. In this title we must consider 2. things: the first, that he is the sonne of God: the second, that he is the only Sonne of God. Touching the first, Christ is called the S<sup>on</sup>e of God, because he was begotten of the father. Now for the opening of this eternall generation, we must consider three pointes: the thing begotten, the maner of begetting, & the time. For the thing it selfe, it is Christ; who must be considered 2. waies, as he is a sonne, & as he is God: As he is a sonne, he is not of himselfe, but the sonne of the father begotten of him: neuertheless as he is God, he is of himselfe neither begotten nor proceeding; for the essence or godhead of the father is of it selfe without all beginning: but the godhead of the sonne is one and the same with the godhead of the father: for by what godhead the father is God, by the same and no other the sonne is God: therefore the sonne as he is God, hee is God of himselfe without beginning as the Father. Whereupon it followes, that the sonne is begotten of the father as he is a sonne, but not as he is God.

The maner of this generation is this. The sonne is begotten of the substance of the father not by any fluxe, as when water is deriued from the head of the spring to the channell: nor by decision as when a thing is cut in pieces: nor by propagation, as when a grift is transplanted into a new stocke: but by an unspeakeable communication of the whole essence or Godhead from the father to the sonne; in receiuing whereof the sonne doth no more diminish the maiestie or Godhead of the father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Councell of Nicene hath said well, that the sonne is of



the Father as light of light not proceeding but begotten.

The time of this generation hath neither beginning, middle, or ende: and therefore it is eternall before all worlds: and that is a thing to be wondered at, that the father begetting & the sonne begottē are coeternall, & therefore equall in time. VVisdom in the prouerbs (which with one consent of all diuines is said to be Christ) affirmeth that she was before the world was created, that is, from eternity: for before the world was made there was nothing but eternitie. But it may be alledged to the contrarie, that the saying of the father, *This day haue I begotten thee*, is expounded by Paul of the time of Christs resurrection. *Answ.* We must distinguish betweene generation it selfe & the manifestation of it: & of the second must the place be understood, which may be brought to passe at the time of Christs resurrection in which he was mightily declared to be the sonne of God, though in the meane season the generation it selfe be eternall. If any man alledge further that the person which begetteth must needs goe before the person begotten, the answer is, that there is a double priority; one of order, the other of time: now in the generation of creatures there is priority both of order & time: but in the generation of the second person in trinity there is priority of order alone: the father being first, the sonne second, without priority of time: because they both in that respect are equall, and neither is before or after other: because the beeing or subsisting of the persons is not measured by time.

Prov. 8. 24.

Psal. 2. 7.

Act. 13. 30, 33.

Rom. 1. 4.

Hence it followeth necessarily, that Iesus Christ is true God: & the whole tenor of the scriptures confirme it sufficiently. I. he is made equall to God the father, who *being in the forme of God thought it no robbery to be equall with God*: & *All things that the father hath are mine*. The children of Israel are said to haue tempted Iehoua: and Paul saith, that he whome they tempted was Christ. Iehoua founded the earth, and the same is saide of Christ. II. Christ the sonne of God is by name called God: *Iesus Christ is very God & life eternall*. III. The properties of the godhead are ascribed unto him. He is eternal, because he was then when

Phil. 2. 8.

Ioh. 16. 15.

Num. 14. 26,

27.

1. Cor. 10. 9.

Psal. 102. 26.

cū Ioh. 1. 3.

1. Ioh. 5. 20.

Ioh. 1. 1. &

8. 56.



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The maner of this generation is this. The sonne is begotten of the substance of the father not by any fluxe, as when water is deriued from the head of the spring to the channell: nor by decision as when a thing is cut in pieces: nor by propagation, as when a grift is transplanted into a new stocke: but by an unspeakeable communication of the whole essence or Godhead from the father to the sonne; in receiuing whereof the sonne doth no more diminish the maiestie or Godhead of the father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Councell of Nicene hath said well, that the sonne is of



the Father as light of light not proceeding but begotten.

The time of this generation hath neither beginning, middle, or ende: and therefore it is eternall before all worlds: and that is a thing to be wondered at, that the father begetting & the sonne begotten are coeternall, & therefore equall in time. VVisdom in the prouerbs (which with one consent of all diuines is said to be Christ) affirmeth that she was before the world was created, that is, from eternity: for before the world was made there was nothing but eternitie. But it may be alledged to the contrarie, that the saying of the father, *This day haue I begotten thee*, is expounded by Paul of the time of Christs resurrection. *Ans<sup>r</sup>*. We must distinguish betweene generation it selfe & the manifestation of it: & of the second must the place be understood, which may be brought to passe at the time of Christs resurrection in which he was mightily declared to be the sonne of God, though in the meane season the generation it selfe be eternall. If any man alledge further that the person which begetteth must needs goe before the person begotten, the answer is, that there is a double priority; one of order, the other of time: now in the generation of creatures there is priority both of order & time: but in the generation of the second person in trinity there is priority of order alone: the father being first, the sonne second, without priority of time: because they both in that respect are equall, and neither is before or after other: because the beeing or subsisting of the persons is not measured by time.

Hence it followeth necessarily, that Iesus Christ is true God: & the whole tenor of the scriptures confirme it sufficiently. I. he is made equall to God the father, who being in the forme of God thought it no robbery to be equall with God: & *All things that the father hath are mine*. The children of Israel are said to haue tempted Iehoua: and Paul saith, that he whome they tempted was Christ. Iehoua founded the earth, and the same is saide of Christ. II. Christ the sonne of God is by name called God: *Iesus Christ is very God & life eternall*. III. The properties of the godhead are ascribed unto him. He is eternal, because he was then when

Prov. 8. 24.

Psal. 2. 7.

Act. 13. 30, 33.

Rom. 1. 4.

Phil. 2. 8.

Ioh. 16. 15.

Num. 14. 26,

27.

1. Cor. 10. 9.

Psal. 102. 26.

cū Ioh. 1. 3.

1. Ioh. 5. 20.

Ioh. 1. 1. &

8. 56.



Mat. 18. 20.  
& 26.

Joh. 5. 19.

Phil. 2. 10.

Joh. 1. v. 1.

Heb. 1. 3.

Joh. 5. 25.

2. Cor. 13. 3.

Joh. 17.

there was no creature. *In the beginning was the word: and, before Abraham was I am.* He is omnipresent, *Where two or three are gathered together in my name, there am I in the midst amongst them.* Lastly he is omnipotent, *Whatsoever things the father doth, the same doth the sonne also.* I I I I. The workes of creation and preservation are as well ascribed to the sonne as to the father. By him the father made the world, and he beareth up all things by his mightie power: and miracles, which are workes either aboue or against the order of nature peculiar to God, were done by Christ. V. Divine worship is given to him: for he is adored, invoked, and beleecued in, as God the father. To him is given a name, *at which every knee doth bow, of things in heaven, and things in earth, and things underneath the earth.*

As for the reasons which be alledged to the contrarie, they are of no moment. I. The worde of God can not be God; the sonne is the worde of the father: therefore hee is not God. *Answe.* The worde is taken two waies: first for a sounding worde standing of letters and syllables vttered either by God or by the creatures: nowe on this manner Christ is not the word of God. Secondly there is a substantiall worde, which is of the substance of him whose worde it is. And thus Christ is the worde of God the father. And he is so termed, 1. in respect of the father, for as reason & speech hath his beginning from the mind without any passion in the mind, so hath he beginning from the father. And as the speech is in the mind & the mind in the speech, so the father is in the sonne, & the sonne in the father. 2. In respect of all creatures. The father doth all things by the sonne, by whose powerfull worde the worlde was made, is now preserved & shalbe abolished. 3. In respect of the Church. For the father by him speakes unto us both in the outward ministerie of the worde, and by the inward operation of the spirit: and againe we by him speake to the father.

II. It may be objected thus, God hath no beginning from any other; Christ hath beginning from the father: therefore he is not God. *Answer.* Christ must be considered both in regard of his godhead and in regard of his person: in regarde of his god heade hee came not of any but is of himselfe,



as vvell as the father is : yet in regarde of his person hee is from the father, vwho is a beginning to the rest of the persons, both in respect of order (for the scripture saith not; the holy Ghost, the Sonne, the Father: but the Father, the Sonne, the holy Ghost) as also in respect of the communication of the Godhead. And whereas it is said that God is of himselfe, if the name God, be taken for the Godhead it selfe absolutely considered, it is true: but if it be taken for any particular person in the Godhead, it is false.

III. None is greater then God: but the father is greater then Christ, for so he saith, *the father is greater then I.* *Ans.* Ioh. 14. Christ there speakes of himselfe as he was a man abased in the forme of a seruant: in which respect he is lesse then the father, who neuer was incarnate and abased in our nature. And though Christ in respect of his nature assumed be inferiour to the father, yet doth it not hinder but that he may be equall to him, as he is the second person in trinitie, or as he is God by one and the same Godhead with the father.

IV. He that is made of God, to be this, or that, is not God: but Christ is made of God; as Paul saith, *Christ is made vnto vs wisdom, righteousness, &c.* *Answer.* Christ is said to be made, not because there was any beginning of his Godhead, or any chaunge or alteration in his person: but because in the eternall counsell of the father, he was set apart before all times to exequute the office of a Mediatour, and was withall in time called, and as it were consecrated and ordained thereunto in his baptism: he is made therefore in respect of his office, but not in respect of his person, or nature.

V. God hath no head, Christ hath an head, as Paul saith, *God is Christs head.* *Ans.* God, that is, the father, is head of Christ, not as he is God simply, but as he is *God incarnate*, or made manifest in the flesh, and in respect of the office to which he willingly abased himselfe.

VI. Hee which giues vp his kingdome is not God, Christ giues vp his kingdome. Then, saith Paul, *shall be the end, when he hath deliuered vp the kingdome to God even the father.* *Answer.* I. 1. 15. 24. Christ is king two waies, as he is God, and as he is Mediatour: as he is God, he raignes eternally with the father and the

Matth. 28.  
Principium  
ordinis & o-  
riginis.

Ioh. 14.

1. Cor. 1. 30.

1. Cor. 11. 3.



verf. 28.

Rom. 8. 29.

Col. 1. 15.

Gen. 49. 3.

Deut. 21. 17.

the holy Ghost: but as he is Mediatour, in the ende of the worlde when all the companie of the elect are gathered, his kingdome shall cease not simplie but in respect of the outward manner of administration: for the execution of civill and ecclesiasticall functions shall cease. And whereas in the same place, it is said that Christ shalbe subiect vnto God eternally after the ende, it must be vnderstood partly in regard of the assumed manhood, partly in respect of his my-  
 sticall bodie the Church most neerely ioyned vnto him in heauen. VII. The first borne of euery creature, & of many brethren, is a creature & not God: but Christ is the first borne of euery creature, & of many brethren. *Ans.* He is called the first borne by allusion to the first borne in the old testament: for as they were principall heires hauing double portions allowed them; & the chiefe or gouernours of the familie. so Christ is made heire of the world, and the head of Gods familie which is his Church elected and adopted in him. And againe he is called the first borne of euery creature, because he was begotten of the substance of his father before any creature was made, and therefore it is not here said that he was first created, but first begotten.

By the reasons which haue bin alleadged, as also by the insufficiencie of the contrarie arguments, it is more then manifest against all heretikes that Christ is very God. Yet to stoppe the mouthes of all Atheists, & to satisfie all wauering & doubtings minds, I will adde one reason further. The gospel of S. Iohn was chiefly penned for this end, to prooue the dietie of Christ: & among other arguments alleadged, this is one, that Christ gaue a resolute & a constant testimonie of himselfe, that he was the sonne of God, & very God: now if any man shall say, that sundrie persons since the beginning of the world haue taken vpon the, & that falsely, to be gods: I answer, that neuer any creature tooke this title & honour vpon him to be called *God*, but the fearefull iudgements of God were vpon him for it. In the estate of mans innocencie the deuill tolde our first parents that by eating the fruite of the tree of knowledge of good and euill, they should be as gods knowing good & euill: now they beleued him,  
 & af-



& affected diuine honour, but what came of it? surely Adam with all his posteritie is shut vp for it vnder eternall damnation. Herod likewise araied in royall apparell, & sitting on the iudgement seate, made an oration to the men of Tyre & Sidon, who gaue a shout saying, the voice of God, & not of man. Now because he tooke the glorie of God to himselfe, & did not returne it to him to whō it was due, immediately the angel of the Lord smote him. And so, if Christ had bin but a meere man, & not very God, as he auouched, vndoubtedly the hand of God would haue bin vpon him likewise for his confusion: but when he suffered for vs, and bare the punishment due for our sinnes, he most triumphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiphas, & vpon all those that were enemies to him, and to his church afterward, & that partly in life & partly in death. Wherefore seeing that God can not abide that his glorie should be giuen to any creature, & seeing for that cause he takes reuenge on all those that exalt themselves to be gods, it remains that the testimony which Christ gaue of himselfe that he was God, is vnfallibly true, & without all question to be beleueed of vs. And to conclude, I would haue all the deuils in hel with the cursed order of Lucians, Porphyrians, and Atheists whatsoeuer to answer this one point, howe it could come to passe, that Christ by publishing the doctrine of the Gospell that is as contrarie to mans reason, will, and affections, as water to fire, should winne almost the whole world to become his disciples, and to giue their liues for him, vnlesse he were God indeed, as he confessed himselfe to be.

There be sundrie speciall reasons wherefore it was necessarie that Christ should be God. I. There is none which can be a Sauour of bodie & soule but God. *Ieuen I am the Lord, and besides me there is no Sauour.* And, *I am the Lord the God from the land of Egypt, and thou shalt knowe no God but me: for there is no Sauour beside me.* Isa. 43. 11.  
Ose. 13. 4. II. There must be a proportion betweene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the maiestie of God is infinite, in that he is infinitely displeased with man at the breach of his lawe: therefore the punishment of sinne must be infinite: and hence



it followeth that he which suffereth the punishment beeing man, must withall be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, and make a satisfaction. III. He that must be a Sauour, must be able 1. to deliuer men from the bondage of their spirituall enemies, namely sinne and Satan: 2. to restore the image of God lost by the fall of Adam, and to conferre righteousness and life euerlasting: 3. to defend them from hell, death, damnation, the flesh, the deuill, the world: 4. to giue them full redemption from all their miseries both in bodie and soule, and to place them in eternall happines: all which none can doe, but he which is very God. IV. It was the pleasure of God, to shewe his incomprehensible goodnes in this, that his grace should not onely be equall to our sinne, but also by many degrees goe beyond it. And therefore the first Adam beeing but a meere man, the second Adam must be both God & man: that as the second was more excellent then the first, so our comfort might be greater in our redemption by the second, then our miserie and discomfort was by the fall of the first.

Iob. i.

Hitherto wee haue shewed howe Christ is the sonne of God: Now let vs come to the second point, namely that he is the *onely sonne of God*. And he is so termed because he is the sonne of the father, in that manner as nothing else can be but he. Angels indeede are termed the sonnes of God, but that is onely in respect of their creation: and all that beleue in Christ are the sonnes of God by adoption, being receiued into the familie of God which is his Church by the merit of Christ, whereas by nature they were the children of wrath. Christ also as he is man (I say not his manhood which is a nature and no person) is the sonne of God by the grace of personall vnion, and not by nature or by adoption. Lastly Christ as he is the second person in trinitie, the eternall worde of the father, coeternall and consubstanciall with him, is also the sonne of God. But how? neither by creation, nor adoption, nor by the vertue of personall vnion, but by nature; as he was begotten of the very substance of the father before all worlds: and therefore he



is called the *proper and onely begotten* sonne of God. It may be objected on this manner. If the father beget the sonne, he doth it either willingly, or against his will: if willingly, then the sonne is begotten by the freewill of the father, and no sonne by nature. *Answer.* The father did communicate to the sonne his whole Godhead willingly without constraint, yet not by his will: and therefore he is the sonne of the father by nature, not by will. It may be further said, that if Christ be the sonne of God by nature, as he is the essentiall word of the father, & by personall vnion as he is mā, then is he not one but two sonnes. *Answer.* As he is but one person, so is he but one sonne: yet not in one but in two respects: two respects make not two things, whereas one and the same thing and so remaining may admit sundrie respects.

Thus much of the meaning of the third title: Now follow the comforts which may be gathered hence. Whereas Christ Iesus is the sonne of God, it serues as a meanes to make miserable and wretched sinners that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as Saint Iohn testifieth. Now what a benefit is this to be the child of God, no tongue can expresse. Christ saith, *Blessed are the peacemakers*: but why are they blessed? for, saith he, *they shalbe called the sonnes of God*. Whereby he testifieth that the right of adoption is a most excellent priuiledge; and not without cause. For he which is the childe of God, is spiritually allyed to Christ, and to all the saints and seruants of God both in heauen and earth, hauing him for his elder brother, and all his members as his brethren and sisters: yea if we be Gods adopted children, we are also heires, euen heires of God, and heires annexed with Christ. Well, how great soeuer this prerogative is, yet few there be that rightly waigh it and consider of it. Children of noble men and princes heires are had in account and reputation of all men, they are the very speach and wonder of the world. But it is a matter of no account to be the sonne of God and fellow-heire with Christ. The dearest seruants of God haue beene esteemed but as the officouring



offscouring of the world. And no meruaile, for they which are after the flesh, fauour the things of the flesh. Fewe men haue their vnderstandings inlightned to discerne of such spirituall things as these are, and therefore are they little or nothing regarded. A blinde man neuer seeing the sonne, is not brought to wonder at it: and earthly minded men neither seeing nor feeling what an excellent thing it is to be the child of God, cannot be brought to seeke after it. But let all such as feare God enter into a serious consideration of the vnspeakeable goodnes of God, comforting theselues in this, that God the father hath vouchsafed by his own sone to make the of the vassals of Satā, to be his own deere childre.

Now follow the duties which are two. First, we beleue that Iesus Christ who was to be the Sauour of mākind, must needs be God: what is the reason hereof? surely because no creature, no not all creatures in heauen and earth were able to saue one man, so vyle, wretched, and miserable is our estate by Adams fall. And therefore the sonne of God himselfe pitied our estate, and beeing king of heauen and earth, was faine to come from heauen, and lay downe his crowne and become a seruant, and taking vpon him our nature, was also faine to take vpon him our case and condition, & suffer death for our sinnes, which otherwaies euery one of vs should haue suffered both in bodie and soule world without end. To make this more plaine, let vs suppose that some one hath cōmitted an offence against a prince; now the trespassse is so grieuous, that no man can appease the kings wrath, saue onely the kings onely sonne, and which is more, the kings sonne cannot releafe him, vnlesse he suffer the punishment for him in his owne person, which is due vnto the malefactor. Now what is to be thought of this mans estate? surely all men will say that he is in a most miserable taking, and that his trespassse is notorious: and so it is with euery one of vs by nature, whatsoeuer we are. No man could saue our soules, no not all the angels in heauen, vnlesse the king of heauen & earth the only sonne of God had come down from heauē & suffered for vs, bearing our punishment. Now the cōsideratiō of this must humble vs and make vs to cast down our selues vnder the hād of God for our sinnes, & pray



continually that the Lord would send some Moses or other which might smite the rocks of our hearts, that some tears of sorow & repentance might gush out for our woful miserie.

Secondly, whereas God the father of Christ gaue his only sonne to be our sauiour, as we must be thankfull to God for all things, so especially for this great & vnspokeable benefite. Comon blessings of God, as meat, drink, health, wealth, & liberty, must at all times mooue vs to be thankful, but this, that Christ Iesus the onely sonne of God, redeemed vs being vtterly lost, this I say, must be the mayne point of al our thankfulness: but mens hearts are so frozen in the dregges of their sinnes, that this dutie comes litle in practise nowadaies. Our Sauiour Christ censed ten lepers, but there was but one of the that returned to giue him thanks, & this is as true in the leprosie of the soule, for though saluation by Christ be offered vnto vs daily by Gods ministers, yet not one of ten, nay scarce one of a thousand giues praise and thanks to God for it, because men take no delite in things which concerne the kingdome of heauen, they thinke not that they haue need of saluation, neither doe they feele any want of a Sauiour. But we for our parts must learne to say with David, *What shall I render vnto the Lord for all his benefits: yea we* Psal. 116. 12.  
are to practise that which Salomon saith, *My sonne giue me Pr. 23. 26.*  
*thy heart:* for we should giue vnto God both bodie & soule in token of our thankfulness for this wonderful blessing that he hath giue his only son to be our sauiour; & let vs know this for truth, that they which are not thankfull for it, let them say what they wil, they haue no soundnes of grace at the heart.

And thus much of the third title. The fourth & last title is in these words *our Lord*. Christ Iesus the only sonne of God is our Lord three waies: 1. by creation, in that he made vs of nothing, when we were not: 2. he is our Lord in the right of redemption. In former times the custome hath bin that whē one is taken prisoner in the fields, he that paies his ransom shall become alwaies after his lord: so Christ when we were bondslaues vnder hell, death, & condemnation, paid the ransom of our redemption, and freed vs from the bondage of sinne and satan, and therefore in that respect he is our Lord. 3. He is the heade of the Church (as the husbände is the



wiues head, ) to rule and gouerne the same by his word and spirit. And therefore in that respect also Christ is our Lord.

And thus much for the meaning. Now follow the duties. 1. If Christ be our soueraigne Lord, we must performe absolute obedience vnto him, that is, whatsoever he commaunds vs, that wee must doe. And I say absolute obedience, because Magistrats, Masters, Rulers, and fathers may command, and must be obeyed, yet not simply, but so farfoorth as that which they command doth agree with the word and commaundement of God: but Christs will and word is righteousness it selfe, and therefore the rule and direction of all our actions whatsoever, and for this cause he must be absolutely obeyed. Thus he requires the obedience of the morall law: but why? because *he is the Lord our God.*

Exod. 20.  
Mal. 1. 6.

And in Malach. he saith, *If I be your Lord, where is my feare?* And againe, we must resigne both bodie and soule, heart, minde, will, affections, and the course of our whole liues to be ruled by the will of Christ. He is Lord not onely of the bodie, but of the spirite and soule of man: hee must therefore haue homage of both, as we adore him by the knee of the bodie, so must the thoughts and the affections of our hearts haue their knees also to worship him, and to shew their subiection to his commandements. As for such as doe hold him for their Lord in word, but will not indeauour to shew their loyaltie in all manner of obedience, they are indeede no better then starke rebels. Secondly, when by the hande of Christ strange iudgements shall come to passe, as it is vsuall in all places continually; we must stay our selues without murmuring or finding fault, because he is an absolute Lord ouer all his creatures: all things are in his hands, and he may doe with his owne whatsoever he will; and therefore wee must rather feare and tremble whensoever wee see or heare of them: so David saith, *I was dumbe and opened not my mouth because thou didst it.* And againe, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.* Thirdly, before we vse any of Gods creatures or ordinances, we must sanctifie them by the direction of his word and by praier: the reason is this, because he is Lord ouer all, and therefore from

Psal. 119.  
120.

1. Cor. 10.  
26.



from his word we must fetch direction to teach vs whether we may vse them or not, and when and how we must vse them: and secondly wee must pray to him, that he would giue vs libertie and grace to vse them aright in holy maner. Also we are so to vse the creatures and ordinances of God, as beeing alwaies readie to giue an account for them at the day of iudgement, for wee vse that which is the Lords, not our owne; we are but stewards ouer them, & we must come to a reckoning for the stewardship. Hast thou learning? then imploy it to the glorie of God, & the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdom, strength, riches, honour, fauour, or whatsoeuer; then looke thou vse it so, as thou maist be alwaies readie to make a good account thereof vnto Christ. Lastly, euery one must so lead his life in this world, as that at the day of death he may surrender and giue vp his soule into the hands of his Lord, and say with Steven, *Lord Iesus receiue my soule*: for thy soule is none of thine, but his who hath bought it with a price, & therefore thou must so order and keepe it as that thou maist in good manner restore it into the hands of God at the end of thy life. If a man should borrow a thing of his neighbour, and vse it so as he doth quite spoile it, he would be ashamed to bring it againe to the owner in that manner, and if he doe, the owner will not receiue it. Vngodly men in this life doe so staine their soules with sin, as that they can neuer be able to giue them vp into the hands of God at the day of death: & if they would, yet God accepts them not, but casts the quite away. We must therefore labour so to liue in the world, that with a ioyfull heart at the day of death we may commend our soules into the handes of our Lord Christ Iesus, who gaue them vnto vs. This is a hard thing to be done, and he that will doe it truly, must first be assured of the pardon of his owne sinnes, which a man can neuer haue without true and vnfeined faith and repentance: wherfore while we haue time, let vs purge and clense our soules & bodies, that they may come home againe to God in good plight.

Act. 7.

And here all gouernours must be put in mind that they



Eph. 6. 9.

an higher Lord, that they may not oppresse or deale hardly with their inferiours. And this is Pauls reason, *ye masters (saith he) doe the same things vnto your seruants, putting away threatening: and knowe that euen your master is also in heauen, neither is their respect of persons with him.* Inferiours againe must remember to submit themselves to the authoritie of their gouernours, especially of magistrates. For they are set ouer vs by our soueraigne Lord and king Christ Iesus: as

Rom. 13. 1.

Paul saith, *Let euery soule be subiect to the higher powers. For there is no power but of God, and the powers that be ordained are*

Eph. 6. 5.

*of God. And againe, Seruants be obedient to your masters according to the flesh, with feare and trembling, in singlenes of your hearts, as vnto Christ.*

The comfort which Gods Church may reap hence, is very great: for if Christ be the Lord of lords, & our Lord especially, we neede not to feare what the deuill or wicked men can do vnto vs. If Christ be on our side, who can be against vs? we neede not feare them that can destroy the bodie and doe no more, but we must cast our feare on him that is Lord of bodie and soule, and can cast both to hell.

Mat. 10. 28.

Thus much of the fourth title. Now followes Christs incarnation, in these words, *Conceiued by the holy Ghost, borne of the Virgin Marie.* And they containe in them one of the most principall points of the doctrine of godlines, as Paul saith, *without cōtrouersie great is the mysterie of godlines, which is, God is made manifest in the flesh, iustified in the spirit, &c.* And that we may proceede in order, in handling them, I will first speake of the incarnation generally, and then after come to the parts therof. In general we are to propound five questions, the answering wherof will be very needefull to the better vnderstanding of the doctrine following.

1. Tim. 3. 16.

The first question is, who was incarnate or made man? *Answer.* The second person in Trinitie, the sonne of God alone, and it is set downe in this article according to the Scriptures. Saint Iohn saith, *The Word was made flesh:* and the angel saith, *The holy one which shall be borne of thee, shall be called the sonne of the most highest.* And Paul saith, *that Christ*

Ioh. 1. 14.

Luk. 1. 35.

Rom. 1. 13.



*Jesus our Lord was made of the seede of Abraham according to the flesh.* And there be sundrie reasons, why the second person should rather be incarnate then any other. 1. By whome the father created all things, and man especially, by him man being fallen is to be redeemed, and as I may say, recreated: now man was at the first created of the father by the sonne: and therefore to be redeemed by him. 2. It was most conuenient, that he which is the essentiall image of the father, should take mans nature that he might restore the image of God lost and defaced in man: but the second person is the essentiall image of the father, and therefore he alone must take mans nature. 3. It was requisite that that person which was by nature the sonne of God, should be made the sonne of man, that we which are the sonnes of men, yea the sonnes of wrath, should by grace be made the sonnes of God: nowe the second person alone is the sonne of God by nature, not the father, nor the holy Ghost.

Hebr. 1. 3.  
Coloss. 1.

As for the father, he could not be incarnate. For to take flesh is to be sent of an other, but the father cannot be sent of any person, because hee is from none. Againe, if the father were incarnate, hee should be father to him which is by nature God, and the sonne of a creature, namely the Virgin Marie, which thinges can not well stand.

And the holy Ghost could not be incarnate: for then there should be more sonnes then one in the Trinitie, namely the second person the sonne of the father, and the third person the holy Ghost, the sonne of the Virgin Marie.

It may be objected to the contrarie on this manner, The whole diuine essence is incarnate, euery person in Trinitie is the whole diuine essence, therefore euery person is incarnate. *Answer.* The whole Godhead indeede is incarnate, yet not as it is absolutely considered, but so far forth as it is restrained and limited to the person of the sonne; and to speake properly, the Godheade it selfe is not incarnate, but the very person of the sonne subsisting in the



Godhead. And though all the persons be one and the same essence, yet doe they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person, and be not assumed either of the father or of the holy Ghost; as in the like case the soule of man is wholly in the head and wholly in the feet, yea wholly in euery part: and yet the soule can not be said to vse reason in the feete or in any other part, but onely in the head.

*Inchoative  
communis,  
terminati-  
ue non: sic  
scholastici.*

*August. in  
Euch. ad  
Laur. c. 38.*

Againe it may be alledged, that the incarnation beeing an outward action of God to the creature, is not proper to the sonne. For the rule is, that all outward actions of God are common to al the persons in Trinitie equally. *Ans.* The incarnation stands of two actions, the first is the framing & creating of that manhoode which was to be assumed by Christ: & this is comon to all the three persons equally: the second is the limiting or the receiuing of it into the vnitie of any person, and in respect of this action, the worke of incarnation is peculiar to the Sonne. To this purpose Augustine speaketh, *that creature which the Virgin conceived & brought forth, though it appertaine to the person of the sonne alone, yet was it made by the whole Trinitie: as whē three mē weaue one and the same garment, and the second onely weares it.*

*in uno in-  
diuiduo.*

The second question is, what manner of man the sonne of God was made? *Ans.* He was made a proper or particular man, and a perfect or a very man. I say that he was a particular man, to shew that he tooke not vnto him the generall forme or *idea* of mans nature cōceiued onely in mind, nor the comon nature of man as it is existing in euery man: but the whole nature of man, that is, both a bodie and a reasonable soule, existing in <sup>b</sup> one particular subiect. I say further that he was and is a true and perfect man, beeing in euery thing that concerns mans nature like to Adam, Abraham, David, and all other men, sauing onely in sinne. For first of all, hee had the substance of a true bodie and of a reasonable soule: secondly, the properties of bodie & soule: in the bodie, length, breadth, thicknes, circumscription, &c. in the soule, the faculties of vnderstanding both simply and compounde: will, affections; as loue, hatred, desire, ioy,



feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, moouing, growing, eating, digesting, sleeping, &c. Thirdly, he tooke vnto him the infirmities of mans nature, which are certaine naturall defects or passions in bodie or minde, as to be hungrie, thirstie, wearie, sadde and sorrowfull, ignorant of some things, angrie, to increase in stature, and wisdom, and knowledge, &c. yet this which I say must be vnderstood with two caveats. The first is, that infirmities be either certaine vnblameable passions, or else such defects as are sinnes in themselves; nowe Christ takes the first onely, and not the second. Secondly, infirmities be either generall, or personall; generall, which appertaine to the whole nature of man, and are to be found in euery man that comes of Adam: as to be borne vnlearned, and subiect to naturall affections, as sorrowe, anger, &c. Personall, are such as appertaine to some particular men, and not to all, and arise of some priuate causes and particular iudgements of God, as to be borne a foole, to be sicke of an ague, consumption, dropsie, pleuresie, and such like diseases. Now the first sort be in Christ, and not the second: for as he tooke not the person of any man, but onely mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though hee tooke not the priuate infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was; that hee might shewe him selfe to be very man indeed, also that he might suffer for vs both in bodie and soule, and that he might giue vs an example of patience in bearing all manner of euill for Gods glorie and the good of our neighbour.

Now the things which may be alleadged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the old testament; beeing no man: therefore he did so at his comming in the newe testament: but the reason is not like. For Christ in the old testament as the angel of his father in some speciall affaires, tooke vnto him the bodie of a man for some space of time; but he did not re-

Gen. 18. 9, 13.



Rom. 8.3.

ceiue it into the vnitie of his person; but laid it downe when the busines which he enterprised with men was ended. Now in the fulnes of time he came from heauen, as the angel of the covenant, and for that cause he was to vnite into his owne person the nature of man. And when as Paul saith that Christ *came in the similitude of sinnefull flesh*, his meaning is not to signifie, that he was a man onely in resemblance and shewe, but to testifie that beeing a true man indeede void of sinne, was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne. For Paul doth not say that he tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or sinnefull flesh.

The third question is, why the sonne of God must become man? *Answer.* There be sundrie reasons of this point, and the most principall are these. First of all it is a thing that greatly standes with the iustice of God, that in that nature in which God was offended, in the same should be a made satisfaction to God for sinne: nowe sinne was committed in mans nature, Adam sinned first and in him all his posteritie: therefore it is very necessarie that in mans nature there should be a satisfaction made to Gods iustice, and therefore the sonne of God must needs abase himselfe and become man for our sakes. Secondly, by the right of creation euery man is bounde in conscience to fulfill euen the very rigour and extremitie of the morall lawe. But considering man is nowe fallen from his first estate and condition, therefore it was requisite that the sonne of God should become man, that in mans nature hee might fulfill all righteousness which the law doth exact at our handes. Thirdly, hee that is our redeemer must die for our sinnes; for there is no remission of sinnes without shedding of bloode: but Christ as he is God can not die. For no passion can befall the Godhead. Therefore it was needefull that hee should become man, that in mans nature hee might die and fully satisfie Gods iustice for mans offence. Lastly hee that must make reconciliation



ciliation betweene God and man, must be such an one as may make request or speake both to God and man. For a Mediatour is as it were a middle person making intercession betweene two other persons, the one offended the other offending. Therefore it is necessarie that Christ should not onely be God, to speake vnto the father for vs and to present our prayers vnto him; but also man, that God might speake to vs, and we to God by Christ. For howsoeuer before the fall, man could speake to God euen face to face, yet since the fall, such feare possesseth mans corrupt nature that he cannot abide the presence of God, but flieth from it.

Nowe whereas I say that it was necessarie that the sonne of God for the causes before alleadged must become man; the necessitie must be vnderstood in respect of Gods will, and not in respect of his power. For if it had so pleased God hee was able to haue laide downe an other kinde of way of mans redemption, then by the incarnation of the sonne of God: and he appointed no other way, because he would not.

*August. de Agone Christi.*

Thus much of the Incarnation in generall. Now followe the duties vvhich arise of it. And first vvee are taught hereby to come to Christ by faith, and vwith all our heartes to cleaue vnto him. Great is the deadnesse and sluggishnesse of mans nature: for scarce one of a thousande cares for him or seekes vnto him for righteousness and life euerlasting. But wee shoulde excite our selues euerie vway to dravve neare to him as much as possibly vvee may: for when hee was incarnate, hee came neare vnto us by taking our nature vpon him, that wee againe whatsoeuer wee are, might come neare vnto him by taking vnto us his *divine nature*. Again, when Christ <sup>2. Pet. 1. 4.</sup> was incarnate, he was made bone of our bone, and flesh of our flesh; & therefore proportionally we must labour to become bone of his bone, & flesh of his flesh: which we shall be, when we are mystically united vnto him by faith, & born anew by his spirit. Moreouer Christ by his incarnation came downe from heauen to vs, that we being partakers of his grace



might ascend vp to heauen by him. And thus we see how the meditation of Christs incarnation should be a spurre to pricke vs forward still more and more to come to Christ.

Phil. 2. 6, 7.

Psal. 22.

Rev. 3. 17.

Secondly, Christs incarnation must be a patterne vnto vs of a most wonderfull and straunge humilitie. For as Paul saith, *Being in the forme of God and thinking it no robbery to be equall with God, made himselfe of no reputation, and tooke on him the forme of a servant: and humbled himselfe and became obedient to death, euen to the death of the crosse.* Yea so farrefoorth abased hee himselfe, that (as David saith) *he was a worme and no man.* And this teacheth vs to lay aside all selfe-loue and pride of heart, and to practise the duties of humilitie, as the Apottle exhorts the Philippians in the same place: and that shall wee doe when we beginne to cast off that high opinion which euery man by nature conceiueth of himselfe, & become vile & base in our own eyes. Secure and drowisie protestants thinke themselues blessed, and say in their hearts as the Angell of the Church of Laodicea said, *I am rich and increased with golde, and haue neede of nothing;* whereas indeede they are most miserable and wretched, and poore, and naked, and blinde. And the same fond opinion possesseth the mindes of our ignorant people, who chaunt it in the very same tune, saying, that God loues them, and that they loue God with all their hearts, and their neighbours as them selues: that they haue perfect faith in Christ, and euer had, not once so much as doubting of their saluation: that all is well with them, and that they are past all daunger whatsoever, in the matter of their saluation, and therefore neede not take so much care for it. Thus ye may see how men are commonly carried away with vain and fond conceits of their own excellencie. And truely so long as this ouerweening of our owne righteousness raignes in our hearts, let Preachers speake and say what they will, wee will neuer become followers of Christ in the practise of humilitie. Some will say peradventure, that they neuer had any such opinion of their owne righteousness; but I answere againe, that there

was



was never yet any man descending of Adam, saue Christ; but hee had this proude phantasie ruling and raigning in him, till such time as God giue grace to chaunge and altar his heart: and this inwarde pride the lesse wee discerne it, the more it is: and the more we discerne it the lesse it is. Therefore though as yet thou see it not in thy selfe, yet labour both to see it and to feele it, and to striue against it, casting downe thy selfe for thine owne miserie after Christes owne example, who beeing God abased him selfe to the condition of a miserable man. For thou shalt neuer be filled with the good things of God, till thou be emptied of selfe-loue and selfe-liking. For this cause let us purge and emptie our selues of all conceit of our owne righteousnesse that God may fill our heartes with his grace.

Furthermore, the Incarnation of Christ is the ground and foundation of all our comforte, as the names of Christ seruing to expresse the same doe testifie. Iaakob in his last testament saith, that *the scepter shall not depart from Iudah till Shilo*, that is, *the Messias come*. Now the name *Shilo* signifieth the tunicle or skinnie that lap-  
peth the infante in the mothers wombe, called by the Phisitians *the Secundine*: and by a kinde of figure it is put for the Sonne of God in the wombe of the virgine made man. And Iob to comforte him-selfe in his affliction saith, *I knowe that my redeemer liueth*. Now the worde which he useth to signifie his redeemer by, is verie emphaticall, for it signifieth a kinsman neere allyed vnto him of his owne flesh that will restore him to life. And the Lorde by the prophet Esai calleth Christ *Immanuel*, that is, *God with vs*: which name importeth verie much, namely, that whereas by nature we haue lost our fellowship with God, because our sinnes are a wall of partition severing vs from him: yet neverthelesse the same is restored to all that beleue by the Mediatour Christ Iesus: because his diuine nature is coupled to mans nature, and so the word is made flesh. And this strait coniunction of two natures into one person, ioynes God to men and  
men

Gen. 49. 10.

P. Galatin.  
de occultis  
cathol. verit.  
lib. 4. cap. 4.

Goel.

Isai. 59. 2.  
Coloss. 1. 21.



men to God: yea by Christ wee are brought to God and haue free acceſſe unto him, and againe in him wee apprehend God and are made one with him.

Hebr. 21. 7.

And further whereas Christ beſide our nature tooke our infirmities alſo, it is a wonderfull comforte unto Gods Church: for it ſhewes, that hee is not onely a Sauour, but alſo a verie compaſſionate and pitifull Sauour. As the holy ghoſt ſaith, *In all things it became Chriſt to be like vnto his breethren that hee might be mercifull and a faithfull high prieſt in things concerning God.* Let a man be ſicke of a grievous diſeaſe, and if a friend come that hath bene troubled with the ſame diſeaſe, hee will ſhewe more compaſſion then twentie others: and ſo Chriſt hauing felt in his owne ſoule and bodie the anguiſh and the manifold perplexities that wee feele in our temptations and afflictions, hath his bowels as it were earning towards vs, euermore being preſt and readie to relieve vs in all our miſeries. In the daies of his fleſh he wept ouer Ieruſalem when he ſaw it a farre off, becauſe ſhe continued in her old ſins, & did not know the time of her viſitation: and no doubt, though now hee be exalted in glorie in heauen, yet his compaſſion to his poore members upon earth is no whit diminished.

Nowe wee come to ſpeake of the incarnation more particularly: and the Creede yet further expreſſeth it by two partes; the firſt is the conception of Chriſt in theſe wordes, *Conceiued by the holy Ghoſt*: the ſecond is his birth, in the words following, *Borne of the virgine Mary.*

Matt. 1. 21.

The conception of Chriſt is ſet downe with his efficient cauſe, the holy ghoſt, as the Angell ſaide to Ioseph, *Feare not to take Marie for thy wife, for that which is conceived in her is of the holy ghoſt.* Here it may be demanded why the conception of Chriſt ſhoulde be aſcribed to the holy ghoſt alone, which is common to all the perſons in Trinitie, as all other ſuch actions are. *Anſwere.* It is not done to exclude the Father or the Sonne himſelfe from this worke: but to ſignifie that it comes of the free giſte and grace of God (which commonly is termed by the name of the Holy Ghoſt: that the manhoode of Chriſt



Christ being but a creature, shoulde be aduanced to this dignitie, that it shoulde become a parte of the sonne of God. And againe, the Holy Ghost is the authour of this conception in a speciall manner: for the father and the sonne did cause it by the holy Ghost: but the holy ghost did cause it from them both immediatly.

Aug. ench.  
cap. 37. 39.

In the conception of Christ wee must obserue and consider three things. The framing of the manhoode, the sanctifying of it, and the personall union of the manhoode with the godheade. And howsoever I distinguish these three for orders sake, yet must wee knowe and remember, that they are all wrought at one and the same instant of time. For when the Holy Ghost frames and sanctifies the manhood in the wombe of the virgine: at the verie same moment it is receiued into the unitie of the second person.

In the forming of Christes manhoode two things must be considered, the matter and the maner: the matter of his body was the very flesh and bloud of the virgine Marie; otherwise he could not haue beene the sonne of David, of Abraham, and Adam according to the flesh. As for his soule, it was not deriued from the soule of the virgine Mary as a part therof, but it was made as the soules of all other men be, of nothing by the power of God, and placed in the bodie; both of them from the first moment of their being, hauing their subsistence in the person of the sonne. And here vve must take heede of two opinions: the first is of the Anabaptists, which hold, that the flesh of Christ came downe from heauen, and passed through the virgine Marie as through a pipe; without taking any substance from her: the places which they alledge for their purpose are manifestly abused. For whereas Christ saith of himselfe that he descended from heaue, his speech must be understood in respect of his godheade, which may be saide in some sorte to descend, in that it was made manifest in the manhoode here upon earth. And vwhereas Paul calleth him *heavenly & the Lorde from heauen*, it is not in respect of the substance of his bodie, but in respect of the glorious qualities which he receiued

Ioh. 3. 13.

1. Cor. 15.



received after this resurrection. The other opinion is of the Papistes that hold the bread in the sacrament to be turned substantially into the bodie of Christ: which thing if it be true, then the bodie of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the virgine Mary.

Luk. 1. 35.

Iud. 14. 6.

Act. 1. 8.

Luk. 24. 49.

As for the manner of the making and framing of the humane nature of Christ, it was miraculous; not by generation according to the ordinarie course of nature, but by an extraordinarie operation of the holy Ghost aboue nature: and for this cause it is not within the compasse of mans reason either to conceiue or to expresse the manner and order of this conception. The Angell ascribes two actions to the holy Ghost in this matter; the one to come upon the virgine Marie; the other, to *overshadow* her: by the first is signified the extraordinarie worke of the holy ghost in fashioning the humane nature of Christ, for so much the phrase *elic-where* importeth. The seconde signifieth, that the holy ghost did as it were cast a cloud ouer hir, to teach vs, that we should not search over much into the mysterie of the Incarnation.

It may be obiected against this which hath beene saide, that if Christ be in this manner conceiued by the holy Ghost, then the holy ghost shalbe father to Christ, and Christ his sonne. *Answer.* The reason is not good. For hee that is a father is not a bare efficient cause, but one which in the effecting of any thing conferres the matter vnto it from himselfe whereof it shall be made. Now the holy ghost did not minister any matter vnto Christ from his owne substance; but did onely as it were, take the masse and lumpe of mans nature from the bodie of the virgine Mary, and without ordinarie generation made it the bodie of Christ: as Basill saith, *Christ was conceiued not of the substance, but of the power, not by any generation, but by the appointment and benediction of the holy ghost.*

Serm. de S.  
natiuit.,

The second point in the conception is the sanctifying of that masse or lumpe which was to be the manhood of Christ. And that was done upon speciall cause: first, that it



that it might be ioned to the person of the Sonne which coulde not haue beene if it had beene defiled with sinne. Secondly, Christ was a Saviour as hee is both God and man: now then beeing man, if hee had beene sinnefull himselfe, he could not haue saued others, but should haue stood in need of a Saviour for himselfe.

This sanctification hath two partes: the first is, the stay and stoppage of the propagation of originall sinne, and of the guilt of Adams sinne; which was on this manner. God in the beginning set downe this order touching man, that what euill or defect soever he brought upon himselfe, hee shoulde deriue the same to euerie one of his posteritie begotten of him: and hereupon when any father begets his childe, hee is in the roome of Adam, and conueyes unto it besides the nature of man the verie guilt and corruption of nature. Now for the preuenting of this euill in Christ, God in great wisdome appointed that hee should be conceiued by the holy ghost without any manner of generation by man. And by this meanes he takes substance from the virgine without the guilte and corruption of the substance. But it may further be objected thus. All that be in Adam haue sinned in him: but Christ was in Adam as hee is man: therefore he sinned in him. *Answer.* The proposition is false, vnlesse it be expounded in this manner: All that were in Adam haue sinned in him so be it they come of him by generation. Paul saith not, that, out of one man, but, *by one man sinne entred into the world*, to shewe, that hee propagates his corruption to no more then he begets. Again, Christ is in Adam not simply as other men are, but in part: namely in respect of substance which hee tooke from him, and not in respect of the propagation of the substance by ordinarie generation: other men are both from Adam and by Adam, but Christ is from him alone and not by him as a begetter or procreant cause. The second parte of sanctification is the infusion of all purenes and holinesse into the manhood of Christ, so farre forth as was meete for the nature of a redeemer.

Rom. 5. 12.

The duties to be learned hence are these: First, whereas  
Christ



1. Ioh. 3. 3.

Christ was sanctified in the wombe of the virgine Mary; we likewise must labour to be sanctified in our selues, following the commandement of God, *Be ye holy as I am, holy.* S. Iohn saith, that *he which hath hope to be with Christ in glorie in heaven, purifieth him-selfe even as he is pure:* no doubt setting before himselfe the exāple of Christ as a patterne to follow in all his waies. And because our hearts are as it were seas of corruptiōs, we must daily clense our selues of them by litle & litle, following the practise of the poore begger that is alwaies peccing and mending, and day by day pulles away some ragges and puts better cloath in the roome. And if we shall continually indeauour our selues to cast off the remnants of corruption that hang so fast on, and make a supply thereof by some new portions of Gods heavenly grace; we shalbe vessels of honour sanctified & meete for the Lorde, and prepared unto euerie good worke. Christ could not haue bin a fit sauour for us vnlesse he had first of all bin sanctified: neither can we be fit members vnto him, vnlesse we be purged of our sinnes & in some measure truly sanctified.

The comfort which Gods people may reape of the sanctificatiō of Christs manhood is great. For why was he sanctified? Surely if we marke it well, we shal find it was for the good & benefit of his elect. For Adā & Christ be two roots as hath bin shewed. Adam by creation, first received Gods image, and after lost the same for himselfe & his posteritie. Now Christ to remooue the sinne of man is made the secōd Adam, & the roote and very head of all the elect. His manhoode was filled with holinesse aboue measure: that from thence as from a storehouse it might be deriued to all his members. And therefore by his most holy conception, our sinnefull birth and conception is sanctified, and his holinesse serves as a cover to hide our manifold corruptions frō the eyes of God. Yea it serues as a buckler to awarde the temptations of the deuill; for when he shal say to our hearts on this maner? no uncleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of originall sinne art uncleane: therefore thou canst not enter into  
the



the kingdome of heauen: we returne our answer, saying, that Christs righteousness is our righteousness serving to make us stand without blame or spot before God. And as Jacob put on Esaus garments that he might get his fathers blessing: so if by faith we doe put on the white garment of righteousness of our elder brother Christ Iesus & present our selves in it unto our heavenly father, we shall obtaine his blessing, which is eternall happinesse.

Now remaines the third and last part of the conception, which is the uniō of the godhead & the manhood: concerning which, many pointes are particularly to be handled. The first is, what kind of union this is? *Ans.* In the Trinitie there be two sortes of unions: vnion in nature, and vnion in person. Vnion in nature is, when two or moe things are ioyned and united into one nature, as the Father, the Sonne, the holy ghost being and remaining three distinct persons, are one and the same in nature or godhead. Vnion in person is, when 2. things are in that maner vnited, that they make but one person or substance: As a body created by God & a reasonable soule ioyned both together make one particular man as *Peter, Paul, Iohn, &c.* And this second, is the union whereof we intreat in this place: by which the second person in Trinitie the sonne of God did vnite unto himselfe the humane nature that is the body and soule of man: so as the godhead of the sonne and the manhoode concurring together make but one person.

The second point is, in what thing this union doth consist. *Ans.* It consists in this, that the second person the sonne of God doeth assume unto it a manhod in such order, that it being void of all personall being in it selfe, doth wholly and onely subsist in the same person. As the plante called *Mitchell* having no roote of his owne both growes & liues in the stock or body of the Oke or some other tree: so the humane nature hauing no proper substance, is as it were ingrafted into the person of the sonne, and is wholly supported & sustained by it so as it should not be at all if it were not sustained in that manner. And for the better understanding of this point, we must consider, that there be foure degrees of the presence of God in his creatures. The first

*Viscum*  
*Matthiol.*



Act. 17. 28.

is his generall presence, and it may be called the presence of his providence, whereby he preserveth the substances of all creatures, and giueth unto them to liue, mooue, and haue being: and this extendeth it selfe to all creatures good and bad. The second degree is the presence of grace, whereby he doeth not onely preserve the substance of his creature, but also giuerh grace unto it: and this agreeth to the Church and people of God upon earth. The third degree is the presence of glorie peculiar to the saints and Angels in heauen: and this standes in three things, for God not onely preserves their substances, and gives them plenty of his grace, but also admittes them into his glorious presence, so as they may behold his maiestie face to face. The fourth and last is that, whereby the godhead of the sonne is present and dwelles with & in the manhood giuing unto it his owne substance. Wherby it comes to passe that this manhood assumed is proper to the sonne, and cannot be the manhoode of the father, or of the Holy Ghost, or of any creature whatsoever. And this is a thing so admirable and so unspeakeable, that among all the workes of God there can not be found another example hereof in all the world.

Hence it followeth necessarily that the manhoode of Christ consisting of bodie and reasonable soule, is a nature onely and not a person: because it doth not subsist alone as other men, Peter, Paul, Iohn doe; but wholly dependes on the person of the worde, into the unitie whereof it is receiued.

*Damasc. lib.*  
3. cap. 6.  
*Cyprian. in*  
*symb.*

The third point is, in what order the divine and humane nature of Christ are vnited together. *Answer.* The common consent of diuines is, that, albeit all the partes of the manhoode and the godhead of Christ be united at one instant: yet in respect of order hee unites unto himselfe first and immediatly the soule, and by the soule the body. For it seemes not to be meete that God being a most simple essence should immediatly be ioyned to a compound bodie: and therefore he is united unto it by the more simple parte of man, which is the soule. Againe the manhood of Christ is first and immediatly ioyned to the person of the sonne himselfe,



selfe, and by the person to the godhead of the sonne.

The fourth point is, whether there remaine any difference or diuersitie of the two natures after that the union is made. *Answer.* The two natures concurring make not the person of the sonne to be compounded properly, but onely by analogie: for as bodie and soule make one man, so god and man make one Christ: neither are they turned one into another, the godhead into the manhood or the manhood into the godhead, as water was turned into wine at Cana in Galile: nether are they confused and mingled together as meates in the stomacke: but they are and so remaine without composition, conversion, or confusion really distinct and that in three respectes. First in regard of essence. For the godhead of Christ is the godhead and can not be the manhood: and againe, the manhood of Christ is the manhood and not the godhead. Secondly they are distinguished in proprieties: the godhead is most wise, iust, mercifull, omnipotent: yea wisdom, iustice, mercie, and power it selfe: and so is not the manhood, neither can it be. Againe, Christ as hee is God hath his will eternall and uncreated, which is all one with the will of the father and the holy ghost. And as hee is man he hath another will created in time, and placed in his reasonable soule: and this Christ signifieth when he saith, *Not my will but thy will be done.* Thirdly, they are distinct in their actions or operations; which though they go together inseparably in the worke of redemption: yet they must in no wise be confounded but distinguished as the natures themselves are. Christ saith of himselfe, *I have power to lay downe my life, and I have power to take it up againe:* and hereby he shewes the distinction of operations in his two natures. For to lay downe his life is an action of the manhood, because the godhead can not die: and to take it up againe is the worke of the godhead alone, which reunites the soule to the bodie after death.

Ioh. 10. 18.

The fift and last point is, what ariseth of this union? *Ans.* By reason of this hypostaticall union, though the godhead receiue nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfected and enriched



with unspeakeable dignitie. For first of all it is exalted above all creatures whatsoever, euen angels themselves, in that it hath substance in the second person in Trinitie. Secondly, together with the godhead of the sonne, it is adored and worshipped with diuine honour, as in like case the honour done to the king himselfe, redounds to the crowne on his head. Thirdly by reason of this union, the godheade of Christ works all things in the matter of our redemption, in & by the manhood. And hereupon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receiueh from that person to which it is ioyned, it is quickning flesh and the bread of life.

Act. 20. 28.  
1. Cor. 2. 8.  
Ioh. 3. 13.

Againe from this union of two natures into one person ariseth a kind of speech or phrase peculiar to the scriptures, called the communication of proprieties when the proper tie of one nature is attributed to the whole person or to the other nature, as when Paul saith, that *God shed his blood*, that the *Lord of glorie was crucified*. And when Christ saith that he talking with Nichodemus was then in heauen.

The use of the personall union is threefold. First it serues to shew the heinousnesse of our sinnes, and the greatnesse of our miserie. For it had not bene possible to make a satisfaction to Gods iustice in mans nature for the least offence, vnlesse the same nature had first of all bene neerely ioyned to the godhead of the sonne; that thereby it might be so far forth supported and sustained that it might overcome the wrath of God. Secondly it sets forth unto us the endles loue of God to man. For whereas by reason of Adams fall wee are become the vilest of all creatures, except the deuill and his angels: yet by his mysticall coniunction, our nature is exalted to such an estate and condition as is farre above all creatures euen the angels themselves. Thirdly it is as it were the keye of all our comfort: for all sound comfort standes in happinesse, all happinesse is in fellowship with God, all fellowship with God is by Christ, who for this cause being verie God, became verie man, that he might reconcile man to God and God to man.

Thus much of the conception of Christ: now follows his



his birth: whereby in the ordinarie time of trauell according to the course of nature hee was brought forth into the world by the virgin Mary. And it was the will of God, that Christ should not onely be conceiued, but also borne, and that after the maner of men, that hee might be knowen to be verie man indeede. In the birth we may consider foure things; the time, the place, the manner, the manifestation of it. Luk. 2. 6.

The time was in *the last daies*, toward the end of the 70. Isai. 2. 2.  
weeks of Daniel, which are to be accounted from the end of Dan. 9. 24.  
the captiuitie of Babylō, & make in all 490 yeres: or more  
plainely 3900. yeres and more from the beginning of the  
world, and as Paul saith *in the fulnesse of time*. And the Euan- Gal. 4. 4.  
gelists haue noted of purpose the time to haue bene when  
Augustus Cæsar taxed the Jewes and all nations under his Luk. 2. 1.  
dominions; to signifie that Christ was borne at the verie  
time foretold by Iacob, when the crowne and scepter was  
taken from Iuda: and withall, to shew that his kingdome  
was not of this world. And it vvas the good pleasure of god  
that Christ should not be borne either later or sooner, but  
so many ages from the beginning of the worlde. And this  
consideration of the verie time it selfe serues greatly for the  
confirmation of our faith. For thus may vve reason vvith  
our selues. If God vvho in the beginning made a promise to  
our first parents concerning the seede of the woman, defer-  
red it almost 4000. yeres, and yet at length accomplished  
the same to the verie full: then no doubt God hauing pro-  
mised the resurrection of the dead and life everlasting, will  
in his good time bring them to passe, though as yet wee see  
them not. And thus by the accōplishment of al things past,  
should we confirme our hope concerning things to come.

The place vvas not Hierusalem nor Nazareth, nor any  
other citie, but onely a village of Iuda called *Bethleem*, that  
the prophesie of Micheas might be fulfilled, *Thou Beth-  
leem Ephrata art little to be among the thousandes of Iuda,  
yet out of thee shall he come forth vnto me, that shall be the ruler  
in Israel.* And here vve may obserue a memorable exam-  
ple of Gods prouidence vvwhich ouer-ruleth the proceedings



of cruell tirants, to the accomplishing of his owne will, they themselves for their parts intending nothing lesse. Augustus not so much as dreaming of the birth of the Messias, gaue commandement that euery man shoulde goe to his owne city to be taxed: and hereupon Ioseph and Mary take their iourney from Nazareth to Bethleem: which iourney God himselfe appointed and disposed to this end, that the Messias might be borne in the place which he preordained and foretold by his prophet.

Psal. 122. 6.

Isa. 53. 2.

The manner of Christs birth was verie base and poore: for the place where hee was borne was a stable, and the cradle where he lay was a cratch. And he willingly tooke upon him this povertie for sundry causes. I. That the scripture might be fulfilled, which saith, that he should be the *shame and contempt of the people*: and that ye shall grow vp as *a roote out of a drie ground and haue neither forme nor beauty*. II. That hee might afterward from this base condition be exalted euen in his manhood to that rich and glorious estate in which he should manifest himselfe to be Lord of heauen and earth. III. He was borne in exceeding pouertie that he might shame the wise men of this worlde, who exceedingly esteeme of their riches, power, and glorie, perswading themselves that without such meanes no good thing can be done. And yet for all this they can not so much as reconcile one man to God by all their might and wealth: whereas Christ himselfe hath done the same both in povertie and weakenesse; and can enlarge and preserue his kingdome without earthly helpes. When he hung upon the crosse the soldiers stript him of his garments: and beeing naked he brought that to passe which all the monarches of the earth in all their roialties could neuer haue perfourmed. And whether Christ lie in the manger betweene the Oxe and the Asse, or in the pallace of the king, it matters not in regard of our saluation. IIII. He came in this maner that there might be a difference betweene his first comming in the flesh and his last comming to iudgement. In the first he came onely for this end, not to make any outward alterations in the worlde, but to change the conscience and to

put



put in execution the worke of our spirituall redemption: and therefore he hath reserved the ouerturning of all earthly estates with the manifestation of his owne glorie to the latter. V. Lastly hee was borne in a poore estate that hee might procure true riches for vs in heauen: and withall, sanctifie vnto us our pouertie upon earth. As Paul saith, *Yeknow the grace of our Lord Iesus Christ, that he being rich for your sakes became poore, that ye through his povertie might be made rich.* Hee was content to lie in the manger that wee might rest in heauen. 2. Cor. 8. 9.

This serues to teach us to be content to beare any mean condition that the Lorde shall sende upon vs: for this is the verie estate of the sonne of God him-selfe. And if for our cause he did not refuse the basest condition that euer was, why should we murmur at the same: for what is the best of vs but miserable sinners, and therefore utterly unworthy either to goe or lie upon the bare earth? and though wee fare and lie better then our Lorde him-selfe; yet such is our daintinesse, we are not pleased therewith: whereas hee for his part disdained not the manger of the Oxe. And if the Lord of heauen and earth comming into the worlde finde so little entertainment or fauour, we for our parts being his members, should willingly prepare our selues to take as hard measure at the hands of men.

The last point is the manifestation of Christes birth that it might be knowne to the worlde. Where consider two circumstances, the first, to whome? namely to poore shepherds tending their flockes by night, and not to great or mightie men, louers of this worlde, nor to the priests of Ierusalem contemners of Gods grace; and that for two causes: one, because the shepherds were the fittest persons to publish the same at Bethleem: the other, it was Gods pleasure to manifest that in the birth of Christ which Paul saith, *Not many wise men after the flesh, not many mightie, not many noble are called: but God hath chosen the foolish things of the worlde to confound the wise.* The second is, by whome? by the angell of the Lorde appearing in great glorie unto the shepherdes. For the priests of Ierusalem and the rulers of Luk. 2.  
1. Cor. 1. 27.



the synagogues, to whome this office did belong, helde their peace, beeing blinded in their manifolde errours and wicked waies.

The duties to be learned of the birth of Christ are these. First wee are admonished hereby to magnifie and praise the name of God, saying with Mary, *My soule doth magnifie the Lord, and my spirit reioyceth in God my saviour.* And with Zacharie, *Blessed be the Lorde God of Israel for he hath visited and redeemed his people.* And with the angell of the Lord, *Glory to God in the highest heavens.* For in this birth is made manifest the wisdom, the truth, the iustice and mercie, and goodnes of God towards us, more then euer it was before: yea as Christ God and man, is more excellent then the first Adam created according to Gods own image, and as the spirituall life is better then the naturall life, and as the eternall and most holy mariage of Christ the husband and his spouse the Church rising as it were out of the bloode that trickled out of his side, is more wonderfull then the creation of Eue of the rib of Adam. Lastly, as it is a far greater matter by death to overcome death, and to turne it into eternall life, then to command that to exist and be which was not before: so is the worke of redemption begun in the birth of Christ more unspeakeable and admirable then the first creation of man. Hereupon not 6. cherubims as in the vision of Isaiah, not 24. elders as in the Apocalyps, but a great multitude of Angels like armies were heard to praise God at the birth of Christ: and no doubt the like sight was not seene since the beginning of the world. And the angels by their example put vs in minde to consider aright of this benefite, and to praise God for it. But alas, this practise is verie rare in this fruitlesse and barren age of the worlde, where sinne and iniquitie abounds, as may be seene by experience: for by an old custom we reteine still in the Church the feast of the nativity of Christ, so commonly called: which neuertheless is not spent in praising the name of God that he hath sent his sonne from his owne bosome to be our redeemer, but contrariwise in risling, dicing, carding, masking, mumming, & in all licentious libertie for the most part, as though  
it

Luk. 2. 13.



it were some heathen feast of Ceres or Bacchus.

Secondly Christ was conceiued and borne in bodily manner, that there might be a spirituall conception and birth of him in our hearts, as Paul saith, *My little children of whom I* Gal. 4. 19. *travell till Christ be formed in you*: and that is, when we are made new creatures by Christ and performe obedience to our creatour. When the people said to Christ that his mother and his brethren sought him, he answered, *He that doth* Mar. 13. 35. *the will of God is my brother, my sister and mother*. Therefore let us go with the shepheards to Bethleem, and finding our blessed sauour swaddled and lying in the cratch, let us bring him thence and make our owne heartes to be his cradle: that we may be able to say that we liue not, but Christ liues in vs: and let vs present unto him our selues, our bodies and soules as the best gold, myrrhe and frankincense that may be: and thus conceiuing him by faith, he remaining without change, we shalbe changed into him and made bone of his bone and flesh of his flesh. The world, I know, neuer so much as dreameth of this kind of conception and birth, for as Dauid saith, *Men travell with wickednesse, conceive mischief, & bring forth a lye.* And S. James saith, *Men are drawn* Psal. 7. 14. *away by their owne concupiscense, which when it hath conceived* Iam. 1. 14. *bringeth forth sinne*. And these are the ougly and monstrous birthes of these daies. But let us, I pray you, contrariwise waile and mourne for the barrennesse of our heartes that doe so little conceiue the grace of Christ in heart, and bring it forth in action. The mother of Christ vndoubtedly was a blessed woman: but if shee had not as well conceiued Christ in her heart as shee did in her womb, shee had not beene saved: and no more can wee, unlesse we doe the same.

The birth of Christ to them that haue touched hearts, is the comfort of comforts, and the sweetest balme or confession that euer was. Behold say the angel to the shepheards *we bring tidings of great ioy that shalbe to all people*: but wherein stands the ioy? they adde further, *unto you this day is borne* Rom. 5. 1. *in the citie of Dauid a Sauour, which is Christ the Lord*. And no maruaile: for in that birth is manifested the good will of



God to man, and by it wee haue peace, first with God, secondly with our selues in cōscience, thirdly with the good angels of God, fourthly with our enemies: lastly, with all the creatures. For this cause the angels sang, *Peace on earth, good will towards men.*

Heb. 7. 3.

Hier. epist.  
ad Euagr.

Mat. 13. 55.

Ioh. 1. 45.

& 6. 52.

Luk. 4. 22.

In the last place the Creede notes unto us the parent or mother of Christ, the *virgine Mary*. And here at the verie first it may be demanded, how he could haue either father or mother; because he was figured by Melchisedech who had neither father nor mother. *Ans.* Melchisedech is said to be without father & mother, not because he had none at all. For according to the ancient and receiued opinion, it is verielikely that he was Sem the son of Noe: but because where he is mencioned under this name of Melchisedech in the 14. chapter of Genes. there is no mention made either offather or mother: and so Christ in some sort is without father or mother: *as he is man he hath no father, as he is God he hath no mother.* And whereas Christ is called the son of Ioseph, it was not because he was begottē of him, but because Ioseph was his reputed father: or, which is more; because hee was a legall father, namely according to the Jewes laws: in that (as sundry diuines think) he was the next of his kin, and therefore to succeed him as his lawfull heire.

Mary became the mother of Christ by a kind of calling thereto which was by an extraordinarie message of an angel concerning the conception and birth of Christ in and by her: to which calling and message shee condescended, saying, *Behold the handmaid of the Lord, be it unto me according to thy word.* And hereupon shee conceived by the Holy Ghost. This being so, it is more then sensles folly to turne the salutiō of the angel, *Hail freely beloved, &c.* into a praier.

Jer. 1. 12.

And she must be held to be the mother of whole Christ God and man: and therefore the ancient Church hath called the mother of God: yet not the mother of the godhead.

Ma. 7. 24.

Furthermore the mother of Christ is described by her qualitie, a *virgine*, and by her name *Mary*. Shee was a virgine, first that Christ might bee conceived without sinne and be a perfect Sauour: secondly, that the saying of the prophet Esai might be fulfilled, *Behold a virgin shal cōceiue &*



beare a sonne: according as it was foretold by god in the first giuing of the promise, the *seed of the woman*, not the seed of the man, shall bruisse the serpents head. Now the Iewes, to elude the most pregnant testimonie of the Prophet say, that *Alma* signifieth not a virgin, but a young womā which hath knowne a man. But this is indeede a forgerie. For E- say there speakes of an extraordinarie worke of God aboue nature, whereas for a woman hauing knowne man to con- ceiue, is no wonder. And the worde *Alma*, through the whole bible is taken for a virgin, as by a particular searh will appeare.

Gen. 24.  
Exod. 2.

As Marie conceiued a virgin, so it may be well thought that shee continued a virgin to the end, though we make it no article of our faith. When Christ was vpon the crosse, he commended his mother to the custodie of Iohn; which probablie argueth, that shee had no child to whose care and keeping shee might be commended. And though Christ be called his first borne, yet doth it not follow that shee had any child after him: for as that is called last after which there is none, so that is called the first before which there was none. And as for Ioseph, when he was espoused to Marie, he was a man of eightie yeares old.

Ioh. 19. 27.

Epiph. lib. 2.  
tom. 1.

And here we haue occasion to praise the wisdome of God, in the forming of man. The first man Adam was borne of no man; but immediatly created of God: the second, that is Eue, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Christ, God and man, not of no man as Adam, not of no woman, as Eue; not of man and woman as we: but after a new manner, of a woman without a man he is conceiued and borne.

And hereupon our dutie is not to despise, but highly to reuerence the virgin Marie, as beeing the mother of the sonne of God, a prophetisse vpon earth, a Saint in heauen. And we doe willingly condescend to giue hir honour three waies, 1. by thanksgiuing to God for hir, 2. by a reuerent estimation of her, 3. by imitation of hir excellent vertues: yet farre be it frō vs to adore hir with diuine honour, by praier to call

Luk 1. 49.



call vpon hir, as though she knew our hearts, and heard our requests, and to place hir in heauen as a queene aboue the sonne of God.

*African.  
apud Euseb.  
Damas. l. 4.  
c. 19.*

*Dent. 25.*

*Matth. 1. 12.  
& Luk. 3.  
27.*

The name of the mother of Christ is added, to shew that he came of the lineage of Dauid, and that therefore he was the true Messias before spoken of. It may be objected, that both Matthew and Luke set downe the genealogie of Ioseph, of whome Christ was not. *Answer.* Matthew sets down indeed in Christs genealogie, the naturall descent of Ioseph, the husband of Marie, hauing Iacob for his naturall father: but Luke taking an other course, propounds the naturall descent of Marie the mother of Christ: and when he saith that Ioseph was the sonne of Eli, he meanes of a Legall sonne. For sonnes and daughters in lawe are called sonnes and daughters to their fathers and mothers in law: Marie her selfe and not Ioseph, beeing the naturall daughter of Eli. And whereas Luke doth not plainly say, that Marie was the daughter of Eli, but puts Ioseph the sonne in law in hir roome, the reason hereof may be, because it was the manner of the Iewes to account and continue their genealogies in the male and not in the female sexe, the man beeing the head of the familie, and not the woman. And though Ruth, and Rahab, and other women be mentioned by Matthew, yet that is onely by the way: for they make no degrees herein. Againe it may further be demaunded, how Christ could come of Dauid by Salomon, as Mathew saith, and by Nathan as Luks saith; they twaine being two distinct sonnes of Dauid. *Answer.* By vertue of the law, whereby the brother was bound to raise vp seede to his brother: there was a double discent in vse among the Iewes, the one was naturall, the other legall. Natural, when one man descended of an other by generation, as the child from the naturall father. Legall, when a man not begotten of an other, yet did succede him in his inheritance; & thus Salathiel is the naturall sonne of Neri, and the legall sonne of Iechonias. Now Saint Luke sets downe the naturall descent of Christ from Dauid by Nathan: and Saint Matthew the other descent, which is legall, by Salomon; whome  
Christ



Christ succeeded in the right of the kingdom, being borne the king of the Iewes: none that could possibly be named, hauing more right to it then he.

By this discent of Christ we haue occasion to consider, that Christ was euen in his birth the most excellent and noble man that euer was, descending of the eternall father as he is the sonne of God, and as he man, descending of the Patriarks, and of the renowned kings of Iudah. And this his nobilitie he conuaies in part to his members, in that he makes them the sonnes of God, a royall priesthood, and a peculiar people to himselfe: enriching them also with the reuenues of the whole world, and with the title and right to the kingdome of glorie in heauen, as their inheritance.

And withall, Christ beeing the liuely patterne of true nobilitie, by his example men of blood are taught not to stand so much on their pedigree, and their ancetours, as though nobilitie stood in this, that man descends of man: but to labour with all that they may to be the sonnes and daughters of God by regeneratiō in Christ. This in deede is the ornament of the blood, the best part in the noble mans skutchin, and the finest flowre in his garland. And though a man be neuer so noble or great an estate, yet if he be not a repentant sinner, he is base and vile, and his nobilitie stinks in the nostrils of God. Christ in his genealogie doth not so much as vouchsafe to name those his ancetours that ruled wickedly; and hereupon Saint Matthew omitteth three kings of Iuda, Achaziah, Ioas, & Amaziah: whereas neuerthelesse hainous offendours that repented are mentioned, as Ruth, and Thamar, and Bathshabe.

Thus much of the incarnation of Christ: Now followeth the third and last point which is to be considered in the description of Christ, namely the estate of Christ after his birth, which is two-fold, the estate of humiliation, and the estate of exaltation.

The estate of humiliation, is the condition of Christ the Mediatour, in which he abased himselfe euen to the death of the crosse, that by that meanes he might performe the office of a priest in making satisfaction to the iustice of his father.

This



This estate agrees to the whole person of Christ according to both natures. For first of all his manhoode was abased and humbled, in that it was made subiect to the infirmities of mans nature, as also to the miseries and punishments which were due vnto man for sinne. Secondly, his Godhead was abased; not as it is considered in it selfe. For so it admits no alteration or chaunge. But in respect of the flesh or manhoode assumed; vnder the which as vnder a vaile, the Godhead lay hid from the first moment of the incarnation to the time of his resurrectiō, without any great manifestation of his power and maiestie therein.

The order of these two estates must be marked. First is the estate of humiliation, and then in the second place follows the estate of exaltation. As Christ saith of him selfe, *Luk. 24. 26. O fooles, and slow of heart to beleue, &c. ought not Christ to haue suffered these things and to enter into his glorie.* And here we for our part must learne a lesson. The same which was true in Christ the head, must be verified in all his members; they must also haue their two-fold estate. First in this life the estate of humiliation: secondly, after this life the estate of glorie. And as Christ first entred into the state of his humiliation, and then into glorie: so it is with his members, first they must be abased in this life, and secondly exalted in the worlde to come. He that will raigne with Christ and be exalted, must first suffer with him, and be humbled: hee that will weare the crowne of glorie, must weare first a crowne of thornes: they that will haue all teares wyped from their eyes, must here first in this life shed them. And the children of God before they can sing the song of Moses, and of the seruants of God, and of the lambe, must first swimme through the sea of burning glasse: wherby it is signified, that those which after this life would sing songs of praises to Christ, must in this life be cast into a sea of miserie. And if this be true, then we may heare learne, that it is a wretched case for a man in this life to haue perpetuall ease, rest, and quietnes both in bodie and soule, goods, and good name: for we see by Christs example, that through aduersitie we must come to happines: and if a man would

*Rev. 15. 2.*



would haue rest and peace in the life to come, then in this life he must suffer trouble, persecution, and sorrow. Indeepe in the iudgement of the world, they are blessed that alwaies liue at rest; but before God they are most miserable: and (as oxen which are made fat in the best pasture) readie for the slaughterhouse euery day. Secondly, here is an excellent consolation for those which professe the Gospell of Christ; in the time of trouble and persecution they must reioyce, because the state of humiliation in this life is a signe that they are in the plaine and right way to saluation and glorie. A man is to take his iourney into a farre countrey, and inquiring for the way, it is told him that there are many plaine waies; but the straight and right way is full of woods, and hills, and mountaines, and great daungers: now when he is traueiling, and comes into those places, he gathereth certainly that he is in the right way: so the child of God that is going to the kingdome of heauen, though there be many waies to walke in, yet he knowes that there is but one right way, which is very straight and narrow, full of trouble, sorrow, and persecution: full of all manner of crosses and afflictions: and when in this life he is persecuted and afflicted for good causes, whether in bodie or in minde, if he be content to beare his crosse, it agreeth plainly that he is in the right way vnto saluation: for *thorough many afflictions wee* Act. 14. 22. *must enter into the kin dome of heauen.*

The humiliation of Christ is first of all set downe in the Creede generally, and secondly by his parts or degrees. Generally, in these words, *suffered vnder Pontius Pilate.* Where we must consider two things; the passion it selfe, and vnder whome it was. For the first, that we may the better conceiue the passion in his owne nature, seuen speciall points must be opened. I. The cause efficient. The principall cause of the passion, as it is the price of our redemption, was the decree and prouidence of God; as Peter saith expressly that Act. 2. 23. Christ was deliuered by the determinate counsell and foreknowledge of God. The impulsive cause that mooued God to worke saluation by this meanes, was nothing in man (for all mankinde was shut vp vnder vnbeleefe, and there-



therefore vnable to procure the least fauour at Gods hand) but the will and good pleasure of God within himselfe. The instruments which the Lord vsed in this busines, were the wicked Iewes and Gentiles, & the deuill himselfe; by who he brought to passe the most admirable worke of redemption; euen then when they according to their kind did nothing els but practise wickednes and malice against Christ. I I. The matter of the passion, is the whole malediction or curse of the Law, containing in it all manner of aduersities and miteries both of bodie and minde. All which may be reduced to three heads, the temptations of Christ, his ignominies and slaunders, his manifold sorrows and griefes, especially those which stande in the apprehension of the vnsupportable wrath of God. I I I. The forme of the passion, is that excellent and meritorious satisfaction which in suffering Christ made vnto his father for mans sinne. We doe not rightly consider of the passion, if we conceiue it to be a bare and naked suffering of punishment, but withall wee must conceiue it as a propitiation or a meanes satisfactorie to Gods iustice. The passion considered as a passion, ministers no comfort: but all our ioy and reioycing stands in this, that by faith we apprehend it as it is a satisfaction or a meanes of reconciliation for our offences. In this very point stands the dignitie of the passion, whereby it differs from all other sufferings of men whatsoeuer. Therefore most damnable and wicked is the opinion of the Papists, who besides the alone passion of Christ, maintaine workes of satisfaction, partly of their owne, and partly of the Saints departed: which they adde to the passion as an appendance thereof. I V. The ende of the passion is, that God might bring to passe a worke in which hee might more fully manifest his iustice and mercie, then he did in the creation, and that is the reconciliation betweene God and man. And here remember with the passion to ioyne the obedience of Christ in fulfilling the lawe: for Christ in suffering obeyed, and in obeying suffered. And they must be ioyntly conceiued together for this cause. In reconciliation with God, two things are required, the remoo-



remouing of sinne in regard of the guilt, of the fault, and the punishment, and the conferring or giuing of righteousness. Now the passion of Christ considered apart from his legall obedience, onely takes away the guilt and punishment, frees man from death, and makes him of a sinner to be no sinner, and that he may be fully reconciled to God, and accepted as righteous to life euerlasting, the legall obedience of Christ must be imputed. *And therefore in the Scriptures, where all obedience is ascribed to the death and passion of Christ, this very obedience which stands in the perfect loue of God and man must be included and not excluded.* V. The time of the passion was from the very byrth of Christ to his resurrection: yet so, as the beginnings onely of his sufferings were in the course of his life, and the accomplishment thereof to the very full, vpon the crosse. VI. The person that suffered was the sonne of God himselfe: concerning whome in this case two questions must be resolved. The first, how it can stand with Gods iustice, to lay punishment vpon the most righteous man that euer was, and that for grieuous sinners: considering that tyrants themselves will not doe so. *Answer.* In the passion, Christ must not be considered as a priuate person: for then it could not stande with equitie that he should be plagued and punished for our offences; but as one in the eternall counsell of God set apart to be a publike suretie or pledge for vs, to suffer and performe those things which we in our owne persons should haue suffered and performed. For this cause God the father is said to giue his sonne vnto vs, and the sonne again to giue his life for his friends. The second question is, how by the short & temporary death of the sonne of God, any man can possibly be freed from eternal death & damnation, which is due vnto him for the least sinne. *Answer.* When wee say that the sonne of God suffered, it must be vnderstood with distinction of the natures of Christ, not in respect of the Godhead, but in respect of the assumed manhood: yet neuerthelesse the passion is to be ascribed to the whole person of Christ God and man: and from the dignitie of the person

1. Non peccator.

2. iustus.

Heb. 7.22.

Ioh. 3.16.  
& 30.5.



person which suffered, ariseth the dignitie and excellencie of the passion, whereby it is made in value and price, to counteruaile euerlasting damnation. For when as the sonne of God suffered the curse for a short time, it is more then if all men and angels had suffered the same for euer. VII. The difference of the passion of Christ, and the sufferings of Martyrs: and that stands in two things. First Christs passion was a curse or punishment; the sufferings of the Martyrs are no curses, but either chastisements or trials. Secondly, the passion of Christ is meritorious for vs euen before God, because he became our Mediatour and suretie in the couenant of grace, but the sufferings of martyrs or not of value to merit for vs at Gods hand, because in suffering they were but priuate men, and therefore they nothing appertaine to vs. By this it appeares, that the Treasurie of the Church of Rome which is as it were a common chest, containing the ouerplus of the merits of Saints, mingled with the merits of Christ, kept and disposed by the Pope himselfe, is nothing else but a sensles dotage of mans braine. And whereas they say that Christ by his death did merit that Saints might merit both for themselues and others, it is as much as if they should say, the sonne of God became Iesus, to make euerie one of vs Iesus. And it is a manifest vnt ruth which they say. For the very manhood of Christ considered apart from the Godhead, cannot merit properly: considering whatsoever it is, hath, or doth; it is, hath, and doth the same, wholly and onely by grace: whereas therefore Christ meriteth for vs, it is by reason he is both God and man in one person. For this cause it is not possible that one meere man should merit for an other.

Lud. Gran.

The vse of the passion followeth. It is the manner of Friers and Iesuits in the Church of Rome to vse the consideration of the passion of Christ, as a meanes to stirre vp compassion in themselues, partly towards Christ, who suffered grieuous torments, and partly towards the virgin Marie, who for the torments of her deere sonne was exceedingly troubled: and withall to kindle in their hearts an indignation towards the Iewes, that put Christ to death. But indeede



deede this kinde of vse is meere humane, and may in like manner be made by reading of any humane historie. But the proper and the speciall vse of the passion in deede is this: First of all we must set it before our eyes as a looking glasse, in which we may cleerely behold the horribleness of our sinnes, that could not be pardoned without the passion of the sonne of God: and the vnspeakeable loue of Christ, that dyed for vs, and therefore loued his owne enemies more then his owne selfe: and lastly our endles peace with God and happines; in that, considering the person of our redeemer, who suffered the pangs of hell, we may after a sort finde our paradise euen in the midst of hell.

Secondly, the meditation of Christs passion serues as a most worthie meanes to beginne and to confirme grace, specially when it is mingled with faith; and that two waies: For first, it serues to breede in our hearts a godly sorrowe for our sinnes past, when we doe seriously with our selues consider, that our owne sinnes were the cause of all the paines and sorrowes and calamities which he suffered in life and death. When any man had sinned vnder the Law, Lev. 4. 4, 29. he brought vnto the temple or tabernacle some kinde of beast for an offering, according as he was prescribed, laying his hand vpon the heade of it, and afterward slaying it before the Lord. Now by the ceremonie of laying on the hand, he testified that he for his part had deserued death, and not the beast; and that it beeing slaine and sacrificed, was a signe vnto him of the sacrifice of Christ offered vpon the crosse for his sinnes. And hereby we are taught, that so oft as we remember the passion of Christ, we should lay our hands as it were vpon our owne heads, viterly accusing and condemning our selues, euermore keeping this in heart, that Christ suffered not for himselfe, but for our offences, which were the proper cause of all his woe and miserie. And as Christs passion was grieuous and bitter vnto him, so should our sinnes likewise be grieuous and bitter vnto vs: let vs alwaies remember this; otherwise we shall neuer reape any sound benefit by the passion of Christ.

Againe, the passion of Christ is a notable meanes to



stirre vp in our hearts a purpose and a care to reforme our selues, and liue in holines and newnes of life; on this manner: Hath the Sonne of God so mercifully dealt with me, as to suffer the curse of the whole law for my manifold iniquities, and to deliuer me from iust and deterued damnation? yea, no doubt, he hath, I am resolved of it: if I should goe on in mine old course, I should be the most vngratefull of all creatures to this my louing Sauour: I will therefore by his grace returne, and reforme my life. And in this very point of reformation, the passion of Christ is set before vs as a most liuely patterne and example to follow.

1. Pet. 4. 1.

*For as much (saith Saint Peter) as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sinne.* Where hee teacheth, that there must be in vs a spirituall passion answerable to the passion of Christ. For as his enemies did lade him with miseries euen to the death of the crosse; so should we lade our owne flesh, that is, the corruption of our natures, with all such meanes as may subdue and weaken, crucifie and kill it. To the doing of this, three things especially are required. First, we must consider that the corruption of our rebellious natures is like the great and mightie Goliath, and the grace of God which we haue receiued like young and little Dauid: and therefore if wee desire that grace should preuaile against corruption, we must disarm the strong man, and strippe him of all his weapons: which is done, by giuing all the members of our bodies to be instruments of the seruice of God in righteousness and holines. Secondly, we must indeauour to keepe in the corruption of nature as it were choking and smothering at the heart; that by it neither the worlde nor the deuill preuaile against vs. And this must be done by hauing a narrow regard vnto all the powers and faculties of bodie and soule, setting a watch before our eyes, eares, lippes, and all other parts of the bodie, that are in any action the instruments of the soule; and aboue all, as Salomon saith, *by countergarding the heart with all diligence.* By the outward senses of the bodie, as through open windows the

Psal. 119. 37.

Iob 31. 1.

Prov. 4. 23.



the deuill creepes into the heart; and therefore our duetie is, to stoppe all such waies of entrance. Thirdly, when originall corruption begins to rebell either in the minde, will, or any of the affections, then must we draw out the sword of the spirit which is the word of God, and incounter with that hidious gyant, laying load vpon him by the iudgements and threatnings of the law, & as it were beating him down with clubbes, as Paul speaketh. And if it fall out that concupiscence beginne to conceiue and bring forth any sinne, we must cruise it in the head, & dash it against the ground, as a bird in the shell, least it growe vp to our vtter confusion. These are the duties which wee should learne by the passion of Christ. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and subduing the rebellion of the naturall concupiscence, that all their studie and care is, howe they may feede and cherish it, and make it stronger then the mightie Goliath. But let vs for our parts be conformable to Christ in his passion, suffering in our flesh as he suffered in bodie and soule for vs. And let vs daily more and more by the hand of faith apprehend and applie to our hearts and consciences the passion of Christ, that it may as a fretting corasive eate out the poyson of our sinnefull natures and to consume it.

1. Cor. 9. 17.  
ἐκμαρτύρα.

Now followeth the second point concerning the passion of Christ, which is vnder whome he suffered, namely vnder *Pontius Pilate*. And Christ may be said to suffer vnder him in two respects. First, because he was then the President of Iurie. For a little before the birth of Christ the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Province, & *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputie. And this circumstance is noted in the historie of the Gospel, & here specified in the *Creede*, to shew that the Messias was exhibited in the time foretold by the Prophets. Iacob Gen. 49. 10. foretold that *Shilo* must be borne after the scepter is removed from Iuda. Isaiah saith, that the familie of *Ishai* shall be worne as it were to the root before Christ as a branch shall

Luk. 3. 1.

Gen. 49. 10.

Isa. 11. 1.



Hebr. 7. 22.

Isa. 52. 4.

2. Chr. 19.  
6.

spring out of it. *Againe*, Christ suffered vnder *Pontius Pilate* as he was a iudge: whereby we are giuen to vnderstand of a woonder, namely that Christ the sonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge. & there condēned. For thus much the words in meaning import, that *Pontius Pilate* sate as iudge on Christ, to examine him, to arraigne him, and giue sentence against him. Wherefore before we come to speake of the degrees of the passion of Christ, we must needes intreat of his *arraignment* vpon earth. In handling whereof wee must generally consider these points. First, that when hee was arraigned before *Pilate* he was not as a priuate man, but as a *pledge and suretie*, that stood in the place and steade of vs miserable sinners, as the Prophet *Isaiah* saith, *He bare our infirmities, and carried our sorrowes*: and withall in him was mankinde arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publique court, and that in a great feast of the Iewes, as it were in the hearing of the whole worlde. Thirdly, though *Pilate* in citing, examinig, and condemning Christ, intended not to worke any part of mans redemption, yet was this wholly set downe in the counsell & good pleasure of God, in whose roome *Pilate* sate, and whose iudgement he exercised.

The generall vse of Christs arraignment, is two-fold. First, it is a terrour to all impenitent sinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Christ: and therefore such as in this life receiue him not by faith, must at the ende of this worlde be brought out to the most terrible barre of the last iudgement, there to be arraigned before the King of heauen and earth. And marke the equitie hereof. Christ himselfe could not haue beene our Sauour and redeemer, vnlesse he had beene brought out to the barre of an earthly iudge, and arraigned as a guiltie malefactor: and therefore there is no man vpon earth that liues and dies out of Christ, but hee must whether hee will or no, holde vp his hande at the barre of the great iudge of all mankinde,



mankinde, where he shall see hell vnderneath him burning red hotte, and opening it selfe wide to swallow him vp: and on the right hand of God standing all the Prophets, Apostles, and Saints of God giuing iudgement against him: on the left hand, the deuill and all his angels accusing him; and within him a guiltie conscience condemning him. And thus shall be one day the arraignment of all those persons, that with full purpose of heart cleaue not to Christ: and yet, alas, huge and infinite is the number of those which make more account of transitorie and earthly matters, euen of their pigges with the *Gaderens*, then of him and his benefits: but such should rather be pitied then despised of vs, considering their estate is such, that euery day they are going as traytours pinnioned to their owne iudgement, that they may goe thence to eternall execution.

Secondly, Christs arraignment is a comfort to the godly. For he was arraigned before *Pilate*, that all such as truly beleue in him, might not be arraigned before God at the day of the last iudgement: he was accused before an earthly iudge, that they might be cleared and excused before the heauenly iudge: lastly he was here condemned on earth, that we might receiue the sentence of absolution and be eternally saued in heauen.

The arraignment of Christ hath three parts: his apprehension, his accusation, his condemnation. In the apprehension, wee must consider two things: the dealing of Christ, and the dealing of Iudas and the Iewes. The dealing and proceeding of Christ was this, when he saw that the time of his apprehension and death was neere, he solemnly prepared himselfe thereto. And his example must teach euery one of vs, who knowe not the shortnes of our daies, euery houre to prepare our selues against the day of death, that thē we may be found readie of the Lord. What? shall the Sonne of God himselfe make preparation to his owne death, and shall not we most miserable sinners doe the same, who stande in neede of a thousand preparations more then he? wherefore let vs continually thinke with our



selues that euery present day is the last day of our life, that so we may addresse our selues to death againe the next day.

The first thing which Christ doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Evangelists together. S. Matthew saith, *he went to the place called Gethsemane*: S. Luke saith, *he went to the mount of Oliues as he was accustomed*. And that wee might not imagine that Christ did this that he might escape and hide himselfe from the Iewes, S. Iohn saith, *that Iudas which betrayed him knewe the place, because oftentimes he resorted thither with his disciples*: whereas if he had feared apprehension he would haue rather gone aside to some other secret and vnwonted place. This thē is the first point to be cōsidered, that Christ knowing the time of his owne death to be at hand, doth willingly of his owne accord resort to such a place in which his enemies in all likelihood might easily finde him, and haue fit opportunitie to attach him. For if he should haue still remained in Ierusalem, the Scribes & Pharisies durst not haue enterprized his apprehension, because of the people whome they feared: but out of the citie in the garden all occasion of feare is cut off. By this it is manifest, that Christ yeilded himselfe to death willingly, and not of constraint: and vnlesse his sufferings had bin voluntarie on his part, they could neuer haue bin a satisfaction to Gods iustice for our sinnes. Here a question offereth it selfe to be considered, whether a man may lawfully flie in daunger and persecution, seeing Christ himselfe doth not. *Answ.* When good means of flying and iust occasion is offered, it is lawfull to flie. When the Iewes sought to kill Paul at Damascus, the disciples tooke him by night, and put him through the wall and let him downe in a basket to escape their handes. When Moses was called by God to deliuer the Israelites, after he had slaine the Egyptian, and the fact was knowne, and Pharaο sought to kill him for it, he fled to the land of Madian. And our Sauour Christ sundrie times when he was to be stoned, and otherwaies hurt by the Iewes, withdrew himselfe from among them. It is lawfull then to flie

in



in persecution, these caueats obserued. First, if a man finde not himselfe sufficiently strengthened to beare the crosse. Secondly, his departure must be agreeable to the generall calling of a Christian, seruing to the glorie of God and the good of his brethren, and the hurt of none. Thirdly, there must be freedome at the least for a time from the bond of a mans particular calling. If he be a magistrate, he must be freed from ruling, if a minister, from preaching and teaching, otherwaies he may not flie. And in this respect Christ, who did withdraw himselfe at other times, would not flie at this time; because the houre of his suffering was come, wherein hee intended most willingly to submit himselfe to the good pleasure and will of his father. Ioh. 18. 4.

The second part of the preparation, is the praier which Christ made vnto his father in the garden. And herein his exāple doth teach vs earnestly to pray vnto God against the daunger of imminent death, and the temptations which are to come. And if Christ, who was without sinne, and had the spirite aboue measure had neede to pray, then much more haue we neede to be watchfull in all kinde of prayers, who are laden with the burden of sinne, and compassed about with manifold impediments and daungerous enemies.

In this praier sundrie points worthie our marking are to be considered. The first, who prayed? *Ans.* Christ the Sonne of God: but stil we must remember the distinction of natures and of their operations in one and the same Christ; he prayeth not in his Godhead, but according to his manhood. The second is, for whome he prayeth? *Ans.* Some haue thought that this & all other his praiers were made for his mystical body the Church; but the truth is, he now praies for himself, yet not as he was God, for the Godheade feeles no want, but as he was a man abased to the forme of a seruant: & that for two causes. First, in that he was a man, hee was a creature, and in that respect was to performe homage to God the Creatour. Secondly, as he was man, he put on the infirmities of our nature, and thereupon praied that hee might haue strength and power in his manhood to support



him in bearing the whole brunt of the passion to come.

The third point is, to whome he prayed? *Answer.* To the father: neither must this trouble vs, as though Christ in praying to the father, should pray to himselfe, because he is one and the same God with him. For though in essence they admit no distinction, yet in person or in the proper manner of subsisting they doe. The father is one person, the Sonne another: therefore as the father saying from heauen, *This is my welbeloued Sonne*, spake not to himselfe, but to the Sonne: so againe the Sonne when he praieth, he praies not to himselfe, but to the father.

*In personis  
non est aliud  
& aliud: est  
tamen aliud  
& aliud.*

The fourth point, what was the particular cause of his prayer. *Answer.* His agonie in which his soule was heauie vnto death; not because he feared bodily death, but because the malediction of the Law, euen the very heat of the furie & indignation of God was powred forth vpon him, where-with he was affected and troubled, as if he had bin defiled with the sinnes of the whole world. And this appeares, 1. by the words whereby the Evangelists expresse the agonie of Christ, which signifie exceeding great sorrow and griefe: 2. by his dolefull complaint to his disciples in the garden, *My soule is heauie vnto the death*: 3. by his feruent prayer thrise repeated, full of dolefull passions: 4. by the comming of an Angel to comfort him: 5. by his bloodie sweate, the like whereof was neuer heard. And herein lies the difference betweene Christs agonie, & the death of martyrs: he put on the guilt of al our sinnes, they in death are freed frō the same: he was left to himselfe void of comfort, they in the midst of their afflictions feelee the vnspakeable comfort of the holy Ghost: & therefore we need not meruaile why Christ should pray against death, which neuerthelesse his members haue receiued & borne most ioyfully. Again, this most bitter agonie of Christ is the ground of all our reioycing, and the cause why Paul biddes all the faithfull in the person of the Philippians, to reioyce alwaies in the Lord, & againe to reioyce. And here we are further taught, that when we are plunged into a sea of most grieuous afflictions, & overwhelmed with the gulfes of most dreadfull temptations, euen then, then

*Mat. 26. 37.  
αἰνόμενον.*



then I say, we shoulde not be discouraged, but lift vp our hearts by fervent prayer to God. Thus did Christ when in the garden he was drinking the cuppe of the wrath of God and sucking up the verie dregges of it: and David saith, that out of the deepes he called of the name of the Lorde and was heard. Psal. 503. 1.

The fifth point, what is the matter and forme of this prayer. *Answer.* Christ praies to be delivered from the death and passion which was to come, saying on this manner, *Father, let this cuppe passe from me:* yet with two clauses added thereto, *If it be possible, and, Not my will, but thy will be done.* But it may be demaunded, how it could be that Christ knowing that it was his Fathers will and counsell that he should suffer death for man, and also comming into the world for that end, should make such a request to his Father without sinne. *Answer.* The request proceedes only of a weakenesse or infirmitie in Christes manhood without sinne, which appeareth thus. Wee must still consider that when hee made this praier to his father, the whole wrath of God and the verie dolours and pangs of hell sealed upon him: whereby the senses and powers of his mind were astonished, and wholly bent to relieue nature in this agonie. For as when the heart is smitten with griefe, all the blood in the bodie flowes unto it to comfort it: so when Christ was in this astonishment, the understanding and memorie, and all the parts of his humane nature (as it were for a time suspending their owne proper actions) concurred to sustaine and support the spirit and life of Christ, as much as possibly might be. Nowe Christ being in the middelt of this perplexed estate, praith on this manner, *Father if it be possible let this cuppe passe.* And these words proceede not from any sinne or disobedience to his Fathers will, but only from a meere perturbation of mind, caused onely by an outward meanes, namely the apprehension of Gods anger, which neither blinded his understanding nor tooke away his memorie so as he forgot his fathers will, but only stopped and staid the acte of reasoning and remembering for a little time: even as in the most perfect clocke that is the motion



A<sup>c</sup>. 16. 6, 7.

motion may be staied by the aire, or by a mans hand, or by some outward cause without any defect or breach made in any part of it. It may be objected that Christs will is flat contrarie to the will of his father. *Answer.* Christs will as he is man and the will of the father in this agonie, were not contrarie, but onely diuers, and that without any contradiction or contrarietie. Now a man may will a diuers thing from that which God willeth, and that without sinne. Paul desired to preach the worde of God in *Asia* and *Bithynia*, but hee was hindred by the spirite. For all this, there is no contrarietie betweene Paul and the spirite of God; but in the shewe of discorde great consent. For that which Paul willeth well, the spirite of God willeth not, by a better will: though the reason hereof be secret, and the reason of Pauls will manifest. Againe the minister in charitie reputed the whole congregation to be elect, in holy maner seeketh and willeth the saluation of euerie one, which neuerthelesse the Lorde in his eternall counsell willeth not. Nowe betweene both these willes there may be and is a difference without contrarietie. For one good thing as it is good may differ from another: but it can not be contrarie to it. It may further be alleadged, that in this prayer there seemes to be a combat and fight in the minde, will, and affections of Christ, and therefore sinne. *Answer.* There are three kinde of combates: the one betweene reason and appetite, and this fight is alwaies sinnefull, and was not in Christ: the second is betweene the flesh and the spirite, and this may be in Gods childe who is but in part regenerate; but it did not befall Christ who was perfectly holy. The third is a combate of diuers desires, vpon sundrie respectes drawing a man too and fro. This may be in mans nature without fault: and was in Christ, in whome the desire of doing his Fathers will striving and struggling with another desire, whereby nature seekes to preserue it selfe, caused him to pray in this manner.

The sixt point is, in what maner Christ prayed. *Answer.* Hee prayed to his Father partly kneeling, partly lying



lying on his face, and that with strong cries and teares, sweating vwater and blood: and all this hee did for our finnes. Here then behold the agonie of Christ as a cleare cryftall, in which we may fully fee the exceeding greatnesse of our finnes, as also the hardnesse of our hearts. We goe vaunting with our heads to heauen as though it were nothing to sinne against God, whereas the horroure of the wrath of God for our rebellions, brought downe euen the sonne of God himselfe and laid him groueling vpon the earth. And wee cannot so much almost as shed one teare for our iniquities, whereas hee sweates bloode for vs. Oh let vs therefore learne to abase our selves and to carrie about us contrite and bleeding hearts, and be confounded in our selues for our finnes past.

The last point is the euent of the prayer, in that it vvas heard, as the authour of the Hebrewes saith, *Christ Iesus in the dayes of his flesh, did offer vp vnto his father prayers, and supplications, with strong cries and teares, vnto him that was able to saue him: and vvas also hearde in that thing vvhich he feared.* But some will say, how vvas Christ heard, seeing he suffered death and bare the pangs of hell, and the full vvrath of God; if hee had beene hearde he shoulde haue beene delivered from all this? *Ans.* VVe must knowe that God heares our prayers two vvaies. I. when hee directly graunts our request. II. vvhén knowing vvhát is good for vs, he giues not vs our requests directly, but a thing answerable therunto. And thus vvas Christ heard: for he was not deliuered from suffering: but yet he had strength and pouer giuen him, vvhérbý his manhood vvas made able to beare the brunt of Gods wrath. And in the same manner God heareth the prayers of his seruants upon earth. Paul prayed to be deliuered from the Angell Satan that buffeted him: but the Lord answered that it must not so be, because his grace vvhérbý he vvas inabled to resist his tēptation vvas sufficient: & Paul finding the fruit of his praier on this maner, protestes hereupō that he vwill reioyce in his infirmities. Others pray for tēporall blessings, as health, life, libertie,

Heb. 5.7.

2. Cor. 12.9.



*Audit ad sa-  
lurem non  
audit ad  
voluntatem.*

libertie, &c. which notwithstanding God holds back, and gives in stead thereof spirituall graces, patience, faith, contentation of minde. Augustine saith, God heares not our prayers alwaies according to our willes and desires, but according as the things asked shall be for our salvation. He is like the Phisition, who goes on to launch the wound and heares not the patient though he crie never so, till the cure be ended.

*Mat. 26. 3,  
4, 5.*

Nowe followeth the second thing to be considered in Christs apprehension, namely the dealing of the Iewes: wherein we must consider foure things. I. how they consult together concerning Christes apprehension. II. howe they came to the place and mette him. III. how they laid hands on him. IIII. how they bound him and tooke him away. For the first: before they enterprised this matter, they did wisely and warily lay their heads together, to consult of the time and place: and also of the manner of apprehending him. So S. Matthevv saith, *There assembled together the chiefe priests, and the scribes, and the elders of the people into the hall of the chiefe priest called Caiphas: and consulted how they might take Iesus by subtiltie.* Whence wee learne two good instructions. First, the Iewes hauing a quarrell against Christ, could never be at rest till they had his blood: and therefore they consult how they might take him: but God did so order the matter, and dispose of their purposes and consultations, that hereby he did both confound them and their nation. For by reason of this heynous sinne against Christ, came the iust vvrath of God upon them, and so remaineth unto this day. VVhereby wee see, that those vvhich vwill be vvise vvithout the direction of Gods vvord, and against Christ, the Lord vvill ouerthrowe them in their ovvne vvisdome. And thus it vvas vvith Achitophel, vvho for vvisedome vvas as the oracle of God: yet because he rebelled against the Lords anointed, God confounded him in his ovvne vvisdome. For vvhen his counseil vvwhich he gaue against *David* vvas not folovved, he thought himselfe dispised as the text saith, and saddled his Asse, and arose and vvvent home into his citie, and put his household in order

*2. Sam. 17.  
23.*



order, and hanged himselfe, wherein he shewed himselfe more senselesse then a brute beast. And in our daies the Leagers that haue bound themselves by othe to roote out the Church of God; by his most wonderfull providence turne their swords against themselves and destroy ech other. Therefore if wee will be wise, we must learne to be wise in Christ; for els our counsell will be our owne confusion. Secondly, hence wee learne, that if men will liue in their stubbornnesse and rebellion against Christ, the Lord will so carrie and order those men, or that people, that they shalbe the causes of their owne perdition. This wee may plainly see in the example of these Iewes: for they evermore envied Christ, and now they goe on to take counsell against him: but God so disposed of it, that thereby they brought destruction vpon themselves & their cuntry. This must teach thee to take heed how thou livest in thy sinnes: for if thou doe so, the Lord hath many waies to worke thy confusion: as, thy conscience to condemne thee; thy friends to forsake thee; the diuell & his angels to torment & molest thee; & his creatures to annoy thee. Yea, the Lord can leaue all these, and make thine owne selfe to be the direct meanes of working thine owne confusion, both in body and soule eternally: and that euen then, when thou art most wary and wise in thine owne behalfe: & this is the reward of all those that walke on in their euill waies.

Having consulted, in the next place they come to the garden, vwhere Christ was to be apprehended. And here wee are to consider who they were that came, namely the Mat. 26. 47. Scribes, and Pharises, the high priests, and their servants; Ioh. 18. 3. a band of soldiers, and the servants of Pontius Pilate, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. VWhere we may learne a good lesson that all sorts of wicked men disagreeing among themselves, cā agree against Christ. The Scribes and Pharises were two contrary sectes, and at discord one with another in matters of religion: and Judas was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance



Luk. 25. 12.

riance among themselves, and could not one brooke another. So also we read that Herode and Pontius Pilate were not friends: but at the same time when Christ was apprehended, Pilate sent him to Herode, and they were made friends. Now as these wicked men did all conspire against Christ: so doe the wicked ones of this world in all countries and kingdomes bande themselves against the Church of Christ at this day. And howsoever such be at discorde among themselves, yet they doe all ioyne hand in hand to persecute Christ in his members. And the reason is plaine; because Christ and his religion is as flat opposite to the corrupt disposition of all men, as light is to darkenesse.

Mat. 24. 9.

Againe, whereas we see so many sortes of men so amiably consenting to take Christ: we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Christ, so hath it bene with all his members, and will be to the end of the world. They are accounted as the offscouring of the world, men not worthe to live on the face of the earth: as Christ tolde his disciples, saying, *Ye shall be hated of all nations for my names sake.*

Luk. 22. 52.

Let us also marke how all these came furnished to apprehend Christ: the text saith, *they came with clubs & staves as unto a thiefe.* All the whole nation of the Iewes kneve right well that Christ was no man of violence, but meeke and humble: and yet they came armed to apprehend him; as though he had ben some mightie potentate that would not haue bene apprehended, but haue resisted them. Where wee doe see the propertie of an euill conscience, which is to feare where there is no cause at all. This causeth some to be afraid of their owne shadowes: & if they see but a vvorme peepe out of the ground, they are at their wits end: and as Salomon saith, *The wicked flee when none pursueth them.*

Prov. 28. 1.

Iohn. 18. 4, 5, 6.

After that they are now come to Christ, we are to consider two things in their meeting. I. Christs communication with them. II. The treason of Iudas. Concerning their conference, it is said, *Iesus knowing all things that should come unto him,*



him, went forth, and said unto them, Whome seeke yee? they answered him, *Iesus of Nazareth*: *Iesus answered, I am he*. Now so soone as he had said, *I am he*, the stoutest of them fell to the ground, as being astonished at the maiestie of his word. Where note, that the word of God is a vvord of power. The same povver vvas in his vvord, vvhen he raised up Lazarus: for vvhen he had iyen in the graue, & had entred into some degrees of corruption, he did no more but said, *Lazarus, come forth*: & he that vvas dead came forth. And hence we may also marke vvhat a wonderfull might and povver is in the vvord preached: for it is the very worde of Christ, and therfore being preached by his ministers lawfully called by him therunto; hath the same power & force in it which Christ himselfe shewed vvhen he spake on earth. It is the favour of life unto life to saue those that heare it: or the favour of death unto death. It is like to a vapour or perfume in the aire, which in some mens nostrilles is savourie 2. Cor. 2. 16. and pleasant, and doeth revieve them: and others it striketh starke dead. And therefore everie one that either now, or heretofore hath heard this vvord preached, shall find it to be vnto them either a word of povver to saue their soules, or through their corruption the ministerie of death and condemnation. Againe, if a vvorde spoken by him, being in a base and lovve estate, be able to overthrow his enemies, then at the last day vvhen he shall come in his glorie, and power, and maiestie to iudge both the quicke and the dead; vvhat povver shall his vvordes haue, *Goe you cursed of my father into everlasting fire which was prepared for the devill & his angels*? The consideration of this, that the word of Christ shall euen be as povverfull at that day, must be a motiue to euerie one of vs to cause us to come vnto Christ: and vvhile vvee haue time in these dayes of grace and mercie, to seeke to be reconciled vnto him for all our sinnes, least at the last day wee heare that dreadfull voice of Christ sounding against vs, *Goe ye cursed into everlasting fire, &c.*

And thus much for the communication. Now followeth Iudas his treason: wherein vvee are to obserue these things



things. I. the qualities and conditions of the man that did the treason. He vvas by calling a disciple chosen to be an Apostle vvhich is the chietest in Ecclesiasticall callings: & among the Disciples he was in some account; becaule hee vvas as it were a steward in Christes family, and bare the bagge: but yet hee was a traitour, and did more against Christ then all the Iewes did. For he brought them to the place where they might apprehend him: and when they were come, did point him out unto them, and delivered him into their hands: nay he gaue them a signe and token saying, *Uvhome I kisse, he it is: take him and lead him away warily.* Here we see the cause why Christ called Iudas a Divell: for he said, *Have I not chosen you twelve, and one of you is a divell.* Hee became to be a devill and a traitour by nourishing a wicked and a covetous heart. And here we are taught that the ministers of Christ, if they make no conscience of sinne, by the iust iudgement of God do proove devils incarnate: this exāple of Iudas doth manifest the same: and the reason is plaine, for the more knowledge a man hath, the more wicked he is if he vvant grace. They are like in this case unto a man that hath meate & drinke enough, but no stomacke to digest it: and so the more he eateth, the more it turneth to his hurt. This I speake not to deface the callings of ministers; but that those vvhich preach Gods vvorde, should not doe it with impenitent hearts, living in their owne sinnes. For it is a fearefull thing for a man to speake unto the people of the pardon of their sins, and yet himsele not to apprehend the same by faith. A lumpe of vvax if you keepe it from heate, or from the fire, it keepes his ovvne forme still, but if it be helde to the fire, it melts and runnes abroad: so ministers who by reason of their callings come neare God, if they be lumps of iniquity & live in their sins, they shall find that the corruptions of their hearts wil melt abroad as vvax at the fire. And therefore every one that is designed to this calling, must first purge him selfe of his ovvne sinnes, or else Gods iudgements vvill fall on him, as they did on Iudas that betrayed Christ.

Secondly let vs consider vvhat mooved Iudas to betray his

Mar. 14. 44.

Ioh. 6. 70.

Ier. 15. 19.

Isai. 6. 5.

Act. 20. 28.



his master; namely, the desire of vvealth and gaine: & this couetousnesse, vvhich is an insatiable desire of mony, is the roote of all sinne: not that all sinnes came of it, but because vvhether it is, there all other sinnes are preserved, and doe get strength. The desire of thirtie peeces of siluer caused Iudas to make an agreement with the Iewes, and to betray his master. But some will say this practise of Iudas is strange, and no man that liueth now would do the like for any money. *Answer*, Iudas is dead indeede, but his practise is yet aliue: for in the high and waightie calling of the ministry, he that hath charge of soules, and either cannot teach and feed his flock, or else will not, though he betray not Christ, yet he betrayes the members of Christ unto the deuill. If a nourse should take a mans child to bring up, and yet neuer giue it milke, insomuch that the childe dieth for hunger: is not shee the murtherer of it? yes verely. And so it is with him that taketh upon him the charge of Gods people, and neuer feedes them with the milke of Gods vvorde, or els so seldome that their soules doe famish: he is the murtherer of them, and hath betraied them into the handes of their enemy: and shall be condemned for them as a traitour unto God unlesse he repent. Besides, those that liue by traffique in buying and selling, make gaine by lying, swearing, and breaking the Lordes Sabaoth: they are also Iudas: for they choppe away their soules with the deuill for a litle gaine. And more lamentable is their case, because it is harde to finde one of an hundred in the worlde that makes conscience of a lye, or of any bad dealing; if any gaine at all may come thereby. Men use to crie out on Iudas for betraying Christ: and well, yet they themselues for a litle worldely pelfe betray their owne soules. And if such would not be counted Iudas, they must leaue off to sinne & keepe a good conscience in Gods worship, & the works of their callings.

Thirdly, let us note what course Iudas tooke in betraying Christ: hee was verie submisse, saying, *Haile, Master, and kissed him*. VVhy did he so? Herein hee played the most palpable hypocrite: for hauing gotten a peece



of money, he thought that neither Christ, nor any of his fellowe disciples should haue knowne of it (though Christ knew it well enough) & therefore he comes in this manner to him thinking that he would haue conueighed him-selfe from amongst them at the verie pinch, as he had done often times before. And this practise also of Iudas is common in the world: Iudas an enymie vnto Christ speakes him faire, and salutes him, and so do most of our secure and drowfie protestants in England: they will salute Christ, both by hearing his worde and receauing his sacramentes: and as the prophet saith, they honour god with their lips but their heartes are farre from him. Wee may see daylie experience of this: everie man will say, Lord, Lord, but in there lives & conversations, few there be that deny him not; both in the duties which they owe unto god: and also towards there brethren. Many wil come to heare gods word because they are compelled by the magistrates laws: but when they are come they worship not god in there hearts: which is plainly scene by the breach of gods holie saboth in euerie place: and that they make more account of a messe of pottage with Esau, then of their birth right: and of 30 peices of siluer than of Christ,

Mat. 20.50.

The 3 pointe to be handled in Christes apprehension is that they lay hand on him: wherein we must consider 2 things. I. the resistance made by Christs disciples. II. their flight. For the first, Christs disciples resisted, and principally Peter drawing his sword, stroke one of the hye priests seruants, & cut off his eare. This fact our sauour Christ reproveth: & that for these causes. I. because his disciples were priuate men: & they that came to apprehend him were magistrates. Secondly, he was to worke the worke of mans redemption: now Peter by this did what he could to hinder him. And from this practise of Peter we may learn, that nothing in the worlde is so hard unto a man, as to take vp his crosse & follow Christ. One would thinke it should be a harde matter for him to encounter with enemies, especially they being stronger then hee: but Peter stoutly resisting makes nothinge of yt: whereas a litle before when Christ tould him & the rest

concer-



concerning his passion they were so heavie with griefe that they could not hold vp there heads: so hard a thing it is to beare the crosse: and for this cause afterward when Christ reprooved him for striking, both he & all the rest of the disciples fledde away. Secondly Peter in all mens reason was to be cōmended, because he strake in the defence of his master: but Christ reproves him for it. Whence we learne, that if a mā be zealous for Christ: he must be zealous within the cōpasse of his calling: and not be zealous first, & then look for a calling, but first looke for a calling & then be zealous. which thing if Peter had marked he had not delt so rashlie: for being without the compasse of his calling hee could not but doe amisse. Heere it may be demaūded, whether Christ and his religion may not be maintained by the sworde? I

*Answer*, that the magistrate, which is the vicegerent of the lord, is the keeper of both tables: & therefore is to maintaine religion with the sworde: and so may put to death both Atheistes, which hold there is no god, of which sorte there is many in these daies: and heretiques, which maliciously maintaine, & hold any thing that ouerthrowes religiō in the Churches whereof they were members. But some object, that in the parable of the field, the seruants are commanded not to pluck up the tares from the wheat, but to suffer both to grow till haruest: and that therefore there must be no separation of heretiques, and true christians before the last daye of iudgement. *Answer*. The scope of that place is not to forbid the execution of heretiques: but it speak only of the finall separation which must be in the end of the world. For there the Master of the familie doth signifie God him-selſe, and the field, the Church militant spread over the face of the whole earth: & by tares is ment not only heretiques; but also all those that are forth of the church: the seruantes are gods holie Angels, and the haruest is the last iudgement. Here further it may be demaunded who may use the sworde? *Answer*. That man may use the sworde to strike and to kill, into whose hands God putteth the sworde. Now God putteth it into the hand first and principally of the publicke magistrate who when

Mat. 13. 30.



iust occasion serues may draw it out. And againe into a priuate mans hand sometime. A priuate man when he is assailed of his enimie, may take the sword in way of his owne defence, and may kill his enimie therewith (if there be no other helpe) not doing it upon malice, but because he can not otherwise escape, and saue his owne life: and so for want of a magistrate, he is a magistrate unto himselfe.

In the flight of the disciples we may consider 2. things, the time, and the qualitie of the persons. The time was at the apprehension of our Lord and Sauour. And this came to passe not without the speciall providence of God: that it might be knowen, that Christ had no helper or fellowe in the accomplishment of the worke of our redemption: & that, whereas we for our sinnes deserved to be forsaken of all creatures, hee being our pledge and suretie, might be forsaken for vs. As for the qualitie of the persons that flie, they were the chosen disciples of Christ such as had beleued in him, confessed him, and preached in his name. And this serueth to teach vs that God will otherwiles forsake his owne children and seruants and leaue them to themselves in some part, that they may feele their wants & miseries, and their weaknes in themselves, and by that means be humbled thoroughly, & be touched with an hungering desire after Christ. As a mother sets downe her young child & hides her selfe, suffering it to crie & breake the face, not because she hates it, but that she may teach it to depend upon her, & loue her: so God giueth grace to his children, & yet againe sometime he doth in part withdraw it from them, & then they faile in their duties sundry waies: & this he doth to make them ashamed of themselves, & to cause them to put all their confidence out of themselves in the merits of Christ.

The fourth thing to be considered in Christes apprehension, is their binding of him. In which action of theirs wee are to obserue first of all the circumstance of time, when this binding was. VVhen our Sauour Christ had saide unto them, *I am hee*, they being astonished fell to the ground: and withall, vvhén Peter had smitten off Malchus eare with his sworde, Christ healed the same miracu-



miraculously. Yet after all this, though they saw his wonderfull povver both in vvorde and deede, they proceede in malice against him, and lay hands on him, and binde him as a malefactor. In this wee note what a fearefull sinne hardnesse of heart is: the danger whereof appeareth in this, that if a man be taken vvith it, there is nothing that can stay or daunt him in his wicked proceedings: no not the povverfull vvordes and deedes of Christ himselfe. And indeed among Gods iudgements there is none more fearefull then this: and (hovv fearefull soeuer it be) it is to be founde amongst us in these daies. For it is verie euident by common experience, that the more men are taught the doctrine of the lawe, and of the Gospell, the more hard and senselesse are their hearts: like unto the stithie: which the more it is beaten upon with the iron hammer, the harder it is. And againe, it is hard to finde men that sorrow for their sinnes, and feeble the vvant of Christ: which argueth the exceeding deadnesse of spirit. And let vs be resolved that it is a most terrible iudgement of God, the rather to be feared, because it is like a pleasant sleepe, into which when a man is fallen, he feeles neither paine nor grieve. And therefore we for our parts must looke unto it with feare & trembling, lest it take such hold of us, that we be past all hope of recoverie.

Furthermore, this binding of Christ was prefigured unto us in the sacrifices of the old testament: for the beast that was to be sacrificed, vvas tyed vvith cords and bound, & so brought to the altar. And wheras Christ is bound, vve must not consider him in his owne person; but as he standing in our roome and steade beares the person of all sinners: and therefore vvhereas he is thus taken captive by his enemies, to be brought before a mortall iudge, there to be arraigned for us: hence we learne two good instructions. First there is a comfort to all the people of god: Christ was bound by his enemies, that they might be unloosed from the bondage of Satan, sinne, & their owne corruptions (under which they lie bound by nature) and might have free libertie in & by him. Secondly all impenitent sinners are taught hereby to reforme and amend their hearts and liues. For vvhat excee-



ding madnesse is this, that they by Christs bonds being set at libertie, will yet lue and die in their sinnes, and take pleasure to lie bound hand and foote vnder the power of sinne & sathan? And indeed this sheweth unto us the fearefull & dangerous estate of all those that goe on still in their sinnes. For what can they say for themselves at the day of iudgement, when as now they haue freedome offered and will not accept of it?

Thus much of Christes apprehension: Now followeth the inditement. For they proceed against him iudicially, after the custome of the Iewes. Christs inditement was twofold. One before Caiphas the high priest in the great councell at Ierusalem; the second before the civill Iudge Pontius Pilate, as is plainly set forth by all the Euangelistes. And Christs arraignment before Caiphas was a preparation to the second before Pontius Pilate, that the Iewes might thoroughly proceed against him. In the first we are to consider these points. I. The time in which Christ was indicted. II. the end of his inditement. III. the whole tenour & proceeding thereof. For the first: Christ was indicted early in the morning at the breake of the day: for he was apprehended in the night, & with all hast brought into Caiphas his hall, & there they kept him all night: & at the breake of the day Caiphas the high priest, & the Elders with the Scribes & Pharises, held a solemne councell against him: & there they had accused him and condemned him before morning, & sent him then to the common hall, as S. Matthew saith, *When the morning was come all the chiefe Priestes, & elders of the people tooke counsell against Iesue to put him to death: and lead him away bound, & deliuered him to Pontius Pilate.* In which action of theirs we are to marke two points. First the diligence of vngodly men & the quicknes of their nature to practise sinne & wickednes: as it was said of the old Iewes, their feet runne to euill, & they make hast to shed blood. When the Israelites would sacrifice to the golden calfe which they had made; it is said, *they rose up early in the morning.* Hence it appeares, that if God leaue us to our selues, we are as ready to practise any mischief as the  
fire

Mat. 26. 57.

Mar. 14. 53.

Luk. 22. 66.

Ioh. 18. 19.

Mat. 27. 1, 2.

Isai. 59. 7.

Exod. 32. 6.



fire is to burne without delay and with violence. Now the consideration of this must moue euerie one of us to take heed of all occasions & provocations to sinne whatsoeuer they be, that it breake not forth any way. Secondly in the circumstance of time of this councell, we may marke the rashnes of this solempne assembly iniudiciall proceedings: whereas they examine him both of his doctrine, and also of his disciples, omitting such circumstances as should haue bin used; as the serious examining of witnesses, & the wayning of his cōtrarie answers: for he is takē & brought before the iudge & cōdēned on a suddē. now as this was the practise of this councel, so on the cōtrary the cōmon cōplaint of these times is of the slow dispatch of matters in lawe, and of the long delay: insomuch that some be almost undone before their suits be ended: whereas iudiciall proceedings were ordained by God, not for mens undoing, but for the maintaining of the common peace, and libertie, and wealth. And therefore iustice ought to be dispatched with such speed, as men thereby might be furthered, and not hindred.

The end of Christs inditement was directly to kill him, & to put him to death. Here is no indifferent proceeding to be looked for, but plotting on euery hād for the very blood of Christ. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Christ, & as it were bred in the bone: & the same affectiō they cary to the mēbers of Christ. This hatred is manifested in the first giuing of the promise, *I will put enmity between thee and the woman, between thy seed and her seede.* It appeares in the hatred that Cain bare to his brother Abel, Ismael towards Isaac, Esau towards Iacob: & the Gentilēs that were without the couenant, towards the Church of god at all times. And to come nere to our selues, this ingrafted hatred that is in the heart of the wicked against Christ & his members, is as plentifull & euident as euer it was, euen in these our daies. For among all men, none are more maligned & hated then those that professe Christ: & for none other cause, but because they professe Christ. And hereupon the very profession of religion is laden with nicknames and reprochfull termes by all sortes of men.

And thus much of the end and intent of their counsell.

Mat. 26. 59.  
Mar. 14. 55.



The proceeding in iudgement standes in these pointes. I. they examine Christ. II. they bring witnesses against him. III. they adiure him to tell them who he is: of these in order. First, they examine our Saviour Christ of his doctrine suspecting him to be a false prophet: secondly of his disciples, as suspecting him seditiously to raise up a new sect unto himselfe, to make a faction amongst the Iewes. Nowe to this examination let us marke Christs answere; in which hee saith nothing at all concerning his disciples: *Ioh. 18. 19.* whereas notwithstanding he might haue said, that one of them betrayed him, another denied him, and the rest fled away: whereby wee note, that it is not our dutie at all times, and in all places, to speake of the faultes and wantes that we know by others. Secondly, the answere which he makes is onely concerning his doctrine: whereby the ministers of God and all men els are taught, that being called before their enemies, to giue reason of their doctrine: they are (as S. Peter saith) *1. Pet. 3. 15.* *to be alwayes ready to give an account of the hope that is in them.* And further wee are to consider the wisdom that Christ useth in answering; for he saith nothing of his doctrine in particular, but said, *I speake openly to the world, I ever taught in the synagoge, and in the temple whether the Iewes resorted: in secret have I taught nothing: aske them therefore what I saide which heard me: Behold, they can tell you vvhhat I said.* Now the reason why he answereth thus sparingly in generall tearmes is; because their examination serued only to intangle him: and out of his words to gather matter of accusation. After whose example wee may learne, that being called to make answere of our faith & doctrine before our enemies, we are to do it so, as thereby we do not intangle our selues; nor giue any advantage unto our enemies: and hereof we haue a notable example in the Apostle Paul, *Act. 23. 6.* In the words of Christes answere we must obserue 2. things. First that the place vvhich Christ taught was publike. Now hence it may be demaied, whether ministers may handle the word of god privately or no? *Ans.* The state of Gods Church is twofold: peaceable, or troublesome. In the time of peace ministers must preach the worde



word publikely: but in time of persecution, for the safetie and preservation of the Church of God, they may with good warrant preach priuately: and indeed at such times the assemblies of the Church make priuate places publike. *Act. 12. 12.* And hence we learne, that in time of peace, all those that are called to the office of the ministerie, must (if it be possible) spend their labour publikely, so as they may doe most good. Secondly, whereas Christ saith, he preached in their Synagogues and temple, which at that time were places full of disorder; in so much as he called the Temple a *denne of theenes*: and the Scribes and Pharisies had corrupted the doctrine of the Law, *transgressing the commaundements of God by their owne traditions*: and they taught iustification by the works of the Law, as Paul saith, *they beeing ignorant of the righteousness of God, and going about to stablish their owne righteousness which is by workes, haue not submitted themselves to the righteousness of God.* *Math. 21. 15.* Besides all this, they were loose and wicked men in their liues and conuersations: & therefore Christ commaunded the people that they should obserue, and doe whatsoeuer the Scribes and Pharisies bidde them, sitting in Moses chaire: but after their workes they must not doe, because they say and doe not. *Math. 15. 3.* Now although these corruptiōs & deformities were in the Iewish Church, yet our Sauour Christ severed not from it, but came and preached both in their temple & Synagogues, where these seducers and false teachers were. *Rom. 10. 3.* And hence we gather, that the practise of all those men in our Church, which separate themselves from all assemblies for the wants thereof, holding that our Church is no Church, that the grace which is wrought by the preaching of the word among vs is nothing else but a *sathanicall illusion*; that our Sacraments are no Sacraments, I say, this their practise is condemned by our Sauour Christs conversing among the Iewes. *Matt. 23. 2, 3.* For if Christ should haue followed their opinion, hee ought to haue fled from amongst the Iewes, and not so much as once to haue come into the tēple, or taught in their Synagogues; but contrariwise he ioyned himselfe with them: and therefore wee can not in good conscience disioyne our selues from



from the Church of England. The second thing to be observed in Christs answere is, that he referres Caiphas to the iudgement of his hearers, beeing resolved of the truth of his owne doctrine, though sundrie of them were his vetter enemies. Behold then a good example for all the ministers of Gods word to follow; teaching them to deliver Gods word so purely and sincerely, that if they be called into question about the same, they may be bolde to appeale to the consciences of their hearers, although they be wicked men.

Ioh. 18. 22.

Now after this answer, one of the seruants of Caiphas smites Christ with a rodde: in whome the saying is verified, *Like master, like servant*, that is, if the master be wicked, seruants commonly will be wicked also: if the master be an enemy to Christ, his seruant will be Christs enemy also. And this is the cause why there are so many lewd prentises and seruants, because there are so many lewd masters. Many masters complaine of seruants now adays; but there is more cause why they should complaine of themselves: for vsually seruants will not become obedient to their masters, till their masters first become obedient vnto Christ: therefore let masters learne to obey God, and then their seruants will obey them also.

Math. 5. 39.

Further, Christ beeing smitten, makes this answere: *If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?* making complaint of an iniurie done vnto him. Now hereupon scoffing Iulian the apostata saith, Christ keepes not his owne laws, but goeth against his owne precept; when as he saide. *If one strike thee on the one cheeke, turn to him the other also.* But we must know, that in these words Christs meaning is, that a mā must rather suffer a double wrong, then seeke a priuate reuenge. And before Christ spake in his owne defence, which a man may lawfully doe, and not seeke any reuenge: for it is one thing to defend his owne cause, and an other to seeke reuenge.

Now follows the secōd point in their proceeding, which is, the producing of false witnesses against him; as S. Mat. thew saith, *The whole Conncell sought false witnesse against him,*



him, and though many came, yet found they none: for they could not agree together, because they alleadged false things against him, which they could not prooue. And thus the members of Christ haue often such enemies as make no bones shamefully to auouch that against them, which they cā not be able to iustifie. The ten persecutions which were in the first 300. yeares after Christ, arose oftentimes of shamelesse reports that men gaue out, which said that Christians liued of mans flesh: & therefore slew their owne children: 2. that they liued on rawe-flesh, 3. that they committed incest one with another in their assemblies: 4. that they worshipped the head of an asse: 5. that they worshipped the sūne & moone: 6. that they were traytours, & sought to vndermine the Romane Empyre: & lastly, where soeuer was thunder or earthquakes, seditiōs or tumults, or any disquietnes or trouble, Christians were accused as the authors thereof. Such enemies haue they had in all ages: and in these our daies the same is practised, & will be to the worlds end. Now when the first witnesses could not agree among themselves, then two other false witnesses came forth, which auouched that Christ said, *I will destroy this temple made with hands, & within three daies will build another made without hāds.* Indeed Christ said some such wordes: for saith he, *Destroy this temple, and within three daies I will build it vp againe.* But he spake this of the temple of his bodie: whereas they maliciously did interpret him to haue spoken of the temple in Ierusalem. And againe they chaunge the words, for Christ said, *Destroy this temple, &c.* but these witnesses say he said, *I will destroy this temple made with hands, &c.* And thus they chaunge both words and meaning: and therefore the holy Ghost calleth them *false witnesses*. By this we must be aduertised to take heede how we report mens words: for if we chaunge the meaning, though in part we retaine the words, we may soone become slanderers and false witnesses: and as this dutie must be performed towards all men, so especially towards the ministers of the Gospell: & the neglect of this dutie procureth many slanderers to the in this our Church: whereof indeed the reporters are the cause, and not the ministers themselves.

Now

Tertul. Apol. contra gent.

Mark. 14. 38.

Ioh. 2. 16. vers. 21.



Now at this false accusation Christ was silent, so as Cai-  
phas asked him why he answered nothing. Herein wee  
are to consider many things: I. why Christ was silent.  
The causes be two: first he was to shew himselfe a patterne  
of true humilitie and patience, therefore euen then would  
he be silent when he was most falsely accused of his aduer-  
saries. Secondly he is silent, that standing before the iudge  
to be condemned, the sentence might proceede against  
him, and he might suffer the death appointed, which was  
due vnto vs, and so become our redeemer. And in Christs  
example we must note, that it is a speciall dutie to knowe  
when to speake, and when to be silent. The ordering of the  
tongue is a rare gift, and few attaine vnto it. Some will per-  
adventure aske what rule we haue to direct vs herein? *An-  
swer.* The generall rule for the ordering of the tongue, is the  
law of God. We are commaunded to seeke the glorie of  
God in the first table; and in the second the good of our  
neighbour: when thy speach therefore will serue either for  
Gods glorie, or the good of thy neighbour, then thou must  
speake: if it serue for neither, then be silent. Again, if thy si-  
lence be either for Gods glorie, or the good of thy neigh-  
bour, then be silent; if it will not, then speake. And because  
it is hard for a man to know when his speach or silence will  
serue for these two ends: therefore we must pray vnto God  
that he would teach and direct vs herein: as Dauid doth,  
Psal. 141. 3. *Set a watch (saith he) O Lord, before my mouth, and keepe the  
doore of my lippes: and againe; open thou my lippes, O Lord,  
and my mouth shall shew forth thy praise.*

Thus much for the false witnesses produced. Now fol-  
loweth the third point, which is, the adjuring of Christ: for  
Caiphas the high Priest charged him to tell him whether  
he were the Christ the Sonne of God, or no. To adiure a  
man, is to charge and commaund him in the name of God,  
to declare a truth, not onely because God is witnesse there-  
of, but also because he is iudge to reuenge, if he speake not  
the truth. Thus Paul adiured the Thessalonians, charging  
them in the Lord, that his epistle should be read vnto all the  
brethren the Saints. And the like doth Caiphas to Christ.

And



And here is a thing to be wondered at; Caiphas the high Priest adjureth him in the name of God, who is very God, euen the Sonne of God, which shewes what a small account he makes of the name of God: for he did it onely to get aduantage on Christs words: and so doe many nowe a daies, who for a little profit or gaine make a matter of nothing to abuse the name of God a thousand waies.

Now Christ beeing thus adjured, though silent before, yet now in reuerence to Gods maiestie, answered & said: first, *Thou hast said it*: and in Saint Marke, *I am he*. In this answer, appeares the wonderfull prouidence of God. For though Caiphas take hence the occasion of condemning Christ, yet hath he withall drawne from him a most excellent confession, that he is the Sonne of God, and our alone Sauour. And by this meanes he proceeds to shut heauen against himselfe, and to open the same for vs.

Thus we haue ended the first inditement of Christ before Caiphas. Nowe followeth the second, which was before Pontius Pilate, in the common hall at Ierusalem. The historie of it is set downe at large in all the Evangelists. In this second inditement of Christ (that we may referre euery matter to his place) we are to obserue foure things: I. the accusation of Christ before Pilate. II. his examination. III. Pilats pollicie to saue Christ. IV. Pilats absolving of him; and then the condemnation of Christ in both courts, Ecclesiasticall and civill: of these in order. In Christs accusation, wee must consider many points. The first is, who were his accusers, namely the high Priest, the Scribes, and Pharisees, and Elders of the people, and the common people: all these conspired together to accuse him. The cause that mooued the Pharisees and Elders of the people hereunto, is noted by Saint Matthew, who saith *of envy they deliuered him*. Envie is nothing but a sadnes in a mans heart, at the prosperitie of his better. And it rained in the Scribes and Pharisees, and the occasion was this. Christ had taught most heauenly doctrine, and confirmed the same by most wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cause  
the

Math. 26. 24.

Mar. 14. 62.

Ioh. 19. 7.

Ioh. 18. 19.

Luk. 23.

Math. 27. 2.

Mark. 15. 1.

Math. 27. 18.



the Scribes and Pharisees and high Priests, repined & grudged at him. Nowe their example serues to admonish vs to take heed of this sinne, as beeing the mother of many mischiefes. And we must rather follow the example of Moses, Num. 11. 26, 27, 28. who when Iosua desired him to forbid Eldad and Medad to prophesie, answered, *Enviest thou for my sake? yea I would to God that all the Lords people were prophets.* And we must be of the same minde with Iohn Baptist, who hearing by his disciples that the people left him, and followed Christ, said, his ioy was fulfilled, *for Christ must increase, and he must decrease.* And so we must be glad and content when we see the prosperitie of our neighbours any way. Nowe the cause why the common people ioyne with them was, Mat. 27. 20. because the chiefe priests and the Scribes & elders had perswaded them to a bad conceit of Christ. Hence it appears that it is most requisite for any people, be they neuer so good, to haue good magistrates, & godly rulers to gouerne them by wise and godly counsell. The necessitie hereof was well knowne to Iethro Moses father in lawe, though hee were a heathen man: for he biddeth Moses to prouide among all the people men of courage fearing God, men dealing truly, hating couetousnes, and appoint them to be rulers ouer the people. Teaching vs, that if couetous, malicious, and vngodly men, not fearing God, goe before the people, they shall in all likelihood be caried into the like finnes by their example.

The next point concernes the place where they accuse him, which was at the doore of the common hall: for Ioh. 18. 28. hauing brought him before the councill at Ierusalem, and there condemned him of blasphemie, afterward they bring him vnto the common hall where Pilate sate iudge. Yet did they not enter in, but staid without at the doore, *least they should be defiled,* and be made vnfitte to eate the passeover. In which practise of theirs, we are to marke an exāple of most notable both superstition, & most grosse hypocrisie. For they make no bones to accuse & arraigne a mā most iust & innocent, and yet are very strickt and curious in an outward ceremonie. And in like manner they made no conscience



science to giue thirtie pieces of siluer to betray Christ: *Matt. 27. 6.*  
 but to cast the same into the treasurie, they make it a great  
 and hainous offence. And for this cause Christ pronoun-  
 ceth a woe vnto the Scribes and Pharises, calling them hy- *Math. 23. 23.*  
 pocrites: for, saith he, you tithe mynt, anyse, and commin, and  
 leaue the weightie matters of the lawe, as iudgement, and mer-  
 cie. And the very same thing wee see practised of the  
 Church of Rome at this day, and of sundrie Papists that  
 liue amongst vs: they will not eate flesh in Lent, or vpon  
 any of the Popes fasting daies for any thing; and yet the  
 same men make no conscience of seeking the bloud of the  
 Lords annointed, and their dread soueraigne. And in this  
 wee see the most palpable, and most grosse hypocrisie of  
 those that be of that Church. But shall we thinke that our  
 own Church is free from such men? no assuredly: for take a  
 viewe of the profession that is vsed among the people of  
 England, and it will appeare that they place their whole re-  
 ligion for the most part in the obseruation of certain cere-  
 monies. The manner of most men is to come to the place  
 of assemblies, where God is worshipped, and there mum-  
 ble vp the Lords prayer, the commaundements, and the  
 beliefe in stead of prayers, which beeing done, God is well  
 serued thinke they: whereas in the meane season they neg-  
 lect to learne and practise such things as are taught them  
 for their saluation by the ministers of Gods word. At the  
 feast of Easter, euery man will be full of deuotion and  
 charitie, and come to receiue the Sacraments, as though  
 hee were the holiest man in the world; but when the time  
 is past, all generally turne to their old biace againe: and  
 all the yeare after liue as they list, making no conscience of  
 lying, slaundering, fraude, and deceit in their affaires a-  
 mong men. But we must knowe that there is no soundnes  
 of religion, but grosse hypocrisie in all such men: they wor-  
 shippe God with their lippes, but there is no power of god-  
 lines in their hearts.

The 3. point is, cōcerning the partie to whom they make  
 this accusation against him; namely, not to a Iew, but to a  
 Gentile: for hauing condemned him in their Ecclesiasticall  
 court



Rom. 11. 32.

court before Caiphas the high Priest, they bring him to Pontius Pilate the deputie of Tiberius Cæsar in Iudea. Where we must obserue the wonderful prouidence of God, in that not onely the Iewes, but the Gentiles also had a stroake in the arraignment of Christ, that that might be true which the Apostle saith, *God shut vp all vnder sinne, that he might haue mercie vpon all.*

Luk. 23. 2.

Ioh. 6. 15

Mat. 17. 27.

The fourth point is, the matter of their accusation: they accuse our Sauour Christ of 3. things. I. that he seduced the people. II. that he forbad to pay tribute to Cæsar. III. that he said he was a King. Let vs well consider these accusations, especially the two last, because they are flat contrarie both to Christs preaching, and to his practise. For when the people would haue made him a King, after hee had wrought the myracle of the five loaves and two fishes, the text saith, *he departed from among them vnto a mountaine himselfe alone.* Secondly, when tribute was demaunded of him for Cæsar, though he were the kings sonne, and therefore was freed; yet saith he to Peter, *least wee should offende the, go to the sea, and cast in an angle and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence, that take and giue vnto them for thee and me.* And when he was called to be a iudge to deuide the inheritance betweene two brethren, he refused to doe it, saying, *Who made me a iudge betweene you?* Therefore in these two things, they did most falsely accuse him. Whereby wee learne, that nothing is so false and vntrue, but the flanderer dare lay it to the charge of the innocent: the tongues of the flanderers are sharpe swords, & venomous arrows, to wound their enemies: their throats are open sepulchers, the poyson of aspes is vnder their lipps. If a man speake gracious words, his tongue is touched with the fire of Gods spirit: but as Saint Iames saith, the tongue of the wicked is fire, yea a worlde of wickednes, and it is set on fire with the fire of hell: therefore let this example be a caveat for vs all, to teach vs to take heede of flandering, for the deuill then speakes by vs, and kindles our tongues with the fire of hell.

Psal. 120. 4.  
and 5. 9.

Iam. 3. 6.



The fifth point is, the manner of their accusation, which is diligently to be marked: for they doe not onely charge him with a wonderfull vnt ruth, but they beseech Pilate to put him to death, crying, *Crucifie him, Crucifie him*: in so much that Pontius Pilate was afraid of them: where wee may see how these shameles Iewes goe beyond their compasse, and the bounds of all accusers, whose dutie is to testifie onely what they know. Now in the matter of this their accusation, appeares their wonderfull inconstancie. For a little before when Christ came to Ierusalem riding vpon an asse, shewing some signes of his kingly authoritie, they cut downe braunches from the trees, and strawed them in the way, crying, *Hosanna*, Blessed is hee that commeth in the name of the Lord: but nowe they sing an other song, and in stead of *Hosanna*, they cry, *Crucifie him, Crucifie him*. And the like inconstancie is to be found in the people of these our times. They vse to receiue any religion that is offered vnto them: for in the daies of King Edward the sixth, the people of England receiued the Gospell of Christ: but shortly after in Queene Maries time, the same people receiued the wretched and abhominable doctrine of the Church of Rome. And not many yeares after when it pleased God to bring againe the light of his glorious Gospell by our gracious Prince, the same people turned from poperie, and imbraced the true religion againe. And thus with the Iewes one while they cry *Hosanna* to Christ, & receiue his Gospell; and shortly after they cry, *Crucifie him, Crucifie him*, by imbracing idolatrous poperie. Let vs therefore learne in the feare of God, by the ficklencs of the Iewes, that sing two contrarie songs in so short a space, to acknowledge our inconstancie and weakenesse in the matter of religion: whereby if God leaue vs but a little to our selues, wee shall straight way forsake Christ, his Gospell, and all.

Thus much of the accusation. Now followeth Christs examination before Pontius Pilate: for when the Iewes had thus falsely accused him, then Pontius Pilate tooke him, and brought him into the common hall, and asked him

Matth. 27.

22, 23.

<sup>a</sup> Vniustly. For  
a blasphemmer  
by their law  
should be stoned  
and not  
crucified.



this question; *Art thou a King?* Nowe Christ beeing thus examined, made as Paul also testifieth, a good confession. The summe thereof stands in foure heads. The first is, that he confesseth himselfe to be a King; not such anone as they accused him to be, yet a true King. Whence we may learne diuers instructions. First, that euery Christian man in the midst of his misery & affliction, hath one that is most sufficient euery way to defend him against all his enemies, the world, the flesh, & the deuill. For this king can doe whatsoeuer he will: & therefore when the legion of deuils would enter into a herd of swine, they could not without his leaue. And when the Centurions daughter was dead, he but spake the word and she arose. And when Lazarus was dead, and had lien in the graue foure daies, he but said, Lazarus come forth, & he came forth bound hand and foote. Yea euen hell and death giue place to his word, & nothing can resist his power. And therefore he that is a true member of Christ, needes not to feare any enemies be they neuer so great, or so many. And againe, as Christ is able, so is he readie and willing to saue and defend all that belecue in him. For he it is that gaue his life for his subiects, which no king will doe, and shedde his bloud for their redemption: which hee would neuer haue done, if he had not desired their saluation. Secondly, whereas Christ is a mightie king, which can doe whatsoeuer he wil, let al such among vs that haue hitherto liued in ignorace, & by reason of ignorace liue in their sinnes, at length begin to come vnto him, & do him homage, & with penitēt hearts fal down before him: otherwise if they continue in their old rebellions, let them know whosoever they be, high or low, that he hath a rod of iron in his hand to bruiſe them in pieces; their soules shall smart for it: as both Pilate, Caiphas, & the rest of the Iewes were with a full cup rewarded, for crucifying the Lord of life. And if Christ cannot draw thee in this life from thy crooked waies, be sure at the houre of death he wil breake thee in pieces like a potters vessel. This must wee learne in regarde of the first point, that hee saide plainly, *He was a King.*

Now follows the second part of his confession, namely that



that his *kingdome was not of this worlde*. Where hee sets downe what kinde of king he is; he is no earthly king, his kingdome standes not in the power of men, nor in earthly and outwarde gouernement; but his kingdome is spirituall, and his gouernement is in the very heartes and consciences of men. His kingdome is not outward to be seene of men, but inwarde in the heart and soule, and therefore it is onely begunne in this life, and is continued and accomplished in the worlde to come in the kingdome of glorie: where Christ shall be all in all in the hearts and consciences of all the elect. Nowe then, if this be so, howsoeuer Sathan haue heretofore raigned in vs, and made our heartes as it were his pallaces: yet nowe let vs prepare a roome for Christ that hee may come and dwell in vs: let him rule our heartes, wills, and affections, that they may become conformable to his will: let vs resigne our selues wholly to be ruled by him, that his spiritual kingdom may be in vs. This kingdom in the heart & conscience is the pearle and hid treasure, which when a man findeth, he sels all that he hath & buyeth it. Let vs therefore in the feare of God, esteem it as the most pretious thing that may be, and so liue in this worlde, as that Christ may rule inwardly in vs, by his word & spirit. And againe seeing this regiment of Christ is heauenly, & the full manifestation of it is in the life to come: we must therefore vse this world & all things in it, as honour, wealth, ease, & libertie, as though we ysed them not. As a trauailer vseth his staffe in his iourney; as long as it doth further him, so long he will carrie it with him: but when it hindereth him, then he casts it away: so must vve vse the things of this life, namely as long as they are helps to further and make vs fitte for the kingdome of heauen, but if they be any hinderance to this spirituall regiment of Christ, wee must renounce them and cast them away, be they neuer so pretious to vs.

Math. 13.46.

1. Cor. 7.31.

The third point of Christs confession is, concerning the meanes whereby he gouernes his kingdome: *I came* (saith he) *into this world to beare witnes of the truth*, that is, to preach the gospel & doctrine of saluatiō: & herby he teacheth that



the outward administration of his kingdome, stands specially in the preaching of the word, which is a principall ordinance of his, serving to gather his Church from the beginning of the world to the end thereof. And for this cause he hath in all ages set apart chosen ministers for the publishing of the doctrine of the Gospell. And by this it is manifest that the gift of prophecie, is the greatest gift that God bestows on his Church for the building thereof. And therefore it ought to be most highly esteemed of, as a most pretious iewell. And for this cause also the schooles of learning are to be reuerenced and maintained, and all other means vsed for the furthering of them; because they are vnder God the fountains and wel springs of this gift of prophecie.

The last point is, concerning the subiects of Christs kingdome, expressed in these words, *They which are of the truth, heare my voice.* In which he sets downe the true marke of his seruants and subiects, that they are hearers of that heauenly and sauing word which he reuealed from the bosome of his father. It may be alleadged the most wicked men vpon earth, yea the devils themselves may be hearers of the truth of Christ. *Answer.* There be two kind of hearers: one which heares onely the outward sound of the word with his bodily eares, and he hauing eares to heare doth not heare: the second, is he that doth not only receiue the doctrine that is taught with his eares, but also hath his heart opened to feel the power of it, & to obey the same in the course of his life. This distinction is notably set forth by David, saying, *Sacrifice and burnt offerings thou wouldest not haue: but my eares hast thou pierced:* whereby hee insinuates as it were two kinds of eares: one that is deafe and cannot heare: and thus are the eares of al men by nature in hearing the doctrine of saluation: the other is a newe eare pearced and bored by the hand of God, which causeth a mans heart to heare the sound and operation of the word, and the life to expresse the truth of it. Nowe the subiects of Christs kingdome are such, as with the outward hearing of the word, haue an inward hearing of the soule, & grace also to obey: & therefore al those that make no conscience of obedience to the word of god preached

Matt. 13. 9.

Psal. 40. 6.



preached vnto them, are no lesse then rebels to Christ. We may perswade our selues that we are good subiects, because we heare the word and receiue the sacraments, but if our liues abound with sinne, and if our heartes be not pierced through by the sword of Gods spirit, whether we be high or low, rich or poore, let vs be what wee will be, wee are no right subiects indeede, but rebels and traytours vnto the euerliuing God. It may be hereafter God will giue further grace; but as yet all impenitent persons, though liuing in the midst of Gods Church, are not obedient & faithfull subiects: and therefore while we haue time, let vs labour to performe in deede that which we doe in word professe.

Thus much of the examination and confession of Christ. Nowe followeth the third point concerning the pollicies which Pilate vsed to saue Christ: and they are three. First, when he heard that Christ vvas of Galilee, he tooke occasion to sende him to Herod, thinking thereby to shift his hand of him, and not to shed his bloode. In vvhich pollicie, though he seeme vnnvilling to put Christ to death, yet herein he is a most vniust iudge: for hauing giuen testimonie of Christ, that he is innocent, he ought to haue acquitted him, and not haue sent him to Herod for further iudgement. In Herods dealing vvith Christ, vve may obserue these points. The first, that hee is vvonderfully glad of his comming. Why so? the text saith, because *he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.* Here marke howe he reioyced, not in Christ because he vvas Christ, that is, his Messias and redeemer, but because he vvrought myracles, signes, and vvonders. And so it is among vs at this day: it is a rare thing to finde a man that loueth Christ, because he is Christ: some loue Christ for honour, some for vvealth, and others for praise: in that they get honour, vvealth, and praise by confessing his name. Againe, many professe Christ, onely because it is the lavv and custome of their nation. But vvee must learne to be of this minde, to loue Christ, because he is Christ, euen for himselfe, and not for any other sinister respect: and vvee must reioyce in Christ

Luk. 23. 7.

Luk. 23. 8.



Luk. 13. 32.

for himselfe, though wee neuer haue profite nor pleasure, neither honour or wealth by him. And if we loue him for wealth or pleasure, or for any other ende but for himselfe alone, when these things are taken away, then we shall vtterly forsake Christ in like manner. The second point is, that Herod desires Christ to worke a miracle. He can be content to see the works of Christ, but he can not abide to heare his word, & to beare his yoke. Like to him are many in these daies, which gladly desire to heare the Gospell of Christ preached, onely because they would heare speach of some strange things, laying aside all care and conscience to obey that which they heare. Yea many in England delite to read the strange histories of the bible; and therefore can rehearse the most part of it, (and it were to be wished that all could doe it:) yet come to the practise of it, the same persons are commonly found as bad in life and conuersation, yea rather worse then others. Let vs therefore labour that with our knowledge we may ioyne obedience, & practise with our learning; and as well to be affected with the word of Christ, as with his works. The third point is, that Herod derides Christ, and sends him away, cloathed in a white garment. This is that Herod whome Christ called a foxe; who also when hee heard Iohn Baptist preach, did many things, & heard him gladly. How then comes Herod to this outrage of wickednes, thus to abuse Christ? *Answer.* We must knowe, that although Herod at the first heard Iohn preach, yet withall hee followed his owne affections, and sought how to fulfill the lustes of his flesh. For when Iohn told him that it was not lawfull for him to haue his brother Philips wife, he cast him in prison, and after cut off his head for it: after which offence, he is grown to this height of impietie, that he now despiseth Christ, & cannot abide to heare him. Where we learne, that as we are willing to heare Gods word preached, so withall we must take heede that we practise no maner of sinne; but make conscience of euery thing that may displease God. Thou maist, I graunt, be one that feares and fauours Iohn Baptist for a time, wallowing in thy old sinnes; but after a while, yeilding to the swinge of thy



thy corrupt heart, thou wilt neuer heare Iohn, nor Christ himselfe, but hate and despise them both. This is the cause why some which haue beene professours of religion heretofore, and haue had great measure of knowledge, are now become very loose persons, and can not abide to heare the worde preached vnto them; the reason is, because they could not abide to leaue their sinnes. Therefore that wee may begin in the spirit and not end in the flesh, let euery one that calls on the name of the Lord depart from iniquitie.

Now follows the second pollicie of Pilate. For when he saw the first would not preuaile, then hee tooke a newe course: for he tooke Iesus into the common hall and scourged him, and the souldiers platted a crowne of thornes and put it on his head, and they put on him a purple garment, and saide, Haile King of the Iewes, and smote him with their rodde. *Ioh. 19. 1.* And thus he brought him forth before the Iewes, perswading himselfe, that when they sawe him so abused, and so ignominiously abused, they would be content therewith, and exact no greater punishment at his handes: thinking thus to haue pacified the rage of the Iewes, and so to haue deliuered Christ from death, by inflicting vpon him some lesser punishment. This pollicie is as it were a looking glasse, in vvhich vve may behold of vvhich nature & condition all plotts & pollicies of men are, which are deuised & practised vwithout the directiō of Gods vvord. In it we may obserue 2. things: the first is, the ground thereof; vvhich is a most silly, simple, or rather senseles argument. For he reasoneth thus: *I finde no fault in this man, therefore I will chastise him and let him goe.* *Luk. 23. 14, 15, 16.* A man would hardly haue thought, that one hauing but his common sense, would not haue made such a reason, much lesse a great iudge sitting in the roome of God. But in him vve may behold & see the ground of all humane pollicie vvhich is beside the vvord of God, namely the foolish and blind reason of men. The 2. thing to be considered is, the proceeding and issue of this pollicie. Pilat must either vvhip Christ beeing innocent; or put him to death: vvhich are both sinnes and great offences. Nowe hee maketh choice of the lesser, vvhich is to



whippe him, and is perswaded that he ought to doe so: whereas of two sinnes or euils, a man ought to doe neither.

And in doing this, Pilate begins to make a breach in his conscience; and that is the fruit that all politicks reape of their deuises, which proceede by the light of their owne reason, without the word of God. By this example, we are admonished of two things: first, that before we enterprize any businesse, wee must rectifie our iudgements by Gods worde. David was a most wise King, and no doubt, had withall a graue and wise counsell, but yet he preferred the word of God before all, saying, *Thy testimonies are my counsellors.* Secondly, in our proceedings we must keepe an vp-right, pure, and vnblameable conscience, as Paul exhorteth *Timothie to haue the mysterie of faith in a pure conscience;* giuing vs thereby to vnderstand, that a good conscience is as it were a chest or cupboard, in which we are to keepe and locke vp our religion, and all other graces of God, as the most pretious iewels that can be: and that if we suffer this chest to be broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of Pilate more particularly: he whippes Christ, puts on him a purple garment, puts a reede in his hand, sets a crowne of thornes vpon his head, and causes the souldiers to mocke him, and spit in his face. Now in this that Christ standing in our roome, was thus shamefully abused, we must consider what was due vnto euery one of vs for our sinnes, namely shame and reproch in this life, and in the life to come endles confusion. And we see the confession of Christ to be true which he made to Pilate, that his kingdome was not of this world; for if it had beene so, they would haue put a crowne of gold vpon his head, and not a crowne of thornes, nothing at all be-seeming an earthly king: and in stead of a reede they would haue put a scepter into his hand: and in stead of buffetting and spitting on him, they would haue adored him, & falne downe before him. Againe, whereas Christ our heade in this world, ware no other crowne but one made of thornes, it serueth to teach all those that are the members of Christ, that



that they must not look for a crown of glory in this life; because that is reserved for the life to come. And if we would then weare the crown of glorie with Christ, we must here in this life weare a crown of thorns, as he did: for as Paul saith, *If we suffer with Christ, we shall also reigne with him*: and that 1.Tim.2.12. which was fully verified in Christ the head, must in some part be verified in every true member of Christ.

Pilats third pollicie was this: when he saw that neither of the two former would preuaile, he comes forth vnto the Iewes, and makes an oration to this effect; that now vvas the feast of the Passeouer, and that they had a custome that the Gouvernour should then deliuer vnto the people a prisoner whome they would: therefore he asked them whether he should let loose to them Barrabas, or Iesus which is called Christ: this Barrabas was a notable malefactor, that with insurrection had committed murther. And thus Pilate cunningly matcheth Christ vwith Barrabas, thinking that the Iewes would rather chuse him then Barrabas, beeing a notorious malefactor, not worthie to line on the face of the earth: and by this meanes he thought to haue deliuered Christ from death, though otherwise he accounted him also as a malefactor. The ground of this pollicie (as we see) is an old custome of the Iewes, that a prisoner should be let loose at Easter. And it may be the end of this custome was, to increase the solemnitie of the feast. But whatsoever in truth the end was, the fact it selfe was but a prophanation of the time, and an abomination before the Lord: for Solomon saith, *He that iustificeth the wicked, and condemneth the iust, euen they both are abomination before the Lord*. The like practise takes place with many in these daies, who thinke the Lords day neuer well spent, vnlesse they may adde solemnitie thereunto, by reuel and riot, by frequenting of taverns and alehouses. And furthermore, where Pilate matcheth Christ beeing innocent with Barrabas, and the people preferre him before Christ, hauing libertie to chuse eyther; it shewes that God in his prouidence had appointed that Christ should not stand in his owne roome before Pilate, but in our roome and stead, as a Mediatour betweene  
God

PROV.17.15.



God and us. And in this fact of the people we see how sinne by degrees takes hold of men & that speedily. Who would haue thought that these Iewes, which a little before cryed Hosanna, and spread their garments before Christ in the way, would euer haue preferred a murtherer before him? But it was the doing of the high priests, the Scribes, & Phasises, who did animate and stirre them up to this wickednes: and hereupon when they had yeelded, first to attach him, and then to accuse him, they are caried to an higher degree of impietie, namely to seeke his blood: and least he should escape their handes, they plunge themselves deeper yet preferring a wretched murtherer, euen seditious Barabbas before him. This must teach euery one of vs to take heede of the beginnings euen of the least sinnes; for the deuill is cunning, he will not plunge a man into the greatest sinnes at the first: but his manner is, by little and little to creepe into the heart: and hauing once possession thereof, by steppes to bring men to the height of sinne, and that with speed. We must therefore in the feare of God preuent sinne betimes, and at the first motion cut off all occasions hereof: that which Paul saith of heresie, comparing it to a canker or gangrene, may be saide of all sinne. The nature of the gangren is to runne from one ioynt to another, from the toe to the foote, from the foote to the legge, from the legge to the thigh, till it haue wasted and destroyed the life of the bodie. So giue any sinne but an entrance, and it will soone ouerspread the whole man: and if the deuill may be suffered but to put one talent into thy heart, he will presently wind himselfe into thee, his head, his bodie and all. The Psalmist saith that he is blessed that taketh the children of the Babylonians and dasheth them against the stones, and as truly may it be saide, blessed is the man that dasheth the head of his sinnes against the ground while they are yong, before they get strength to ouer master him.

2. Tim. 2. 17. Thus haue wee scene the pollicies of Pilate: Now followeth the absolution of Christ: for when Pilate had used many meanes to deliuer him, & none would preuaile, then

Mat. 27. 23, 24. Luk. 23. 14, 22. Mar. 15. 14. hee absolues him, by giuing diuers testimonies of his innocencie:



celsie: for he came foorth three times, and bare witnesse  
 thereof: and last of all hee testified the same by washing  
 of his hands, which rite signifieth properly the defiling of  
 the handes before, but as yet Pilate had not defiled his  
 handes, and therefore he used it as a token, to shewe, that  
 Christ vvas innocent, and that hee would not defile his  
 owne hands with innocent blood. There vvere three cau-  
 ses that mooued Pilate to absolue Christ. First hee sawe Ioh. 18.38.  
& 19.4.  
 that hee vvas *a iust man*, as Saint Matthew noteth, and  
 that the high priests and people had deliuered *him* up of Mat. 27.24.  
Mar. 15.10.  
*envie*, as S. Marke saith. By this it is plaine, that a very Pa-  
 gan or infidell may in some things goe beyond such as be  
 in Gods Church, hauing better conscience, and dealing  
 more iustly then they. Pontius Pilate was a heathen man  
 and a Gentile, the Iewes vvere the Church and people of  
 the liuing God: yet he sees plainely that Christ was a iust  
 man, and thereupon absolues him: whereas the Iewes  
 which should be men of conscience and religion, seeke  
 his death. And thus a verie Pagan may otherwhiles see  
 more into a matter thē those that be reputed of the church.  
 And this must admonish all such as professe the gospell to  
 looke unto their proceedings, that they doe all things  
 with upright conscience: for if wee deale uniuistly in our  
 proceedings, wee may haue neighbours, men of no reli-  
 gion, that will looke through us, and see the grosse hy-  
 pocrisie of our profession, that would be loth to doe those  
 things which wee doe. The second cause that mooued  
 Pilate to absolue Christ, was his wiues dreame: for when he  
 was set downe upon the iudgement seate, shee sent unto  
 him, saying, *Have thou nothing to doe vvith that iust man:* Mat. 27.16.  
*for I have suffered many things in a dreame by reason of him.*  
 Dreames are of three sortes: naturall, rising from the con-  
 stitution of the bodie: diabolicall, such as come by the sug-  
 gestion of the deuill: divine, which are from God. Some  
 haue thought that this dreame was of the deuill; as  
 though hee had laboured thereby to hinder the death  
 of Christ, and consequently our saluation: but I rather  
 thinke that it vvas occasioned by the thinges vywhich shee  
 had



Isai. 8. 20.

Ioh. 19. 7, 8.

had heard before of Christ, or that it was immediatly from God, as the dreames of Pharao & Nabuchodonoser, and serued for a further manifestation of Christs innocencie. Here it may be asked, whether we may regard our dreams now, as Pilates wife did or no? *Answer*, Wee haue the bookes of the olde and new Testament to be our direction, as Esai saith: *to the law, and to the testimonie*, they must be our rule and guide. In these daies we must not looke to be taught by visions and dreames: yet shall it not be amisse to obserue this caveat concerning dreames, that by them we may gesse at the constitution of our bodies, and often times at the finnes whereunto we are inclined. The last motiue which caused Pilate to absolue Christ was a speech of the Iewes: for they said, that Christ ought to die by their law, *because he saide he was the sonne of God*. And the text saith, when Pilate *hearde that, hee was afraide*. Marke how a poore Painym that knew not Gods word, at the hearing of the name of the sonne of God is stricken with feare. No doubt he shall rise in iudgement against many among us that without all feare rend the name of God in peeces by swearing, blaspheming, cursed speaking. But let all those that feare the Lorde learne to tremble and be afraide at his blessed name.

Mat. 26. 66.

Deut. 17.  
7, 8, 9.

Thus much for the causes that moued Pilate to absolue Christ: as also for the second part of Christs arraignment, namely, his accusation. Now followes the third part, which is his condemnation: and that is twofolde. The first by the Ecclesiasticall assembly and councill of the Iewes at Ierusalem, in the high priests hall before Caiphas. The tenour of his condemnation was this. *He hath blasphemed, what haue we any more neede of witnesses, he is worthy to die?* The cause why they say not *he shall die*, but, *he is worthy to die*, is this. The Iewes had two iurisdictions, the one Ecclesiasticall, the other civill, both prescribed and distinctly executed by the commaundement of God, till the time of the Machabees, in which both ioyntly together came into the hãds of the priests: but afterward about the daies of Herod the great, the Romane Emperour tooke away both iurisdictions



ditions from the Jewes and made their kingdome a province, so as they could doe no more but apprehend, accuse, and imprison; as doth appeare by the example of Saul, who gave letters from the high priest to Damascus, that if hee found any either man or woman that beleueed in Christ, hee might bring them bound to Ierusalem, and imprison them: but kill or condemne they could not.

Act. 9.2.

By the fact of this counsell we learne sundry points: first, that generall counsels and the Pope himselfe sitting iudicially in his consistorie may erre. If there were any visible Church of God at that day upon the face of the whol world, it was no doubt the Church of the Iewes. For Caiphas the high priest was a figure of Christ, the Scribes and Pharises sate in Moses chaire, and Ierusalem is called by Christ the holy citie, *Mat. 4.5. & 27.53.* Yet for all this that which was foretold is now verified, namely, that the chiefe corner stone should be reiected of master builders. For by the generall consent of the councill at Ierusalem, Christ the head of the Catholike Church and the redeemer of mankind is accused of blasphemy, and condemned as worthy of death. Wherefore it is a meere dotage of mans braine to avouch that the Pope cannot possibly erre in giuing a definitive sentence in matters either of faith or manners. Neither can the Church of Rome pleade priuiledge, for Ierusalem had as many prerogatiues as any people in the worlde coulde haue.

Rom. 9.3.

Againe, by this wee see there is no reason why wee should ascribe to any man or to oecumenicall counsels themselves absolute and soveraigne power to determine & giue iudgement in matters of religion, considering they are in danger to be ouertaken with notable slippes and errors. And therefore the soueraigntie of iudgement is peculiar to the sonne of God who is the only doctour and law-giuer of the Church: and he puts the same in execution in and by the written word. As for the speech of the Papistes calling the scriptures a dumb Iudge, it is little to be regarded: For they are, as it were, the letter of the living sent from heauen to his Church upon earth: and therefore the scriptures

Mat. 23.10.



scriptures speake as plainly and as sufficiently unto vs of all matters of faith, as a man can speake unto his friend by letter, so be it, we haue the gift of discerning. Yet doe wee not barre the Church of God from all iudgement. For the ministeriall power of giuing iudgement both publicquely and priuately is graunted vnto it of God: and that isto determine and giue sentence of matters in question according to the worde as the lawyer giues iudgement, not according as he wil, but according to the tenour of the law.

Thirdly we learne, that personall succession is no unfal-  
libile marke of the true faith, and of true pastours, vnlesse  
withall be ioyned succession in the doctrine of the Pro-  
phets and Apostles. For Caiphas held his office by succes-  
sion from Aaron: and yet in publike assembly condemned  
the Messias spoken of by Moses and the Prophets. There-  
fore the succession of the bishops of Rome from Peter is  
of no moment vnlesse they can prooue that their religion  
is the religion of Peter which they can neuer doe.

And thus much for Christs first condemnation. The  
second was by Pontius Pilate, who sat in an other court as  
a ciuill iudge, and the tenour of his sentence was, that the  
Luk. 23. 24. Jewes should take him and crucifie him. Here we must con-  
sider the reasons that mooued Pilate to determine thus:  
the first was, the impatience of the Jewes: he for his parte  
was loth to defile his hands with innocent blood, but the  
Mat. 27. 25. Jewes cryed, *his blood be upon us, and on our children*: which  
according to their wish came upon them within fewe  
yeres after, and so remaineth still unto this day. By which  
we are taught to take heede of imprecations against our  
selues, our children, or seruants, or any other creatures: for  
God heareth mens prayers two waies: either in his mercy,  
or in his wrath and anger. If thou curse thy selfe, or any o-  
ther, except thou turne unto the Lorde by speedie repen-  
tance, hee may heare thy prayer in his wrath, and verifie  
thy curse upon thee to thy utter confusion. The second rea-  
son that mooued Pilate to condemne Christ was, because  
Ioh. 19. 12, 13. he feared men more then God: for being deputie vnder  
Tyberius Caesar ouer the province of Iudea, for feare of  
loosing



loosing his office, and of displeasing the Jewes, hee condemned Christ after he had absolved him: whereby wee see, that it is a grievous sinne to feare dust and ashes more then the living God. And therefore S. Iohn saith, that *the fearefull shall have their portion in the burning lake*: that is, Revel. 21. 8. such as are more afraid of man then of God. And this sinne in Pilate wanted not his just rewarde: for not long after Euseb. hist. l. 2. c. 7. hee lost his deputy-ship, and Cæsars favour, and fledde to Vienna; where living in banishment, hee killed himselfe. And thus God meetes with them that feare the creature more then the Creatour. That we may therefore avoid the heauie hand of God, let us learne to feare God aboue all: els we shall dishonour God, and shame the religion which we professe.

The proper ende of Christs condemnation set dovvne though not in Pilates will, yet in Gods eternall counsell was, that he might be the cause of absolutiõ at the barre of Gods iustice unto all those whosoeuer they are which shall come to life eternall for we must still remember, that whẽ Christ was condemned by mortall Iudges, he stood in our place, & in him were all our sinnes condemned before God. Therefore to conclude this point; if this were the end in the counsell of God, to haue his owne sonne condẽned by Pontius Pilate a mortall iudge, that we might not be condemned but absolved before Gods iudgement seat: let us all labour to haue this absolution sealed up in our hearts by the testimony of Gods spirit. For one day we must come to the bar of Gods iudgement: and if we haue not an absolution by Christs condemnation at Pilates earthly barre, let us looke for nothing els but the fearefull sentence of condemnation at the celestially bar of Gods iustice, to be uttered at the day of the last iudgement. If a man should commit such an heinous offence, as that he could no other way escape death but by the princes pardon, he neither would nor could be at rest, till by one meanes or other hee had obtained the same, and had gotten it written and sealed: which done, hee would carrie it home, locke it up safe and sound, and many times looke upon it with great ioy & gladnes. Well, this is the case of euerie one of vs: by nature we are rebels



and traitours against God, and haue by our finnes deserued ten thousand deaths. Now our onely stay and refuge is, that Christ the sonne of God was condemned for vs: and therefore in Christ we must sue for pardon at Gods hands, and neuer rest till we haue the assurance thereof sealed up in our hearts and consciences: alwaies remembring, that euer after we lead a new life, and neuer commit the like finnes against God any more. It were a blessed thing if this would enter into our hearts: but alas, we are as dead in our finnes as a deade carkeasse is in the graue. The ministers of God may teach this often unto us, and we may also heare the same: but Satan doth so possesse mens hearts, that they seldom or neuer beginne to beleue or receiue it till it be too late. Euery one can say, God is mercifull, but that is not enough: for Christ being most righteous was condemned, that thou being a wretched sinner mightest be saued: and therefore thou must labour for thy selfe, to haue some testimony of thine absolution by Christs condemnation, sealed up in thine owne conscience, that thou maist more assuredly say, God is and will be mercifull unto thee.

Hauiing spoken of the whole arraignment of Christ, and of his passion in generall. Now let vs proceede to the partes of the passion, which are three: Christs Execution, his Buriall, & his Descending into hell: This being withall remembred, that these three partes, are likewise three degrees of Christs humiliation.

Christes execution is that part of his passion, which hee bare upon the crosse, expressed in the words of the Creede, *he was crucified, and died*. In handling of it we must obserue five things. I. the person that suffered. II. the place where he suffered. III. the time when he suffered. IIII. the manner how he suffered. V. the excellencie of his passion. For the first, the person that suffered was Christ the iust, as Peter saith, *Christ also hath once suffered for finnes, the iust for the vniust*: and againe, *Christ Iesus the iust* (saith S. Iohn) *is the reconciliation for our finnes*. And in his execution, wee shall haue manifest declarations of his righteousness and iustice, consisting in two most worthie points. First, when he

1. Pet. 3. 18.  
1. Ioh. 2. 1.



he was upon the crosse, and the souldiers were nailing his handes and feete thereunto, and racking his bodie most cruelly, he prayed, *Father forgive them, they know not what they doe.* These souldiers were by all likelihood the verie same that apprehended him, and brought him before Cai-phas, and from thence to Pontius Pilate, and there platted a crowne of thornes and set it on his heade, and buffeted him, and spitefully intreated him as we haue heard: and yet Christ speaks no word of reuenge unto them, but with all patience in the extremitie of their malice and iniurie, he prayeth his fatherto forgive them. Hence we are taught that when iniuries are done unto us, we ought to abstaine from all affection of reuenge, and not so much as manifest the same either in word or deede. It is indeed a hard lesson to learne and practise: but we must indeauour to doe it: & not onely so, but to be readie for evill to doe good: yea, even at that instant when other men are doing us wrong: euen then (I say) we must be readie, if it be possible to doe them good. Whenas Christes enemies were doing unto him al the trecherie they would, euen then he performeth the worke of a Mediatour, and prayeth for them unto his father, and seeketh their saluation. Againe, whereas Christ prayeth thus, *Father forgive them*, we gather, that the most principall thing of all that man ought to seeke after in this life, is the forgiuenesse of sinnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeed the thing which we should most labour for, is reconciliation with God in Christ, that we may haue the free remission of all our sinnes. Yea this is blessednesse it selfe as David saith, *Blessed is hee whose iniquitie is forgiven, and whose sinne is covered.* Here then behold the madnesse of most men in this world, that either seeke for this blessing in the last place or not at all.

The seconde testimony of Christs righteousness given in the midst of his passion was, that he behelde his mother standing by, and commended herto the custodie of Iohn. 19. Iohn his disciple: whereby he gaue an example of most holy obedience unto the fift commandement, which



prescribeth honour to father and mother. And this his fact sheweth, that the obseruing of this commandement standeth not in outward shewe and reuerence onely; but in a godly recompence, in procuring unto parents all the good we can, both concerning this and a better life. It often falls out that children be as it were Cains to father and mother: some raile on them, some fight with them; others see them pine away and sterue, and not relieue them. But all dutifull children must here learne, that as their parents haue done many duties unto them; & haue brought them up: so they againe must in al reuerence performe obedience vnto them both in worde and deede: and when occasion is offered relieue them, yea in all that they can, do good unto them. Againe in this wee may see what a wretched state is that which the Church of Rome calleth the state of perfection; namely to liue a part from the companie of men, in fasting and praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not doe the duty vnto his parents which Gods law requireth, and Christ here himselfe practiseth, nor the duties of a mēber of Christ which are to be done to the whole Church, and to the rest of the members thereof.

Iewish Rab-  
bines.

Cypr. lib. de  
resurrect.

Aug. Serm.

71. de temp.

Hieron. epist.

Paulæ ad

Marcellam.

was buried there, & that his skull beeing there found, gaue the name to the place. And this is the very opinion of some ancient diuines, that Christ was there crucified where Adā was buried: but because it hath no certen ground, I leaue it as uncerten. Others thinke it was called *Calvary*, because the Iewes were wont to cary out the bones of dead men, & there to heape them together, as in times past the manner was in the vaults of sundry Churches in this land. And some others thinke it was called *Golgotha* or *Calvary*, because the eues and murtherers, and malefactours were there executed, stoned, burned: whereby it came to passe that many skulles and bones of dead men were found there.

The time vwhen Christ was executed, was at the Iewes



pascheover, when not onely the Iewes, but also many Pro-  
felytes of many countries and nations were assembled:  
and therefore this execution was not in a private corner,  
but openly in the viewe of the worlde. For as he was a Sa-  
uour not to the Iewes onely but also to the Gentiles: so it  
was verie requisite that his death shoulde be publicke be-  
fore all men both Iewes and Gentiles. As for the houre  
of the day in which he suffered, there is some difficultie in  
the Euangelists: for S. Iohn saith, that hee was condem-  
ned about *the sixt houre* of the day: and S. Marke saith, he  
was *crucified the third houre*. Hence it may be demaunded,  
how both these can stand together. *Answer.* Howsoeuer  
the Iewes naturall day began at evening, yet the artificall  
day began at sunne-rising and ended at sunne-setting: and  
it was divided two waies. First, into twelue partes called  
twelue houres, whether the daies were longer or shorter.  
Secondly into foure partes or quarters, and euery part con-  
tained three houres: as from the first houre to the third was  
one part called morning; from the third houre to the sixt, an  
other part called the sixt houre; from the sixt houre to the  
ninth, the third part called the ninth houre; and from the  
ninth houre to the twelfth, the fourth part called euening.  
Nowe when S. Iohn saith, Christ was condemned about  
the sixt houre, it must be understood of the second quarter  
of the day, called the sixt houre: and whereas S. Marke saith  
he was crucified the thirde houre of the day, he speakes of  
the lesser houres, twelue whereof made the vvhole day: and  
thus they both agree, for the third houre of the day and the  
beginning of the 2. quarter followe ech other immediatly.  
Againe it may be answered, that Christ was condēned at  
six of the clock after the Roman account, which begins the  
day at midnight; & crucified at 3. (which is 9. of the clock  
in the morning with us) after the Iewes accout who begin  
their artificall day, as I said, at the sunne-rising.

Ioh. 19. 14.  
Mar. 15. 23.

A. Gell. not.  
att. lib. 3. c. 2.

The fourth & last point is the order & whole proceeding  
of Christs executiō: vvhich may be reduced to 4. heads: the  
first, his going to execution, the 2. his crucifying, the 3. his  
death, the 4. the consequents of his death. Againe in his go-  
ing



ing to execution we may consider many pointes.

The first that he is brought out of Hierusalem as a malefactor. For the olde and ancient custome of the Iewes was to put those whome they iudged to be notorious offenders to death without their tentes when they wandred in the wildernesse, and without the walles of Hierusalem, lest they should any way be defiled with their blood. And this fell out by the speciall providence of God, that that might be fulfilled in Christ which was prefigured in the sacrifices of the old testament, when the bodies of beasts were not eaten of the priests, but burnt without the campe: therefore (saith the H. ghost) even Iesus that he might sanctifie the people with his owne blood, suffered without the gates.

Iosu. 7. 24.  
Levi. 24. 12.  
Acts. 7. 58.

Lev. 6. 36.  
Heb. 13. 12.

1. Cor. 4. 13.

Hence may all Christians learne to know their owne estate and condition: first, in this world they must looke to be accounted the *offscouring of the earth, and the filth of the worlde*, as the Apostle saith, and vve must all prepare our selues to beare this estate. They that vwill be Gods children must not looke to be better accepted of in the vworld then Christ vvas. Secondly by this every one of us must learne to be content to use this vworld, as straungers & pilgrimes; being every day and houre readie to leave the same: for if Christ the sonne of God himselfe vvas brought out of Ierusalem, as not beeing vvorthy to haue his abode there, then must every Christian man looke much more for the like extremitie. And therefore it is not good for us to haue our hearts tyed to the vworlde, & to seeke alwayes to be approoued of the same, for that argueth that vve are not like to Christ, but vve must rather do as poore pilgrimes in strange cuntries, & that is only to look for safe conduct through the miseries in this vworlde, hauing in the meane season our hearts, vvills, & affections set on the kingdome vvich is in heauen. The second thing is, that Christ vvas made to beare his ovvne crosse: for so it seemes the maner of the Romanes was to deale vvith malefactours. And this must put vs in mind of that notable lesson vvich Christ himselfe taught his disciples: namely, that if any man vwill be his disciple, he must denie himselfe, take up his ovvne crosse daily and follow



follow him: where, by the crosse we must vnderstand, that portion of affliction, which God hath allotted to euery one of his children: for there is no child of God to whome hee hath not measured out as it were some bitter cup of misery in this life. And therefore Paul saith, *Now reioyce I in my suffering for you, & fulfill the rest of the sufferings of Christ in my flesh.* By Christes sufferings he meaneth not the passion of Christ, but the sufferings of the bodie of Christ, that is, the Church whereof Christ is the head. Moreover wee must suffer as he did, & that daily: because as one day followeth another, so one crosse comes in the necke of another. And whereas Christ beares the crosse that was laide on him by the hands of the soldiers, it must teach us not to pull crosses upon our selues, but waite till God lay them on vs, and then we must willingly bend our shoulders, stoope downe, and take them up; whether they be in body or in soule, and that every day if it be Gods will so long as we live: and by this shall we most notably resemble our Saviour Christ.

Luk. 9. 23.

Colos. 1. 24.

Thirdly, when Christ had carried his crosse so long till he coulde carrie it no longer, by reason of the faintnesse of his bodie, which came by buffets, whippings, and manifold other iniuries, then the souldiers meeting with one Simon of Cyrene a stranger, made him to beare the crosse: where we are put in mind, that if we faint in the way and be wearied with the burthen of our afflictions, God will give good issue, and send as it were some Simon of Cyrene to help us, and to be our comforter.

Luk. 23. 26.

Mat. 11. 28.

The fourth points is, that when Christ was carrying his owne crosse, and was now passing on towards Golgotha, certaine women mette him, and pitying his case wept for him: but Christ answered them and said, *Daughters of Ierusalem, weep not for me, but for your selves, & your childre, &c.* By this wee are first of all taught to pitie the state of those that be in affliction and miserie, especially those that be the children of God: as the Apostle exhorteth vs, saying, *Remember them that are in bonds, as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods especiall blessing wee

Luk. 23. 27.

Hebr. 13. 3.



haue enioyed the gospell of Christ with peace a longtime, whereas other cuntries & Churches are in great distresse: some wallow in palpable ignorance & superstition: others haue libertie to enioy the gospell and want teachers: and some haue both the word & teachers and yet want peace, and are in continuall persecution. Now when we that haue the Gospell with peace do heare of these miseries in our neighbour Churches, we ought to be mooued with compassion towards them, as though we our selues were in the same afflictions. Secondly, whereas Christ saith, *Weepe not for me, but for your selues*, he doth teach vs to take occasion by other mens miseries to bewaile our owne estate: to turne our worldly griefes into godly sorow for our sinnes: whereby wee doe rather weepe for our offences, then for our friends, although euen that may also be done in a godly manner. When a man by bleeding at the nose is brought into daunger of his life, the Phisition lets him blood in an other place, as in the arme, and turnes the course of the blood an other way to saue his life: and so must we turne our worldly sorows, for losse of goods or friends, to a godly sorrow for our offences against God: for as S. Paul saith,

2. Cor. 7. 10. *Godly sorrow causeth repentance unto saluatiō, not to be repented of: but worldly sorow causeth death.*

The first point is, that when Christ was brought to the place of execution, they gaue him vineger to drinke mingled with mirrhe and gall: some say it was to intoxicate his braine, and to take away his senses and memorie: which if it were true, we may here behold in these Iewes a most wicked part, that at the point of death when they were to take away his life, they had no care of his soule. For this is a dutie to be observed of all magistrates, that whē they are to execute malefactours, they must haue an especiall care of the salvation of their soules. But some thinke rather that it was to shorten and end his torments quickly. Some of vs may peradventure thinke hardly of the Iewes, for giving this bitter potiō to Christ at the time of his death: but the same thing doth every sinner that repēteth not. For whensoever we sin, we do as much as tēper a cup of gal, or the poiſō of



of aspes & as it vvere giue it to god to drink: for so God him selfe cōpareth the sin of the vicked Iewes to poison, saying, *Their vine is of the vine of Sodom, & of the vines of Gomorra,* Deu. 32. 22, *their grapes are grapes of gal, their clusters be butter, their wine* 23. *is the poison of dragons, and the cruell gall of aspes.* And for this cause wee ought to thinke as hardly of our selues as of the Iewes, because so oft as we cōmit any offence against God we do as much as mingle ranke poison, & bring it to Christ to drinke. Now whē this cup was given him he tasted of it, but drank not, because hee was willing to suffer all things that his father had appointed him to suffer on the crosse, without any shortening or lessening of his paine.

Thus vve see in vvhāt maner Christ vvas brought forth to the place of execution: Now followeth his crucifying. Christ in the providence of god was to be crucified for two causes: one, that the figures of the olde testament might be accomplished and verified. For the heave offering lifted up and shaken from the right hand to the left, and the brazen serpent erected vpon a pole in the wildernes, prefigured the exalting of Christ upon the crosse. The seconde, that wee might in conscience be resolved, that Christ became Gal. 3. 13 under the lawe & suffered the curse therof for us, & bare in his ovne bodie and soule the extremitie of the vvrath of God for our offences. And though other kinds of punishments were notes of the curse of God, as stoning and such like; yet vvas the death of the crosse in speciall maner aboue the rest accursed, not by the nature of the punishment, not by the opinions of men, not by the civill lawes of cuntries Deu. 21. 23. and kingdoms, but by the vertue of a particular commandement of God, foreseeing what manner of death Christ our redeemer should die. And hereupon among the Ievves in all ages this kind of punishment hath bene branded with speciall ignominie, as Paul signifieth vwhen hee saith, Philip. 2. 8. *Hee abased him selfe to the death, even to the death of the crosse:* & it hath beene allotted as a most grievous punishment to most notorious malefactours. If it be said that the Num. 25. 4. repentant theefe upon the crosse died the same death vwith 2. Sam. 21. 6. Christ and yet vvas not accursed, the answer is, that in



regard of his offences he deserued the curse and was actually accursed, and the signe of this was the death which he suffered, and that in his owne confession : but because hee repented, his sinnes were pardoned, and the curse removed. It may further be said, that crucifying was not knowen in Moses daies, and therefore not accursed by any speciall commandement of God in Deuteronomy. *Ans.* Moses indeed speakes nothing in particular of crucifying. yet nevertheless he doth include the same under the generall. For if euery one which hangs upon a tree be accursed, then hee also which is crucified; for crucifying is a particular kinde of hanging on the tree. Lastly it may be alleadged, that Christ in his death coule not be accursed by the lawe of Moses, because he was no malefactor. *Ans.* Though in regard of himselfe he was no sinner, yet as he was our suretie he became sinne for vs, and consequently the curse of the law for vs, in that the curse every way due unto us by imputation and application was made his.

*Psal. 22. 17.*

*Iren. lib. 2.*

*cap. 42.*

*Aug. lib. 50.*

*Hom. 3.*

*Author libri  
de passione  
inter opera  
Cypriani.*

Furthermore Christ was crucified not after the maner of the Iewes, who used to hang malefactors upon a tree binding them thereto with cords, & that whē they were dead; but after the usuall maner of the Romans: his bodie being partly nailed to the crosse, & partly in the nailing extremely racked; otherwise I see not but that a man might remaine many daies together alive upō the crosse. And here we haue occasion to remēber that the Papists who are so deuout & zealous towards crucifixes are far deceived in the making of thē. For first of all the crosse was made of 3. pieces of wood, one fastned upright in the ground to which the bodie and back leaned, the second fastned towards the toppē of the first, overthwart to which the hands were nailed: the thirde fastned towards the bottome of the first, on which the feete vvere set and nailed: vvhēreas contrariwise popish caruers & painters fasten both the feet of Christ to the first: secōdly the feete of Christ vvere nailed asunder vvith two distinct nailes, & not nailed one upon another with one naile alone as Papists imagine, and that to the verie body of the crosse, for then the soldiers could not haue broken both the leggs of the thieves, but only the outmost. Let



Let vs now come to the vse which may be made of the crucifying of Christ. First of all here we learne with bitterness to bewaile our sinnes: for Christ was thus cruelly nayled on the crosse, and there suffered the whole wrath of God, not for any offence that euer he committed, but being our pledge and suretie vnto God, he suffered all for vs: and therefore iust cause haue we to mourne for all our offences, which brought our Sauour Christ to this low estate. If a man should be so farre in debt that he could not be freed, vnlesse the suretie should be cast into prison for his sake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits ende, and his very heart to bleed. And so is the case with vs by reason of our sins; we are Gods debtors, ye bankrupts before him, yet haue we gotten a good suretie, euen the sonne of God himselfe, who to recouer vs to our former libertie was crucified for the discharge of our debt. And therefore good cause haue we to bewaile our estate euery day, as by the Prophet it is said, *They shall looke on him whome they haue pierced, they shall lament for him as one mourneth for his owne sonne: they shall be sorrie for him as one is sorrie for his first borne.* Looke as the blood followed the nailes that were stricken through the blessed hands and feete of Christ, so should the meditation of the crosse and passion of our Redeemer be as it were nayles and speares to pierce vs, that our hearts might bleed for our sinnes: and we are not to thinke more hardly of the Iewes for crucifying him then of our selues, because our sinnes they also crucified him. These are the very nayles which pierce his hands and feete, and these are the speares which pierce through his side. For the losse of a litle world-ly pelfe, oh how are we grieued! but seeing our transgressions are the weapons whereby the sonne of God was crucified, let vs (I say it againe and againe) learne to be grieued for them about al things, & with bleeding and melting hearts bowe and buckle vnder them, as vnder the crosse.

Math. 26. 12.

Zach. 12. 10.

Secondly, Christ saith of himselfe, as *Moses lift vp the serpent in the wildernes, so must the sonne of man be lifted up:* the comparison is excellent, and worthie the marking. In the wildernes

Ioh. 3. 14.



wildernes of *Arabia* the people of *Israel* rebelled against God, and thereupon he sent fierie serpents among them, which stong many of them to death: now when they repented, Moles was commanded to make a brazen serpent, and to set it vpon a pole, that as many as were stong might looke vnto it and recouer: and if they could but cast a glaunce of the eye on the brazen serpent, when they were stong euē to death, they were restored to health & life. Now euery man that liueth is in the same case with the *Israelits*; Satan hath stong vs at the heart, & giuen vs many a deadly wound, if we could feele it, and Christ who was figured by the brazen serpent was likewise exalted on the crosse, to cōferre righteousness & life eternal to euery one of vs: therefore if we will escape eternal death, we must renounce our selues, & lift vp the eyes of our faith to Christ crucified, & pray for the pardon of our sinnes: & then shall our hearts & consciences be healed of the wounds & gripes of the deuill: & vntill such time as we haue grace to do this, we shall neuer be cured, but stil lie wounded with the stings of *satan*, & bleeding to death euen at the very heart, although we feele no paine or grieve at all. But some may aske how any man can see him crucified now after his death? *Answer.* Wheresoever the word of God is preached, there Christ is crucified, as Paul saith, *Oh foolish Galatians, who hath bewitched you that ye should not obey the truth, to whome before Iesus Christ was described in your sight, and among you crucified?* meaning that he was liuely preached among them. We neede not to goe to wooden crosses, or to golden crucifixes to seek for him; but where the Gospell is preached, thither must wee go, & there lift vp our eyes of faith to Christ, as he is reuealed vnto vs in the word; resting on him and his merits with all our hearts, and with a godly sorow confesse and bewaile our sinnes, crauing at his hands mercie and pardon for the same. For till such time as we doe this, we are grievously stong by Satan, and are euery moment euen at deaths dore. And if we can thus behold Christ by faith, the benefites which comes hereby shall be great: for as Paul saith, *the old man*, that is, the corruption of our nature, and the bodie  
fo

Gal. 3.1.



of sinne that raigneth in vs, *shall be crucified with him*: for when Christ was nayled on the crosse, all our sinnes were laide vpon him; therefore if thou doest vnfaignedly belecue, all thy sinnes are crucified with him, and the corruption of thy nature languisheth and dieth as he languished and died vpon the crosse.

Thirdly, we must learne to imitate Christ: as he suffered himselfe to be nailed to the crosse for our sinnes, so answerably must euery one of vs learne to crucifie our flesh, and the corruption of our nature, and the wickednesse of our owne heart, as Paul saith, *They that are Christs, haue crucified the flesh with the lusts and affections thereof.* And this we shall doe, if for our sinnes past we doe waile and mourne with bitternes, and preuent the sinnes to come into which we may fall by reason of the corruption of our natures, by vsing all good meanes, as praier and fasting, and the word of God preached, and by flying all occasions of offence. We are not to destroy our bodies or to kill our selues, but to kill and crucifie sinne that liueth in vs, and to mortifie the corruption of our nature that rebels against the spirit. Christianitie stands not in this, to heare the word of God, & outwardly to professe the same, & in the meane season stil to liue in our sinnes, & to pamper our owne rebellious flesh; but it teacheth vs alwaies to haue in readinesse some speare or other to wound sinne, & the sword of the spirit to cut down corruption in vs, that thereby we may shew our selues to be liuely followers of Christ indeede.

Gal. 3. 24.

Fourthly, by this we may learn that the wrath of God against sinne is wōderful great, because his own Son bearing our person, & being in our place, was not onely crucified, & racked most cruelly, but also bare the whole wrath of God in his soule: and therefore we must leaue off to make so litle account of sinne as commonly we doe.

Fiftly, wheras the person crucified was the sonne of God, it sheweth that the loue of God which he bare vnto vs in our redemption is endlesse; like a sea without banke or bottoome, it can not be searched into: & if we shal not acknowledge it to be so, our condemnation will be the greater.

Sixtly,



Sixtly, in this that Christ bare the curse of the law vpon the crosse; we learne that those that be the children of God, when they suffer any iudgement, crosse, or calamitie, either in bodie or in minde or both, doe not beare them as the curses of God, but as the chastisements of a louing father. For it doth not stande with the iustice of God to punish one fault twise: and therefore when any man that putteth his whole confidence in God, shall either in his owne person, in his good name, or in his goods fee the heauie hand of God, God doth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our sufferings doe in some part satisfie the iustice of God: but this cannot stand, because Christ did make a perfect satisfaction to the iustice of his father for all punishment. And therefore satisfaction to God made by man for temporall punishment is needelesse, and much derogates from Christs passion.

Esa. 53. 6.

2. Tim. 1. 12.

In the crucifying of Christ, two things specially must be considered. The manner of the doing of it, and his continuance alieue vpon the crosse. Touching the manner, the spirite of God hath noted two things. The first, that Christ was crucified betweene two theeues, the one vpon his left hand, the other vpon his right; in which action is verified the saying of the Prophet Esay, *He was numbred among the wicked*: and the Iewes for their parts doe hereby testifie that they esteemed him to be not some common wicked man, but euen the captaine and ringleader of all theeues & malefactours whatsoever. Nowe whereas Christ standing vpon the crosse in our roome and stead, is reputed the head and prince of all sinners, it serueth to teach euery one of vs that beleue in him, to iudge our selues most vile and miserable sinners, and to say of our selues with Paul, that we are the chiefe of all sinners. The second thing is, that Christ was crucified naked: because he was stripped of his garments by the souldiers when he was to be crucified. The causes why he suffered naked, are these. First Adam by his fall brought vpon all mankinde death both of bodie and soule, and also the curses of God which befall man in this life:



life: among which this was one, that the nakednes of the bodie should be ignominious; and hereupon when Adam had sinned, & saw himselfe naked, he fled frō the presence of God, & hid himselfe euē for very shame. Christ therefore Gen. 3. 7, 8. was stripped of his garments, and suffered naked, that he might beare all the punishment and ignominie that was due vnto man for sinne. Secondly, this came to passe by the goodnes of God, that we might haue a remedie for our spirituall nakednes, which is, when a man hath his sinnes lying open before Gods eyes; and by reason thereof hee himselfe lieth open to all Gods iudgements. Hereof the Angel speaketh to the Church of Laodicea, saying, *Thou saiest I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blinde, and naked.* So when the Israelites had committed idolatrie by the golden calfe, Moses telleth them that *they were naked*, not onely because they had spoiled themselues of their earrings, but especially because they were destitute of Gods fauour, and lay open and naked vnto all his iudgements for that sinne. And Salomon saith, *Where there is no vision, there the people are made naked*, that is, their sinnes lie open before God; and by reason thereof they themselues are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God, called *white rayment*, as Rev. 3. 18. Christ saith, *I counsell thee to buie of me white rayment, that thou maist be cloathed, and that thy filthie nakednes doe not appeare:* and, *Long white robes dipped in the blood of the lambe,* Rev. 7. 14. which serue to hide the nakednes of our soules. VVhat these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new man which after God is created in righteousnes and true holines.* Gal. 3. 27. Eph. 4. 24. Our nakednes maketh vs more vile in the sight of God, then the most loathsome creature that is can be vnto vs, vntill we haue put on the righteousness of Christ to couer the deformitie of our soules, that we may appeare holy, and without spot before God. Thirdly, Paul saith, *We know*



2. Cor. 5. 1,  
2, 3.

*know if our earthly house of this tabernacle be destroyed, we have a building giuen of God, &c. For therefore we sigh, desiring to be cloathed with our house which is from heauen, because if we be cloathed we shall not be found naked.* Where it is like that the Apostle alludeth to the nakednes of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namely that after this life he might cloath all his members with eternall glorie.

If this be so, that a part of our reioycing stands in the glorious nakednes of Christ crucified, there is no reason why we should be puffed vp with the vanitie of our apparell. It should rather be an occasion to make vs ashamed, then to make vs proud. The thiefe may as well bragge of the brand in his hand, or of the fetters on his heeles, as we may of our attire; because it is but the couering of our shame: and therefore should put vs in mind of our sinne & shamful nakednes.

August. ser.  
119. de tem-  
pore.  
a Producta  
mors.  
Mar. 15. 25.

The abode of Christ vpon the crosse, was about the space of sixe houres. For the death of the crosse was no sudaine but a<sup>a</sup> lingring death. And in this space of time there fell out five notable euent. The first, that the souldiers hauing stripped Christ of his garments, deuided them into foure parts, and cast lotts for his coat, because it was woven without seame. And by this appeares the great loue of Christ to man, who was not onely content to suffer, but also to loose all that euer he had, euen to the garments on his backe to redeeme vs; teaching vs answerably that if it please God to call vs to any triall hereafter, we must be content to part with all for his sake, that we may winne him. Againe, in these souldiers we may behold a picture of this world: when they had nayled Christ to the crosse, they will not loose so much as his garments; but they come and deuide them and cast lotts for them: as for Christ himselfe, the Sauour and redeemer of mankind, they regard him not. And thus fareth the world; it is a hard thing to finde a man to accept of Christ, because he is Christ his redeemer: but, when gaines comes by Christ, then he is welcome. Esau that esteemed nothing of his fathers blessing, made great account of his brothers pottage. The Ga-  
derenes



derenes made more account of their swine, then of Christ: for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to be the speciall members of Christ, doe not onely with the souldiers strippe Christ of his garments, but more then this, they bereaue him of his natures and offices. The Church of Rome by their transubstantiation strippe him of his manhoode: and by making other priests after the same order with him, which doe properly forgiue sinnes, strippe him of his priesthoode: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholicke Church, and that in his presence, whereas all debitshippes and commissions cease in the presence of the principall. And when they haue done all this, then they further loade him with a number of a beggarly ceremonies; and so doe nothing else but make a \* feigned Christ, in steade of the true and alone Messias.

\* *Fictitium Christum.*

The second euent was, that Christ was mocked of all sort of men. First, they set vp the cause written why he was crucified, namely, *This is the King of the Iewes*: then the people that passed by reuiled him, wagging their heads at him, and said, *Thou that destroyest the temple and buildest it in three daies, saue thy selfe, &c.* Likewise the high priests mocking him, with the Scribes and Pharisees and the Elders, said, *He saued others, let him saue himselfe.* The same also did one of the theeues that was crucified with him, cast in his teeth. Behold here the wonderfull strange dealing of the Iewes: they see an innocent man thus pitifully and grievously racked, and nayled on the crosse, and his bloode distilling downe from handes and feete; and yet are they without all pitie and compassion, and doe make but a mocke and a skoffe at him. And in this we may plainly see howe daungerous and fearefull their case is, who are wholly giuen vp to the hardnes of their owne hearts: and we are further admonished to take heede how we giue our selues to iesting or mocking of others. And if any thinke it to be a light sinne, let them consider

Math. 27. 37,  
38, 39.



2. King. 2.  
23, 24.

consider what befell the Jewes for mocking Christ. The hand of God was vpon them within a while after, and so remaineth to this day. Little children wickedly brought vp; when they sawe Elisha the man of God comming, they mocked him, and said, *Come vp thou bald pate, come vp thou bald pate*: but Elisha looked backe on them, and cursed them in the name of the Lord, and two wilde beares came out of the Forrest and tare in pieces two and fourtie of the. Iulian once a Christian Emperour, but after an Apostata, did nothing els but mocke Christ and his Gospell, & made iests of sundrie places of Scripture: but beeing in fight against the Persians, was wounded with a dart no man knows how, and died scoffing and blaspheming, And such like are the iudgements of God, which befall mockers and skorners. Let vs therefore in the feare of God learne to eschew and auoide this sinne.

Furthermore, if we shall indifferently consider all the mockes and skornings of the Jewes, we shal finde that they cannot truly conuince him of the least sinne; which serueth to cleare Christ, and to prooue that he was a most innocent man, in whose waies was no wickednes, and in whose mouth was found no guile: and therefore he was most fitte to stand in our roome, and suffer for vs which were most vile and sinnefull. And here by the way a question offereth it selfe to be skanned. Saint Matthew saith, *The theeues* Mat. 27. 44. *which were crucified with him, cast the same in his teeth* which the Scribes and Pharisees did: Saint Luke saith, that *one of* Luk. 23. 39. *the theeues mocked him*. Nowe it may be demaunded, how both these can be true? *Answer*. Some reconcile the places thus; that the Scripture speaking generally of any thing, by a figure doth attribute that to the whole, which is proper to some part onely: and so here doth ascribe that to both the theeues which agreeth but to one. Others answer it thus: that at the first both of the euill doers did mocke Christ, and of that time speaketh Matthew: but afterward one of them was miraculously conuerted, then the other alone mocked him, & of that time spake S. Luke. And this I rather take to be the truth. But what was the behauour of Christ,

Synech-  
doche.



Christ, when he is thus laden with reproch? In wonderfull patience he replies not, but puts vp all in silence. Where we may note, that when a man shall raile on vs wrongfully, we must not returne rebuke for rebuke, nor taunt for taunt: but we must either be silent, or else speake no more then shall serue for our iust defence. This was the practise of the Israelites, by the appointment of Hezekias, when Rabshakah reuiled the Iewes, and blasphemed the name of God; the people held their peace, and answered him not a word: for the kings commandement was, *answer him not.* So Hannah being troubled in minde, praied vnto the Lord, and Hely marked her mouth, for shee spake in her heart, and her lippes did moue onely, but her voice was not heard, therefore Hely thought shee had beene drunken, and saide, *How long wilt thou be drunken? put away thy drunkennesse from thee.* Such a speach would haue moued many one to very hard words: but she said, *Nay, my lord, but I am a woman troubled in spirit, I haue drunke neither wine nor strong drinke: but haue powred out my soule before the Lord.* This is a hard lesson for men to learne; but we must endeaour our selues to practise it, if we will be followers of Christ, and ouercome euill with good.

2. King. 18.

36.

1. Sam. I. 14.

The third thing that fell out in the time of Christs crucifying, was the pitifull complaint, in which he cried with a loud voice, *Eli, Eli, lama sabachthani,* that is, *My God, my God, why hast thou forsaken me?* In the opening of this complaint many points must be skanned. The first is, what was the cause that moued Christ to complaine? *Answer.* It was not any impatience or discontentation of minde, or any dispaire, or any dissembling, as some would haue it: but it was an apprehension and a feeling of the whole wrath of God, which seized vpon him both in bodie and soule. The second, what was the thing wherof he doth complain. *Answer.* That he is forsaken of God the father. And from this point ariseth an other question. Howe Christ beeing God can be forsaken of God? for the father, the Sonne, and the holy Ghost are all three but one and the same God. *Answer.* By God we must vnderstand God the Father the first person.

Mat. 27. 46.



person. According to the common rule, when God is compared with the Sonne or holy Ghost, then the father is meant by the this title God, as in this place: not that the father is more God then the Sonne, for in dignitie all the three persons are equal: but they are distinguished in order only, & the father is first. And againe whereas Christ complaineth that he was forsaken, it must be vnderstood in regard of his humane nature, not of his Godhead. And Christs manhoode was forsaken, not that his Godhead and manhoode were seuered, for they were euer ioyned together frō the first moment of the incarnation: but the Godhead of Christ, and so the Godhead of the father did not shew forth his power in the manhoode, but did as it were lie asleepe for a time, that the manhood might suffer: when a man sleepeth the soule is not seuered from the bodie, but lieth as it were dead, and exerciseth not it selfe: euen so the Godhead lay still, and did not manifest his power in the manhoode, and thus the manhood seemed to be forsaken. The third point is, the manner of this complaint; *My God, my God*, saith he: these words are words of faith, I say not of iustifying faith, wherof Christ stood not in need: but he had such a faith or hope, wherby he did put his cōfidence in God. The last words, *why hast thou forsake me?* seem at the first to be words of distrust. How then (will some say) can these words stand with the former: for faith & distrust are flat contraries? *Ans.* Christ did not vtter any speach of distrust, but only make his mone & cōplaint, by reason of the greatnes of his punishment: & yet still relied himselfe on the assistance of his father. Hence we learne, first that religion doth not stand in feeling, but in faith: which faith we must haue in Christ, though we haue no feeling at all: for God oftentimes doth withdraw his grace & fauour frō his children, that he may reach thē to beleue in his mercie in Christ then, when they feelee nothing lesse then his mercie. And faith & feeling can not alwaies stand together; because faith is a subsisting of things which are not seene, and the ground of things hoped for: and we must liue by faith, and not by feeling. Though feeling of Gods mercie be a good thing, yet God doth not alwaies vouchsafe to giue



giue it vnto his children: and therefore in the extremitie of afflictions and temptations, we must alwaies trust and relie on God by faith in Christ; as Christ himselfe doth when he is as it were plunged into the sea of the wrath of God. Secondly, here we may see howe God dealeth with his children: for Christ in the sense and feeling of his humane nature was forsaken, yet had he sure trust and confidence in God, that caused him to say, *My God, my God.* God will oftentimes cast his deare children into huge gulfs of woe and miserie, where they shall see neither banke nor bottome, nor any way to get out: yet men in this case must not despaire, but remember still that that which befell Christ the head, doth also befall his members. Christ himselfe at his death did beare the wrath of God in such measure, as that in the sense and feeling of his humane nature he was forsaken: yet in all this he was the Sonne of God, and had the spirit of his father, crying, *My God, my God.* And therefore though we be wonderfully afflicted either in bodie or in mind, so as we haue no sense or feeling of Gods mercie at all, yet we must not despaire and thinke that we are cast-awaies, but still labour to trust and relie on God in Christ, & build vpon this that we are his children, though we feele nothing but his wrath vpon vs, against mercie cleauing to his mercie. This was Dauids practise: *In the day of trouble (saith he) I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: my soule was full of anguish: and so continueth, saying, Will the Lord absent himselfe for euer? and will he shew no more fauour? hath God forgotten to be mercifull? but in the ende he recouereth himselfe out of this gulfe of temptation, saying, Yet I remember the yeares of the right hand of the most high: I remember the works of the Lord, certainly I remember the wonders of old.* Wherefore this practise of Christ in his passion, must then be remembered of vs all, when God shall humble vs either in bodie or soule or both.

Psal. 77. 2, 3.

vers. 10, 11, 12, &amp;c.

The fourth thing which fell out when Christ was on the crosse was this: after Christ knew that all things were per-



Ioh. 19. 28. formed, & that the Scriptures were fulfilled, he said, *I thirst*; and then there standing a vessell full of vinegar, one ranne and filled a sponge therewith, and put it about an hyssope stalke, and put it to his mouth: which when he had receiued, he said, *It is finished*. The points here to be considered, are foure. The first, that Christ thirsteth. And we must know that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when Sisera was ouercome by Israel, and had fled from his enemies to Iaels tent, he called for a little water to drinke, being more troubled with thirst, then with the feare of death at the hand of his enemies. And indeede thirst was as grieuous to men in the East countrey, as any torment elie. And hereupon Sampson was more grieued with thirst, then with feare of many thousand Philistims.

Againe, whereas Christ complaines that he *thirsteth*; it was not for his owne sake, but for our offences: and therefore answearably we must thirst after Christ and his benefits, *as the dry and thirstie land where no water is, doth after raine*: and *as the hart brayeth after the riners of water*, so must we say with Dauid, *My soule panteth after thee, O Lord*, and the benefits of thy death.

Psal. 143. 6.  
& 42. 1.

The second, that a sponge full of vinegar tied vpon an hyssope stalke, was reached to Christ vpon the crosse. Now it may be demaunded, how this could be, considering the stalke of the hyssope is not past a foote long. *Answer*. As the tree of mustard seed with the Iewes is farre greater and taller then with vs, in so much that the birds of heauen build their nests in it: so it may be that hyssope groweth much longer in those countries then with vs. Or, as I take it rather, the hyssope stalke was put vpon a reede, and by that meanes the sponge was put vpto the mouth of Christ.

Mar. 15. 36.

The third point is, that Christ drinketh the vinegar offered: but when? Not before all things were finished that were to be done on the crosse. And by this he shewes his exceeding care for our saluation. He laide aside all thinges that would turne to his owne ease, that he might fully worke our redemption, and fulfill the will of his father who



who sent him into the world for that ende. The like care must euery one of vs haue to walke dutifully, and as it were, to goe with thorough-stitch in our particular callings, that God may be glorified by vs. When Abrahams seruant came to Bethuel to get a wife for Isaac, meat was set before him, but he said, *I will not eate before I haue said my message:* so likewise we must first see Gods glorie procured in our affaires, and then in the second place, if commoditie or praise redound to vs, we must afterward take it. Gen. 24. 32.

The last point is, that when Christ had drunke the vineger he said, *It is finished.* Which words may haue a double sense: one, that such things as were figured by the sacrifices of the old testament are accomplished: the other, that now vpon the crosse he had finished his satisfaction to the iustice of his father for mans sinne. And this of the twaine I rather thinke to be his meaning. If it be said, that the buriall and resurrection and ascension of Christ, &c. which are very necessarie to mans redemption, were not yet begunne, the answer is, that the works of Christs priesthoode which follow his death serue not to make any satisfaction to Gods iustice for sinne, but onely to confirme or applie it, after it is made and accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these words import, *It is finished*, then humane satisfactions to Gods iustice for sinne are altogether superfluous.

The fifth euent that fell out when Christ was vpon the crosse was, that he cryed with a loud voice, and said, *Father, into thy handes I lay downe my spirite*, that is, I commende my soule as being the most pretious thing which I haue in this worlde into thy custodie, who art a most faithfull keeper therof. These words are taken by Christ out of the Psalmes: for when Dauid was in daunger of his life by reason of Saul, and had no friend to trust, he makes choice of God to be his keeper, and said, *Into thy handes, O Lord, doe I commend my spirite.* Psal. 31. 5. Nowe our Sauour Christ beeing in the like distresse, both by reason of the Iewes, who euery way sought his finall destruction and confusion, and especially because



Psal. 40. 7.

he felt the full wrath of God seazing vpon him, doth make choice of Davids words, and applie them to himselfe in his distresse. And by his example we are taught not onely to read the generall historie of the Bible, but also to obserue the things commaunded and forbidden, and to applie the same vnto our selues, and to our particular estates and dealings whatsoeuer: thus the Prophet David saith, *In the rolle of the booke it is written of me, that I should doe thy will, O my God!* Howe can this be? for no part of Scripture penned before the daies of David saith thus of him. True indeede: but as I take it, Davids meaning is, that he read the booke of the Lawe, and found generall precepts and commaundements giuen to Kings and Princes, that they should keepe all the ordinances and commaundements of God, which he beeing a King applies particularly to his owne person, and thereupon saith, *In the volume of the booke it is written of me, &c.* And this dutie is well practised by the people of God at this day: for the Psalmes of David were penned according to the estate of the Church in his time: and in these daies the Church of God doth sing the same with the same spirite that David did, and doth applie them to their seuerall estates and conditions.

Now in that Christ commends his soule into the hands of his father, he doth it to testifie that he died not by constraint, but willingly: and by his owne practise he doeth teach vs to doe the like, namely to giue vp our owne soules into the hands of God. And because this dutie is of some difficultie, we must obserue three motiues or preparatiues which may induce vs to the better doing of it. The first is, to consider that God the Father of Christ, is the creator of our soules, and therefore he is called *the father of spirits*. And if he be a creator of them, then is he also a faithfull preseruer of them. For sure it is, that God will preserue his own workmanship. Who is or cā be so careful for the ornament and preseruation of any worke, as the crafts-master? and shall not God be more carefull then man? wherefore Saint Peter exhorteth vs to commit our soules vnto God,



as vnto a faithfull creator. The second motiue is this, we must looke to be resolu'd in our consciences, that God the Father of Christ is our Father: every man for himselfe must labour to haue the assurance of the pardon of his owne finnes, and that the corruption of his soule be washed away in the blood of Christ, that he may say, I am iustified, sanctified, and adopted by Christ. And when any man can say thus, he shall be most desirous and willing to commit his soule into the hands of God. This was the reason which moued Christ to lay downe his soule into the hands of God, because he is *his Father*. The third motiue or preparatiue is, a continuall experience and obseruation of Gods loue and fauour towards vs, in keeping and preserving him; as appeares by Dauids example, *Into thy handes (saith he) I commit my soule: for thou hast redeemed me, O thou God of truth.* Psal. 31.5.

The time when wee are specially to commende our soules into the hande of God, is first of all the time of any affliction or daunger. This was the time when Dauid commended his soule into the hands of God in the Psalme before named. VVee knowe that in any common daunger or perill, as the sacking of a citie, or burning of an house, if a man haue any pretious iewell therein, he will first fetch that out, and make choice of a faithfull friend, to whose custodie he will commit the same: euen so, in common perils and daungers, we must alwaies remember to commit our soules as a most pretious iewell into the hands of God, who is a faithfull creator. An other more speciall and necessarie time of practising this dutie, is the houre of death, as here Christ doth, and Steuen, who when the Iewes stoned him to death, called on God, and saide, *Lord Iesu receiue my spirit.* And as this dutie is very requisite and necessarie at all times, so most especially in the houre of death; because the daunger is great by reason that Sathan will then chiefly assault vs, and the guilt of sinne will especially then wounde the conscience. Lastly, at all times we must commit our soules into Gods hands: for though we be not alwaies in afflicti-



on, yet we are alwaies in great daunger: and when a man lieth downe to rest, he knoweth not whether he shall rise againe or no; and when he riseth, he knoweth not whether he shall lie downe againe. Yea, at this very houre we know not what will befall the next.

1.Sam.30.  
6.

2.Tim.1.12.

And great are the comforts which arise by the practise of this dutie. When Dauid was in great daunger of his life, and his owne people would haue stoned him, because their hearts were vexed for their sonnes and daughters which the Amalekites had taken; it is said *he comforted himselfe in the Lord his God*. And the practise of Paul in this case is most excellent: *For the which cause (saith he) I suffer those things, but I am not ashamed: for I know whome I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed vnto him against that day*. This worthie seruant of God had committed his life and soule into Gods hand: and therefore he saith, *In all my sufferings I am not ashamed*: where we may see, that if a man haue grace in his life-time to commit his soule into Gods hand, it will make him bold euen at the point of death. And this must be a motiue to cause euery man euery day and houre to lay downe his soule into the hands of God, although by the course of nature he may liue twentie yeares longer. But howsoeuer this dutie be both necessarie and comfortable, yet few there be that practise the same. Men that haue children are very carefull and diligent to bring them vp vnder some mans tuition; and if they haue cattell, sheepe, or oxen, they prouide keepers to tend them: but in the meane season for their owne soules they haue no care, they may sinke or swimme or doe what they will. This sheweth the wonderfull blindnes or rather madnesse of men in the world, that haue more care for their cattell, then for their owne soules: but as Christ hath taught vs by his example, so let euery one of vs in the feare of God learne to commit our soules into the hande of God.

Againe, in that Christ laies downe his owne soule, and withall the soules of all the faithfull into the handes of  
the



the father, we further learne three things. The first, that the soule of man doth not vanish away as the soules of beastes and other creatures: there is great difference betweene them: for vwhen the beast dieth, his soule dieth also: but the soule of man is immortall. The consideration wherof must mooue euery man aboue al things in this vworld to be careful for his soule: if it vvere to vanish away at the day of death, as the soule of beastes doe, the neglect thereof vvere no great matter: but seeing it must liue for ever, either in eternall ioy, or els in endlesse paines and torments, it standes vs upon, euery man for himselfe, so to provide for his soule in this life, that at the day of death when it shall depart from his bodie, it may liue in eternall ioy and happinesse. The second, that there is an especiall and particular prouidence of God, because the particular soule of Christ is committed into the hands of his father, and so answerably the soules of euery one of the faithfull are. The thirde, that euery one which beleeueth him selfe to be a member of Christ, must be willing to die vwhen God shall call him thereunto. For vwhen vvee die in Christ, the bodie is but laide asleepe, and the soule is receiued into the hands of a most loving God and mercifull Father, as the soule of Christ was. Lastly, vwhereas Christ surrendring his soule into his fathers hands, calles it a spirite, we note, that the soule of man is a spirit, that is, a spirituall, invisible, simple essence without cōposition created, as the angels of God are. The question vwhether the soule of a child come from the soule of the parents as the body doth come from their bodies, may easily bee resolued. For the soule of man beeing a spirite, can not beget another spirit, as the Angels being spirituall doe not beget Angels: for one spirit begetteth not another. Nay vvhich is more, one simple element begetteth not another, as the vvater begetteth not water, nor aire begetteth aire: and therefore much lesse can one soule beget another. Againe, if the soule of the child come from the soule of the parentes, then there is a propagation of the whole soul of the parent or of some part thereof. If it be said, that



that the whole soule of the parents be propagated, then the parents should want their owne soules and could not liue. If it be said that a part of the parents soule is propagated: I answer, that the soule being a spirit or a simple substance can not be parted: and therefore it is the safest to conclude, that the bodie indeed is of the bodie of the parents, & that the soule of man while the bodie is in making, is created of nothing: and for this verie cause God is called the *Father of spirits*.

Heb. 12. 9.

Thus much of the crucifying of Christ: Now followeth his death. For hauing laid downe his soule into the hands of his Father, the holy Ghost saith, *he gave up the ghost*: to giue us to understand, that his death was no fantasticall but a reall death, in that his bodie and soule were severed as truly as when any of vs die. In treating of Christes death we must consider many pointes. The first, that it was needfull that hee should die, and that for two causes. First, to satisfie Gods iustice: for sinne is so odious a thing in Gods sight, that he will punish it with an extreame punishment: therefore Christ standing in our roome must not only suffer the miseries of this life, but also die on the crosse, that the verie extremitie of punishment which wee shoulde haue borne, might be laide on him: and so we in Christ, might fully satisfie Gods iustice: *for the wages of sinne is death*. Secondly Christ died that he might fulfill the truth of Gods worde which had saide, that man for eating the forbidden fruit *should die the death*. The properties of Christs death are two: The first, that it was a voluntarie and willing death: The second, that it was a cursed death. For the first, whereas I say Christes death was voluntarie, I meane that Christ died willingly, and of his owne free accord gaue up himselfe to suffer upon the crosse. Howsoever the Iewes did arraigne, and condemne, and crucifie him, yet if he had not willed his owne death, and of his free accord giuen himselfe to die: not the Iewes nor all the whole world coulde euer haue taken away his life from him. Hee dyed not by constraint or compulsion, but most willingly: and therefore he saith, *No man taketh my life from me, but I* (saith hee)

Gen. 2. 17.



lay it downe of my selfe: I have power to lay it downe, and have power to take it againe. And our Saviour Christ gaue evident tokens hereof in his death, for then Iesus cryed with a loude voice, and gave up the ghost. Ordinarily men that die on the crosse, languish away by little and little, and before they come to yeelde up their liues they loose their speech, and onely rattle or make a noise in the throate: but Christ at that verie instant when he vvas to giue up the ghost, cryed with a loud voice: which sheweth plainely, that he in his death was more then a conquerour ouer death. And therefore to give all men a token of his power, and to shew that he died voluntarily, it pleased him to crie with a loud voice. And this made the Centurion to say that he was the sonne of God. Againe, Christ dyed not as other men doe; because they first give up the ghost, and then lay their heads aside: but he in token that his death was voluntarie, first layes his head aside after the manner of a dead man, and then afterward gives up the ghost. Lastly, Christ died sooner then men are wont to doe upon the crosse, and this was the cause that made Pilate wonder thar he was so soone dead. Now this came to passe not because he was loth to suffer the extremitie of death: but because he would make it manifest to all men that hee had power to die or not to die. And indeed this is our comfort that Christ died not for vs by constraint, but willingly of his owne accorde.

Ioh. 10. 18.

Mat. 27. 46.

Luk. 23. 46.

Isai. 38. 14.

Mar. 15. 39.

Ioh. 19. 30.

Mar. 15. 44.

And as Christs death was voluntarie, so was it also an accursed death, and therefore it is called the death of the crosse. And it contained the first and the second death: the first is the separation of the body from the soule: the second is the separation of bodie & soule from God: And both were in Christ: for beside the bodily death, he did in soule apprehend the wrath of God due to man for sinne: & that made him cry, *My God, my God, why hast thou forsaken me?*

To signifye this point the Creede saith that he was crucified & also died.

And here we must not omit a necessarie point, namely, how farre forth Christ suffered death. *Ans.* Some thinke that he suffered onely a bodily death and such paines as follow the dissolution of nature: but they no doubt come to short, for why should Christ haue feared death so greatly if

it



it had bene nothing but the dissolution of nature. Some againe thinke that he *died*, not onely the first, but also the second death: but it may be that is to goe to farre: for if to die the first death be to suffer a totall separation of bodie and soule, then also to die the second death is wholly and euerie way to be seuered from all fauour of God, and at the least for a time to be oppressed of the same death as the damned are. Now this neuer befell Christ, no not in the midst of his sufferings, considering that euen then he was able to call God his God. Therefore the safest is to follow the meane; namely that Christ died the first death in that his bodie and soule were really and wholly seuered, yet without suffering any corruption in his bodie, which is the effect and fruite of the same: and that withall he further suffered the extreame horrors and pangs of the second death, not dying the same death nor being forsaken of god, more then in his owne apprehension or feeling. For in the verie midst of his sufferings the father was well pleased with him. And this which I say doeth not any whit lessen the sufficiencie of the merite of Christ: for whereas hee suffered truly the verie wrath of God, and the verie torments of the damned in his soule, it is as much as if all the men in the world had died the second death, and had bin wholly cut off from God for euer and euer. And no doubt Christ died the first death, only suffering the pangs of the second, that the first death might be an entrance not to the second death which is eternall damnation, but a passage to life eternall.

The benefices and comfortes which arise by the death of Christ are specially foure. The first is the change of our naturall death, I say not, the taking of it away, for we must all die; but whereas by nature death is a curse of God upon man for eating the forbidden fruite, by the death of Christ it is changed from a curse into a blessing: and is made as it were a middle way and entrance to conueigh men out of this worlde into the kingdome of glorie in heauen: and therefore it is saide, Christ by his death hath delivered them from the feare of death, which all the daies of their liues were  
*subiect*

Heb. 2.15.



*subject to bondage.* A man that is to encounter vvith a Scorpion, if he knowve that it hath a sting, he may be dismayed: but being assured that the sting is taken away, he need not feare to encounter therewith. Now death in his owne nature considered, is this scorpion armed with a sting: but Christ our Saviour by his death hath pulled out the sting of our death, and on the crosse triumphantly saith, *O death where is thy sting? O grave where is thy victory?* & therefore 1. Cor. 15. 55.

euen the whē we feeble the pāgs of death approch, we should not feare but conceiue hope, considering that our death is altered and changed by the vertue of the death of Christ. Secondly, the death of Christ hath quite taken away the secōd death frō those that are in Christ: as Paul saith, *There is no condēnation to them which are in Christ Iesu, which walke* Rom. 8. 1.

*not after the flesh, but after the spirit.* Thirdly the death of Christ is a meanes to ratifie his last will and testament: *For this cause was Christ the Mediatour of the new testament, that through death (vvhich was for the redemption of the transgressions which were in the former trstament) they which were called might receive the promise of the eternall inheritance. For vvhere a testament is, there must be the death of him that made the Testament: for the Testament is confirmed when men are dead: for it is yet of no force, as long as he is alive that made it.* Heb. 9. 15. 16.

And therefore the death of Christ doeth make his last will and testament which is his couenant of grace, authentically unto us. Fourthly, the death of Christ doth serue to abolish the originall corruption of our sinnefull hearts. As a strong corasive laide to a sore eates out all the rotten and deade flesh, euen so Christs death being applyed to the heart of a penitent sinner by faith, weakens and consumes the sinne that cleaues so fast unto our natures and dwelles within us. Some will say, how can Christes death which now is not, because it is long ago past and ended, kill sinne in vs now?

*Answer,* Indeed if vvee regard the acte of Christs death, it is past, but the vertue and power thereof endureth for euer. And the power of Christes death is nothing els but the power of his godhead, vvhich inabled him in his death to overcome hell, the graue, death, and condemnation, and to disbur-



disburden him selfe of our sinnes. Now when wee haue grace to denie our selves, and to put our trust in Christ, and by faith are ioyned to him, then as Christ himselfe by the power of his godhead ouercame death, hell, and damnation in himselfe: so shall wee by the same power of his godhead kill & crucifie sin & corruption in our selues. Therefore seeing we reape such benefite by the death of Christ, if wee will shewe our selues to be Christians, let us reioyce in the death of Christ: and if the question be, what is the chiefest thing wherein we reioyce in this world? we may answere, the very crosse of Christ, and the least droppe of his blood.

The duties to be learned by the death of Christ are two: the first concernes all ignorant and impenitent sinners. Such men whatsoeuer they be, by the death of Christ upon the crosse, must be mooued to turne from their sinnes: and if the consideration hereof will not mooue them, nothing in the world will. By nature euery man is a vassall of sinne, and a bondslaue of Sathan: the deuill raignes and rules in all men by nature, and wee our selues can doe nothing but serue and obey him. Nay (which is more) we lie under the fearefull curse of God for the least sinne. Well now, see the love of the sonne of God, that gaue himselfe willingly to death upon the crosse for thee, that he might free thee from this most fearefull bondage. Wherefore let all those that liue in sinne and ignorance reason thus with theselues: Hath Christ the Sonne of God done this for us, and shall we yet liue still in our sinnes? hath he set open as it were the very gates of hell, and shall we yet lie weiring in our damnable waies and in the shadowe of death? In the feare of God let the death of Christ be a means to turne us to Christ: if it can not moue us, let us be resolued that our case is dangerous. To go yet further in this point, euery one of us is by nature a sicke man, wounded at the very heart by sathan: though we feele it not, yet we are deadly sicke: & beholde, Christ is the good Phisition of the soule, & none in heauen or earth, neither Saint, angell, nor man can heale this our spirituall wound, but he alone: who, though he were equall with the father, yet he came downe from his bosome and became mā, & liued here many yeres in miserie & contēpt:



and when no hearb nor plaister could cure this our deadly wound or desperate sicknes, he was content to make a plaister with his owne blood: the paine hee tooke in making it caused him to sweat water & blood: may the making of it for us cost him his life, in that he was content by his own death to free us from death: which if it be true, as it is most true, the wofull & wretched is our case if we will still liue in sinne, & will not use meanes to lay this plaister unto our hearts. And after the plaister is applyed to the soule, we should doe as a man that hath bene grievously sicke, who whē he is on the mending hand gets strength by litle & litle. And so should we become new creatures going on frō grace to grace, and shew the same by liuing godlily, righteously, and soberly, that the worlde may see that wee are cured of our spirituall disease. O happy, yea thrise happy are they that haue grace from God to do this. The second duty concernes thē which are repentant sinners. Hath Christ giuen himselfe for thee, & is thy conscience settled in this? then thou must answerably beare this minde, that if thy life would serue for the glorie of God & the good of his Church, thou wouldst then giue it most willingly if thou be called thereto. Secondly, if Christ for thy good hath giuen his life, then thou must in like manner be content to die for thy brethren in Christ if need be: *He (saith S. Iohn) laid down his life for us, therefore we ought to lay down our liues for our brethren.* Thirdly, if Christ was cōtē to shed his own hearts blood not for himself, but for the sins of euery one of us, thē we must be thus affected, that rather then by sinning we would willingly offend god, we should be content to haue our own blood shed: yea if these two things were put to our choise, either to doe that which might displease God, or els to suffer death, we must rather die then do the same. Of this mind haue bene all the martyrs of God, who rather then they would yeild to Idolatrie, were content to suffer most bitter torments & cruell death. Yea, euery good christian is so affected, that hee had rather choose to die then to liue, not moued by impatience in respect of the miseries of this life: but because he would cease to offend so louing a father. To sin is meat & drinke to the world, but to a touched & repētāt hart ther is no tormēt.

1. Ioh. 3. 16.



so grievous as this is, to sinne against God, if once hee be periwaded that Christ died for him.

Thus much for Christs death: now follow those things which betell Christ when hee was newly dead; and they are two especially. The first, that his legges were not broken as the legges of the two thieves were. Of the first, S. Iohn rendreth a reason, namely that the scripture might be fulfilled, which saith, *not a bone of him shall be broken*: which wordes were spoken by Moses of the paschall lambe, and are here applyed to Christ, as being typically figured thereby. And hence we observe these two things. First, that Christ crucified is the true paschall lambe as S. Paul saith, *Christ our passeover is sacrificed*: and S. Iohn saith, *Behold the lamb of God*, distinguishing him thereby from the typicall lambe. In this that Christ crucified is the true paschall lamb, the childe of God hath vvonderfull matter of comfort. The Israelites did eate the passeover in Egypt, and sprinkled the blood of the lambe on the postes of their dores, that when the Angell of God came to destroy the first borne both of man and beast, and saw the blood upon their houses might passe over them, that the plague should not be upon them to destruction. So likewise if thou doest feede on the lambe of God, and by a liuely faith sprinkle the dore of thine heart with his blood, the iudgements of god in this life, and the terrible curse of death, vvith the fearefull sentence of condemnation at the day of iudgement, & all punishments due unto thy sinnes shall passe over thee, and not so much as touch thee. And whereas the legges of our Sauour Christ were not broken by the souldiers, who sought by all meanes possible to worke against him all the mischief they could: wee may note, that the enemies of Christ and his Church, let them intende to shewe neuer so much malice against him, they can not goe beyonde that libertie which God giueth them: then Gods will is they can doe no more for their liues. The Medes and Persians are called the *Lords sanctified ones*: Cyrus is called the *man of Gods counsell*, because whatsoeuer they intended against the people of God, yet in all their proceedings they did

Ioh. 19. 36.

Exo. 12. 46.

1. Cor. 5. 7.

Ioh. 1. 29.

Exo. 12. 23.

Isai. 43. 3.

Isai. 46. 11.



did nothing, but that which God had determined before to be done. And whē Senacherib came against the Iewes as a wild beast out of his denne, the Lord telleth Hezekiah concerning Ashur that he will put *his hooke in his nostrills, & his bridle in his lippes, and bring him back againe the same way he came*, that is, he will so rule him that he shall not do the least hurt unto the Iewes, more thē god will. This is a matter of great cōfort to Gods Church oppressed with manifold enemies, Papists, Iewes, Turkes, & all infidels, maliciously bent against it for Christs sake. Now they may intend & practise mischief, but more then Gods will and counsell is they cā not doe: for he hath his ring in their nostrills, and his bridle in their lips to rule them as he listeth.

The second thing which fell out immediatly upon the death of Christ is, that the soldiers pearced his side with a speare, & thence issued water & blood. The use which ariseth of this point is twofolde: First, it serves to prooue that Christ died truly, & not in shew, or a fained death: for there is about the heart a filme or skin like unto a purse wherein is contained cleare water to coole the heate of the heart, and therefore when water & blood issued out after the pearcing of the side, it is very likely that that very skin was pearced: for els in reason we can not coniecture whence this water should come. S. Iohn an eye-witnesse of this thing, being about to proue that Iesus the sonne of Mary was the true Messias, bringeth in sixe witnesses: three in heauē, *the Father, the Worde, and the Holy Ghost*: and three in earth, *the Water, the Spirite, and the bloode*: where no doubt hee alludeth to the water and blood that issued out of the side of Christ: by spirit wee may vnderstand the efficacie and operation of Gods spirite making men to bring forth the fruits of the same, as loue, peace, ioy, &c. And the second witnes namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sinne, & the purging of the heart by Christs blood: which also is and was signified by the outwarde washing of the bodie with water in baptisme. The thirde witnesse hee calles blood, alluding to the blood that issued out of Christs side: vwhereby is signified the expiation or satisfac-

Columb. de  
re Anat. l. 7.

1. Ioh. 5. 8.



tion made to Gods iustice for mans sinne. The same use had the ceremoniall sprinkling with blood in the old testament, typically signifying the sprinkling of Christs blood. Now these three witnesses are not to be sought for in heaven, but euery Christian man must search for them in his owne heart and conscience, & there shall hee finde them in some measure. And this water and blood flowing out of the side of Christ being now deade, signifieth that he is our iustification and sanctification euen after his death: & that out of his death springs our life: and therefore as Eve was made of a ribbe taken out of the side of the first Adam: so springs the Church of the blood that flowes out of the side of the second Adam.

Hauiing thus intreated of Christs execution, let us now come to the last point, namely, the excellencie of Christs passion, consistiing in these two points. I. a sacrifice. II. triumph. For the first, whē Christ died he offered a propitiatorie & reall sacrifice to his father: & herein his death & passion differeth frō the sufferings & deaths of all men whatsoever. In this sacrifice, we must consider 4. things. I. who was the priest. II. what was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himselfe, as the author of the Epistle to the Hebrewes prooues at large from the third chap. to the 9. and of him we are to consider these 4. points. The first, what is the office of Christs priesthood. *Answer.* The office of Christs priesthood stands in 3. things. I. to teach doctrine, & therefore he is called the *high priest of our profession*, that is, of the Gospell which we professe, because he is the authour and doctour of the same. II. to offer up himselfe unto his father in the behalfe of man, for the appeasing of his wrath for sinne. III. to make request or intercession to God the father, that he would accept the sacrifice which hee offered on the crosse for us. The second is according to which nature he was a priest: whether in his manhood, or in his godhead, or both together? *Ans.* The office of his priesthood is performed by him according to both his natures: & therefore he is a priest not as the papists would haue him, according to his manhood only, but as he is both God & man: for as he is a

Heb. 3. 1.



mediatour, so is he a priest: but Christ is a mediatour according to both natures: ech nature doing that which is peculiar to it, & conterringsomthing to the worke of redemption: & therefore he is a priest as he is both God & mā. The third point, after what order is he a priest? *Ans.* The scripture mentioneth 2. orders of priests: the order of Levi, & the order of Melchisedeck. Christ was not a priest after the order of Aaron: & yet notwithstanding in that priesthood were many notable rites wherby the priesthood of our Sauour Christ was resembled, & we may note 5. especially. First in the anointing of the high priests, as of Aaron & his sonnes after him, *Exop. 29. 7.* oile was powred on his head, & it ran down to the verie *Psal. 113. 2.* edge of his garments, wherby was signified that Christ the true high priest was annointed *with the oile of gladnesse above* *Psal. 45. 7.* his fellowes, that his manhood was filled with the giftes and graces of God, both in measure, nūber, & degree aboue all mē & angels. Secondly the sumptuous & gorgious apparell which the high priest put on when hee came into the sanctuary, was a signe of the rich & glorious robe of Christs *Exod. 28. 2.* righteousness, which is the puritie & integrity of his humane nature & of his life. Thirdly, the speciall parts of the high priests attire were, first the Ephod, the 2. shoulders whereof *Exo. 28. 12, 21.* had 2 onyx stones, vwhereon vvere engraue the names of the 12. tribes of Israel: 6. names on the one stone, & 6. on the other, as stones of remēbrance of the childrē of Israel to god vward: secondly, the breastplate of iudgement like the work of the Ephod, vwherein were set 12. stones according to the names of the childrē of Israel, graue as signets euery one after his name. Now by these 2. ornamēts vvere figured two things in Christ: by the first, that he carries all the elect on his shoulders, & supports thē by his spirit so long as they are in this world, against the world, the flesh, & the deuill. By the secōd, that Christ our high priest being now in his sanctuary in heauen, hath in memory al the elect, & their very names are writtē as it vwere in tables of gold before his face, & he hath an especiall loue & care ouer them. Vpon this ground the church in the Canticles praies on this maner, *Set Cant. 8. 6.* me as a seale on thy heart, & as a signet vpon thy arme. And in-



deed this a matter of comfort to us all, that Christ hath our several names writtē in pretious stones before his face, though he be now in heauē & vve on earth: & the particular estate of euery one of us is both knowē & regarded of him. Again, God gaue to Moses the *Vrim & Thummim*, which was put on the brestplate of the high priest, when he was to aske counsell frō God of things unknowē, before the mercy seate, whence God gaue answer. What the *Vrim & Thummim* was it is not known: & it is like it was not made by any arte of mā, but giuē by God; & how it vvas used vve can not tell: but yet the signification of the wordes affordeth matter of meditatio. *Vrim* signifies *lights*, & *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, vvhō hath the perfite *Vrim & Thummim* in his brest: first, because in him are hidde all the treasures of wisdom and knowledge: secōdly, because he reveiles to his Church out of his word such things as none cā know but the childre of God: as Dauid saith, *The secret of the Lord is revealed to them that feare him*. And for this cause the spirit of Christ is called  
 Coloss. 2.3. *the spirit of wisdom & reuelatio*; & the spirit of God, whereby we  
 Psal. 25. 14. *know the things that are giuē unto us of God*: as namely, our electiō, vocation, iustificatiō, & sanctificatiō in this life, & our eternall glorificatiō after this life: yea to euery member of Christ vwith in his Church he giues a speciall spirit of reuelatiō, vvhēby he may knowe that God the father is his father; the son the redeemer, his redeemer; & the H. ghost his sanctifier & cōforter. Lastly the high priest had a plate on his forehead, & therin vvas ingraue the *holines of Iehovah*: this  
 Exo. 28. 36. signified the holines of Christ: for as he is God, he is holines it self: & as he is mā, he is most holy, being sanctified by the H. ghost for this end, that he might couer our sins & unrighteousnes, vwith his righteousness & holy obedience.

The secōd order of priesthood is the order of Melchisedec: of which Christ vvas, as Dauid saith, *Thou art a priest for ever after the order of Melchisedec*: & that in 2. speciall respects.  
 Heb. 7. I. Melchisedec vvas both a priest & a king: so vvas Christ.  
 II. Melchisedec had neither father nor mother, because his historie is set dovvne vwith mention of neither. So likewise Christ as hee is God, had no mother, and as hee is



man, he had no father. The Papists auouch Christ to be a Priest of this order in a new respect, in that as Melchisedeck offered bread and wine, when Abraham came from the slaughter of the Kings: so (say they) Christ in the last supper did offer his owne bodie and bloode vnder the formes of bread and wine. But this is a friuolous deuise of theirs: for if we read Hebr. 7. where this point is handled, there is no comparison at all made of their two sacrifices; but the resemblances before named are onely set downe. Againe, it is not said in Genesis that Melchisedeck offered sacrifice; but that he brought forth bread and wine, and made a feast to Abraham & his companie. And if Christ should be of the order of Melchisedeck, in regard of the offering of bread & wine, yet would this make much against the papists. For Melchisedeck brought forth true bread & true wine; but in the sacrifice of the masse there is no true breade nor true wine: but (as they say) the reall bodie and blood of Christ vnder the forme of bread and wine.

Gen. 14. 18.

*Proculit non obtulit.*

The 4. point is, whether there be any more reall priests of the new Testament beside Christ or no? *Ans.* In the old testament there were many priests one following another in continuall succession, but of the new testament there is one onely reall priest, Christ Iesus God & man, & no more: as the author of the Hebr. saith, *because he endureth for ever*, Heb. 7. 24. *he hath an everlasting priesthoode*: & the word translated (*ever-* ἀπαύστητος *lasting*) signifieth such a priesthood, which cannot passe from him to any other, as the priesthood of Aaron did. And therefore the priesthood of Christ is so tied to his owne person, that none can haue the same but he; neither man nor angel, nor any other creature, no not the father nor the H. Ghost. But the factours of the Church of Rome will say, that Christ may haue men to be his deputies in his stead to offer sacrifice. *Ans.* We must consider Christ 2. waies: I. as he is God: II. as he is mediator. As he is God with the father & with the holy Ghost, he hath kings & magistrates to be his deputies on earth: and therefore they are called *Elohim*, that is, gods. But as he is Mediator, and so consequently a priest and a King, hee hath neither deputie nor vicegerent;

Psal. 82.



neither king to rule in his stead over his Church, nor priests to offer sacrifice for him: nay hee hath no prophet to be his deputie, as he is the doctour of the Church. And therefore he saith to his disciples: be not called doctours, *for one is your doctour*. Indee he hath his ministers to teach men his will: but a deputie to offer sacrifice in his steade he hath not. And therefore we may with good conscience abhorre the massing priesthood of the Church of Rome, as a thing fetched from the bottome of Hell: & their massing priests as instruments of Sathan; holding this for a verie truth, that we haue but one only priest euē Christ himselfe god & man. Indeed all Christians are Priests to offer up spirituall sacrifice: but it is the propertie of Christ alone to offer an outward & reall sacrifice unto God now in the new testamēt.

Thus much of the first point who is the priest. The second followeth: what is the sacrifice. *Answer*, The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man: so the sacrifice is man, not<sup>a</sup> God. So it is said, we are *sanctified by the offering of the bodie of Iesus Christ*. Touching this sacrifice, sundrie questions are to be skanned. The first, what kind of sacrifice it was? *Answer*, In the olde Testament there were two kinde of sacrifices: one, propitiatorie which serued to satisfie for sinne: the other, eucharisticall for praise and thankesgiuing. Now the sacrifice of Christ was a sacrifice propitiatorie specially prefigured by the typicall sacrifice, called the whole burnt offering; the use whereof was from the beginning; for as it was all consumed to ashes upon the altar, and turned into smoke, so the fire of Gods wrath did seaze upon Christ on the crosse, and did consume him as it were to nothing to make us something. Secondly, whē Noe offered an whole burnt offering after the flood, it is saide, *God smelled a savour of rest*: not because hee was delighted with the smell of the sacrifice, but because he approued his faith in Christ. And hereby was figured, that Christ upō the crosse was an offering, & a *sacrifice of a sweet smelling savour unto God*: because God was well pleased therewith. Nowe whereas Christ was content wholly to offer up himselfe to appease

Mat. 23. 10.

Heb. 10. 10.  
<sup>a</sup> or the god-head.

Gen. 8. 20.  
Job. 1. 8.

Gen. 8. 21.

Eph. 5. 2.



appease the wrath of his father for us: it must teach us to giue our bodies and soules, as holy, liuing, & acceptable sacrifices, wholly dedicating them to the seruice of God.

The second question is, how oft Christ offered himselfe?

*Ans.* Once only & no more. This must be held as a principle of diuinitie: *With once offering hath he consecrated for ever,* Hebr. 10. 14.  
*them that are sanctified: & againe, Christ was once offered to* Heb. 9. 28.  
*take away the sinnes of many.* And it serueth to ouerthrow the

abominable sacrifice of the masse, in which the true bodie & blood of Christ is offered under the formes of bread and wine, really & substantially (as they say) for the remission of the sinnes of the quicke & the deade, & that continually: but if this vnbloody sacrifice of Christ be good, then it is either the continuing of that which was begun on the crosse by Christ himselfe, or the iteratio of it by the masse priest. Now let papists choose whether of these 2. they will: if they say it is the continuing of the sacrifice of Christ, then they speake outrageous blasphemy: for it is in effect to say, that Christs sacrifice was not perfect, but only begun on the crosse, and must be accomplished by the masse priest to the end of the worlde. If they affirme the second, that it is an iteration of Christs sacrifice, the also they speake blasphemie: for hereby they make it also an imperfite sacrifice, because it is repeated & iterated: for upō this ground doth the authour to the Hebrues prooue, that the sacrifices of the old testament were imperfite, because they were daily offered. And whereas they say, that there be 2. kinds of sacrifices, one bloody once only offred upō the crosse: the other unbloody, which is daily offred. I answer, that this distinctio hath no ground out of Gods word: neither was it known to the H. ghost who saith, that without blood there is no remission of sinns.

The 3. questiō is, what is the fruit of this sacrifice. *Ans.* Heb. 9. 22.

The whole effect therof is contained in these 4. things. I. the oblation of Christ purgeth the beleuer frō all his sinnes whether they be originall or actuell: so it is said, *If we walk* 1. Ioh. 1. 7.  
*in the light, we haue fellowship one with another: & the blood of Iesus Christ his sonne purgeth us from all sinne: whether they be of omission in regard of our duties: or of cōmission in do-*



Rom. 5.10.

ing euil. II. the oblatiō serueth for the iustifying of a sinner before God, as Paul saith, *We are iustified by his blood, & are reconciled to god by his death.* This being here remēbred, that in the passiō of Christ we include his legall obediēce, whereby he fulfilled the law for us. III. the oblatiō of Christ serves to purge mens cōsciences frō dead works; *How much more*

Heb. 9.14.

*then shall the blood of Christ, which through the eternall spirite offered himselfe without spot to God, purge your consciences from dead works to serue the living God.* IV. the oblation of Christ

Heb. 10.20.

procures us liberty to enter to heauen, *By the blood of Christ Iesus we may be bold to enter into the holy place, by the new and living way which he hath prepared for vs through the vail, that is, his flesh.* By our sinnes there is a partition wall made betwene God & vs: but Christ by offering himselfe upon the crosse, hath beaten down this wall, opened heauen, and as it were, trained the way with his own blood, whereby we may enter into the kingdome of God, and without the which we can not enter in at all.

The last questiō is, how this sacrifice may be applied to vs. *Ans.* The meanes of applying the sacrifice be two. I. the hand of God which offereth. II. the hād of the beleuer that receiveth the sacrifice offered. The hand of God whereby he offereth unto us his benefit, is the preaching of the word, & the administratiō of the sacraments, baptisme, & the Lords supper: & whersoever these his holy ordinances are rightly administred & put in practise, there the Lord puts forth his hand unto us, & offereth most freely the vertue & benefit of the death of Christ. And then in the next place cōmeth the hand of the beleuer which is faith in the heart, which, when God offereth, doth apprehend and receiue the thing offered, and make it ours.

The third thing to be spokē of is the altar wheron Christ offered himselfe. The altar was not the crosse, but rather the godhead of Christ. He was both the priest, the sacrifice, and the altar: the sacrifice, as he is man; the priest, as he is both God & mā; the altar, as he is God. The propertie of an altar is to sanctifie the sacrifice, as Christ saith, *Ye fooles & blinde, whether is greater the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himself as he

Mat. 23.9.



was man: & therefore (saith he) for their sakes sanctifie I my selfe, by doing 2. things: I. by setting apart the manhood to be a sacrifice unto his father for our sins. II. by giuing to this sacrifice merit or efficacie to deserue at Gods hands remission of our sins: the manhood of Christ without the godhead hath no vertue nor efficacie in it self to be a meritorious sacrifice: & therefore the dignity & excellencie which it hath is deriued thence. As for the chalkie & stony altars of the Church of Rome, they are nothing els but the toys of mans brain. Christ himselfe is the only reall altar of the new testament. And instead of altars which were under the lawe, wee haue now the Lords table vvhetheron vve celebrate the sacraments of his body and blood, to shew forth his death till he come.

Ioh. 17. 19.

The 4. point is concerning the time of Christs oblation, which he himselfe calleth the acceptable yere of the Lord: Luk. 4. 19. alluding unto another yere under the lawe called the yeere Lev. 25. 10. Iubile, vvhich was every 50. yere among the Iewes, in which at the sound of a trumpet all that had set or sold their possessions receiued them againe: all that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliverance which was to be attained by Christs passion, which was not temporarie deliverance for euery 50. yere, but an eternal freedome from the bondage of sinne, hell, death, & condemnation. And the preaching of the worde is the trumpet sounded which proclaimeth unto us freedome from the kingdome of darkenesse, & invites us to come & dwell in perfect peace with Christ himselfe. Well, if the yeere of perpetuall Iubile be now come, in what a wretched estate are all our loose & blind people that esteem nothing of that libertie vvhich is offered to them, but choose rather to liue in their finnes, and so in bondage under Satan & condemnation, then to be at freedome in Christ.

Aggai. 2. 4.

Now follow the uses vvhich are to be made of the sacrifice of Christ. The prophet Aggai saith, that the second temple built by Zorubbabell was nothing in beautie unto the first vvhich was built by Salomon: and the reason is plaine, for it wanted five things vvhich the first temple had. I. the appearing of the presence of God at the mercie  
scate



seat betweene the two Cherubims. II. The Vrim and Thummim on the breast-plate of the high Priest. III. The inspiration of the holy Ghost vpon extraordinarie Prophets. IV. The Arke of the Covenant: for that was lost in the captiuitie. V. Fire from heauen to burne the sacrifices. Yet for all this, the Prophet afterward saith, *The glorie of the last House, shall be greater then the first.* Now it may be demaunded, how both these sayings can stand together?

Agg. 2. 10.

*Answer.* We are to know, that the second Temple was standing in the time when Christ was crucified for our sinnes; and it was the sacrifice of Christ which gaue glorie and dignitie to the second temple, though otherwise for building and outward ornaments it was farre inferiour to the first. And by this we are taught, that if we would bring glorie vnto our owne selues, vnto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renowne both to place and person, how base soeuer we be in the eyes of the world. Secondly, all oblations and meate offerings were sprinkled with salt, and euery sacrifice of propitiation which was to be burned to ashes, was first salted: and hereby two things were signified. The first, that euery one of vs in our selues are loathsome or vile in the sight of God; like vnto stinking carrion or raw-flesh kept long vn powdered. A dead and rotten carkeise is loathsome vnto vs; but we in our selues are a thousand times more loathsome vnto God. The second, that we are as it were salted and made sauorie and acceptable to God by the vertue of the sacrifice of Christ vpon the crosse. Our dutie the is to labour that we may feele in our selues the biting and sharpnes of the oblation of Christ, to wast & consume the superfluities of sinne and the corruptions of our natures. And we must withall indeauour, that the whole course of our liues, and our speach it selfe be gracious and poudred with this salt, least God at length spue vs out of his mouth. To this end hath God appointed his ministers to be the salt of the earth, that by their ministerie they might applie the death

Lev. 2. 13.

Eze. 43. 24.

Eze. 16. 4.

Colos. 4. 6.

Math. 5. 13.



death of Christ, and season the people. And it hath pleased God to besprinkle this land with more plentie of this salt, then hath beene heretofore. But, alas, small is the number of them that giue any rellish of their good seasoning. The more lamentable is their case. For as flesh that cannot be seasoned with salt, putrifies: so men, that cannot be sweetened and changed by the sacrifice of Christ, doe rotte and perish in their sinnes. The waters that issued from vnder the threshold of the Sanctuarie, when they came into the dead sea, the waters thereof were holosome: but myrie places and marshes which could not be seasoned, were made salt-pits. Now these waters are the preaching of the Gospell of Christ, which flowing through all the parts of this Ile, if it doe not season and chaunge our nation, it shall make it as places of nettles and salt-pits, and at length be an occasion of the eternall curse of God. Thirdly, Christs priesthoode serues to make euery one of vs also to be priests. And being priests, we must likewise haue our sacrifice and our altar. Our sacrifice is the *cleane offering*, which is the lifting vp of *pure hands* to God without wrath or doubting in our prayers: also our bodies and soules, our hearts and affections, the workes of our liues, and the works of our callings: all which must be dedicated to the seruice of God for his glorie, and the good of his Church. The altar whereon wee must offer our sacrifice, is Christ our redeemer, both God and man, because by the vertue of his death as with sweet odours he perfumes all our obedience, and makes it acceptable to God. The ministers of the Gospell are also in this manner priests, as Paul insinuateth when he calleth the Gentiles his offering vnto God. And the preaching of the word is as it were a sacrificing knife, whereby the old Adam must be killed in vs; and we made an holy and acceptable sweete smelling oblation vnto God, sanctified by the holy Ghost. Therefore euery one that heareth Gods worde preached and taught, must endeaour that by the profitable hearing thereof, his sinnes and whole nature may be subdued and killed; as the beast was slaine and sacrificed vpon the altar by the hand of the Leuite. Lastly, the exhortation

Eze. 47. 8, 11.

• Mare mor-

tuum.

Mal. 1. 11.

1. Tim. 2. 8.

Rev. 8. 3.

Heb. 13. 10.

Rom. 15. 16.



Heb. 10. 21.

tation of the holy Ghost must here be considered, Seeing (saith he) we haue an high Priest, which is ouer the house of God, let vs draw neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water: the meaning of the words is this, that if Christ haue offered such a sacrifice of such value and price, which procureth pardon of sinne, iustification, sanctification, and redemption, then we must labour to be partakers of it; to haue our bodies and soules purified and clenfed by his blood, and sanctified throughout by the holy Ghost, that thereby we may be made fit to doe sacrifice acceptable to God in Christ. This is the vse which the Apostle maketh of the doctrine of Christs priesthood in that place, which also euery man should applie vnto himselfe: for why should we liue in our sinnes and wicked waies, euery houre incurring the daunger of Gods iudgements, seeing Christ hath offered such a sacrifice whereby we may be purged and clenfed, and at length freed from all woe and miserie.

Coloss. 2.  
14, 15.

Thus much of Christs sacrifice: now follows his triumph vpon the crosse. That Christ did triumph when he was vpon the crosse, it is plainly set downe by the Apostle Paul, where he saith, *that putting out the hand writing of ordinances that was against vs, which was contrarie to vs, he euen tooke it out of the way, and fastened it vpon the crosse, and hath spoiled the principalities and powers, and hath made shew of them openly, and hath triumphed ouer them in the same crosse.* This triumph is set forth by signes & testimonies of two sorts. I. By signes of his glorie and maiestie. II. by signes of his victorie on the crosse. The signes of his glorie and maiestie are principally seauen. The first is the title set ouer his head vpon the crosse, *Iesus of Nazareth King of the Iewes.* The ende why titles were set ouer the heads of malefactours was, that the beholders might know the cause of the punishment, and be admonished to take heede of like offences, and be stirred vp to a dislike of the parties executed for their offences. And therefore, no doubt, Pilate wrote the title of Christ for the aggrauating of his cause, and that with his owne hand.



hand. Yet marke the strange euent that followed: for when Pilate was about to write the superscription, God did so gouerne and ouerrule both his heart and hand, that instead of noting some crime, he sets downe a most glorious and worthie title, calling him *Iesus of Nazareth king of the Iewes*: which words containe the very summe and pith of the whole Gospell of Christ, deliuered by the Patriarkes and Prophets from age to age. We must not thinke that Pilate did this of any good minde, or vpon any loue or fauour that he bare to Christ: but onely as he was guided and ouerruled by the power of God for the aduancement of the honour and glorie of Christ. The like did Caiphas, who though a sworne enemy to Christ, yet he vttered a prophecie of him, saying, *that it was necessarie that one should die for the people*: not that he had any intent to prophecie; but because the Lord vied him as an instrument to publish his truth. And when Baalam for the wages of vnrighteousnes would haue cursed the Lordes people, for his life hee could not; nay all his cursings were turned into blessings. By this then it appeares, that it is not possible for any man, doe what he can, to stoppe the course of the Gospell of Christ: nay (as we see) God can raise vp the wicked sometime to spread abroad and to publish the truth, though they themselues intend the contrarie. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace and dignominie vpon our Sauour Christ, then did they most of all extoll and magnifie his name: they could not for their liues haue given him a more renowned title then this, that he was king of the Iewes. And the same is the case of all the members of Christ: for let a man walke in good conscience before God and man, he shall finde this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

Further, Pilate wrote this superscription in three languages, Hebrew, Greeke, and Latine. And no doubt the ende thereof in the prouidence of God was, that the passion of Christ, as also the publishing of his kingdome and Gospell might be spread ouer the whole world. This shewes the  
malice



malice of the Church of Rome, which will not suffer the word of God to be published but in the latine tongue, least the people should be intangled in errors.

Ioh. 19. 21.

Againe, when Pilate had thus written the superscription, the high priests and Pharisees offended thereat, came to Pilate willing him to chaunge the title, saying, *Write not the king of the Iewes, but that he said, I am the king of the Iewes:* but Pilat answered them againe, *That which I haue written, I haue written.* Though Pilate had bin ouerruled before to condemne Christ to death, against his owne conscience, yet will he not in any-wise condescend to change the superscription. How comes this to passe? Surely as he was ruled by the hand of God in penning it, so by the same hand of God was he confirmed in not changing it. Hence we learne fundrie instructions. First, that no man in the world, let him endeauour himselfe to the vttermost of his power, is able to stoppe the course of the kingdom of God: it stands firme and sure, and all the world is not able to preuaile against it. Secondly, whereas Pilate being but an heathen man was thus constant, that he will not haue his writing chaunged; we may note, how permanent & vnchangeable the writings of the holy word of God are. They are not the wordes of heathen men, but were spoken by the mouth of the Prophets and Apostles, as God gaue them utterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to chaunge the least part of it till it be fulfilled. Thirdly, by Pilates constancie, we learne to be constant in the practise and profession of the religion of Christ: this is a necessarie lesson for these daies, wherein mens professions doe fleete like water, and goe and come with the tyde. Many zealous professours to day, but to morow as cold as water. And the complaint of the Lord touching times past, agrees to our daies: *O Ephraim, what shall I say to thee? thy righteousness is like the morning dewe.*

Osc. 6.

The second is, the conuersion of the thiefe: a most worthe argument of the Godhead of Christ. For by it when he was vpon the crosse, and in the very midst of his passion, he



he giues vnto all the world a liuely and notable experience of the vertue and power of his death, so as his very enemies might not onely behold the passion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with the passion of Christ, we must ioyne the conuersion of the thiefe: which is as it were a crytall glasse wherein we may sensibly behold the endles merit and vertue of the obedience of Christ to his father, euen to the death of the crosse. And therefore I will briefly touch the speciall instructions which are to be learned by it. First let vs marke that both the thieues in euery respect were equal, both wicked and leud liuers: and for their notorious faults both attached, condemned, & executed both on the crosse at the same time with Christ: yet for all this, the one repenting was saued, the other was not. And in their two exāples we see the state of the whol world, wherof one part is chosen to life eternall, and thereupon attaines to faith and repentance in this life: the rest are reiectēd in the eternall counsell of God, for iust causes knowne to himselfe, and such being left to theselues neuer repent at all. Secondly we are taught hereby, that the whole worke of our conuersion and saluation must be ascribed wholly to the meere mercie of God: of these two thieues the one was as deeply plunged in wickednes as the other, and yet the one is saued, the other condemned. The like was in Iacob and Esau; Rom. 9.13. both borne at one time, and of the same parents, & neither of them had done good nor euill when they were borne: yet one was then loued the other was hated: yea if we regard outward prerogatiues, Esau was the first borne, and Gen. 25.23. yet was refused.

Furthermore, the thiefe on the crosse declareth his conuersion, by manifest signes and fruites of repentance, as appeares by the words which he spake to his fellowe, *Fearest not thou God, seeing thou art in the same condemnation.* Luk. 23.40. Though hands and feete were fast nailed to the crosse, yet heart and tongue is at libertie to giue some tokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge



Ioh. 7. 38.

Iob 32. 19.

Psal. 34. 11.

Jerem. 15.  
19.

knowledge or amendment of life: yet for all this they perswade themselves that they haue good hearts & good meanings, though they cannot beare it away, and vtter it so well as others. But, alas, poore soules, they are deluded by satan: for a man that is conuerted, can not but expresse his conuersion, and bring forth the fruits thereof. And therefore our Saviour Christ saith, *If a man beleene in me, out of his bellie shal flow riuers of water of life.* The grace (as Elihu saith) of God is like newe wine in a vessell which must haue a vent; and therefore he that sheweth no tokens of Gods grace in this life, is not as yet conuerted; let him thinke & say of himselfe what he will. Can a man haue life, and neuer mooue nor take breath? and can he that bringeth forth no fruit of his conuersion liue vnto God? Well, let vs now see what were the fruites of the thieues repentance. They may be reduced to foure heads. First, he rebukes his fellow for mocking Christ, indeauouring thereby to bring him to the same condition with himselfe, if it were possible: whereby he discouers vnto vs the propertie of a true repentant sinner, which is, to labour and strue, so much as in him lieth, to bring all men to the same state that he is in. Thus Dauid hauing tried the great loue and fauour of God toward himselfe, breaketh forth, and saith, *Come children, hearken vnto me, and I will teach you the feare of the Lorde:* shewing his desire, that the same benefits which it pleased God to bestow on him, might also in like manner be conueighed to others. Therefore it is a great shame to see men professing religion, carried away with euery companie, and with the vanities and fashions of the world, whereas they should rather draw euen the worst men that be to the fellowship of those graces of God which they haue receiued. That which the Lord spake to the Prophet Ieremie, must be applied to all men: Let them returne vnto thee, but returne not thou vnto them. In instruments of musicke the string out of tune must be set vp to the rest that be in tune, and not the rest to it.

Againe, in that he checkes his fellowe, it shewes that those which be touched for their owne sinnes, are also grieved



griued when they see other men sinne and offende God. But to goe further in this point, let vs diligently and carefully marke the manner of his reproofe, *Fearest thou not God, seeing thou art in the same condemnation*. In which words he rippes vp his lewdnesse euen to the quicke, and giues him a worthie *item*, telling him that the cause of all their former wickednesse, had beene the want of the feare of God. And this point must euery one of vs marke with great diligence. For if we enter into our hearts and make a thorough search, wee shall finde that this is the roote and fountaine of all our offences. We miserable men for the most part haue not grace to consider that we are alwaies before God; and to quake and tremble at the consideration of his presence: and this makes vs so often to offend God in our liues as we doe. Abraham comming before Abimelech, shifting for himselfe said, that Sara was his sister, and beeing demaunded why he did so, answered, *because he thought the feare of God was not in that place*: Gen. 20. 11. insinuating that he which wants the feare of God, will not make conscience of any sinne whatsoeuer. Would wee then euen from the bottome of our hearts turne to God, and become newe creatures, then let vs learne to feare God: vvhich is nothing else but this, vvhhen a man is persvaded in his ovne heart and conscience that wheresoeuer he be, he is in the presence and sight of God, and by reason thereof is afraide to sinne. This wee must haue fully settled in our hearts, if wee desire to learne but the first lesson of true wisdom. But what reason vseth the thiefe to drawe his fellowe to the feare of God? *Thou art* (saith he) *in the same condemnation*, that is, by thy sinnes and manifold transgressions thou hast deserued death, and it is nowe most iustly inflicted vpon thee, wilt thou not yet feare God? Where we are taught, that temporall punishments and crosses, ought to be meanes to worke in vs the feare of God; for that is one ende why they are sent of God. *It is good for me* (saith Dauid) *that I haue beene chastised, that I may learne*

Psal. 112. 7.



1. Cor. II.  
32.  
Mich. 7. 9.

*thy statutes.* And Paul saith, *when we are chastised, we are nurtured of the Lord.* And the Iewes are taught by the Prophet Micah to say, *I will beare the wrath of the Lord, because I haue sinned against him.*

The second fruit of his conuersion is, that he condemneth himselfe and his fellow for their sinnes, saying, *indeede we are righteously here, for we receiue things worthie for that we haue done,* that is, we haue wonderfully sinned against Gods maiestie, and against our brethren: and therefore this grieuous punishment which we beare, is most iust and due vnto vs. This fruit of repentance springs and growes very thinne among vs, for fewe there be which do seriously condemne themselves for their owne sinnes: the manner of men is to condemne others, and to cry out that the world was neuer so badde, but bring them home to themselves, and you shall finde that they haue many excuses and defences as plaister worke to cast ouer their foule and filthie sinnes: and if they be viced to speake against themselves, the worst will be thus, God helpe vs, we are all sinners, euen the best of vs. But certen it is, that he which is thoroughly touched in conscience for his sinnes, both can and will speake more against himselfe for his manifold offences, then all the worlde besides. Thus Paul when he

1. Tim. 1. 15. *was conuerted, calls himselfe the chiefe of all sinners.* And the prodigall childe confesseth that he had sinned against heauen and against his father, and was not worthie to be called his childe.

The third fruit of his conuersion is, that he excuseth our Sauour Christ, and giueth testimonie of his innocencie, saying, *But this man hath done nothing amisse.* Marke here: Pilate condemned Christ, Herod mocked him, all the learned Scribes and Pharisees condemned him, and the people cry, away with him, let him be crucified: and among his owne disciples Peter denied him, and the rest ranne away: there remains onely this poore sillie wretch vpon the crosse to giue testimonie of Christs innocencie: whereby we learne, that God chuseth the simple ones of this world, to ouer-



ouerthrow the wisdom of the wise: and therefore we must take heed that we be not offended at the gospel of Christ, by reason that for the most part simple & mean men in the world imbrace it. Nay marke further, this one thiefe being conuerted, had a better iudgement in matters concerning Gods kingdome, then the whole bodie of the Iewes. And by this all students may learne, that if they desire to haue in themselves vpright iudgement in matters of religion, first of all they must become repentant sinners: and though a man haue neuer so much learning, yet if he be carried away with his owne blinde affections & lusts, they will corrupt & darken his iudgement. Men which worke in mynes and coale-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, & sometimes put it quite out. Now euery mans sinnes are the dampes of his heart, which when they take place, do dimme the light of his iudgement, and cast a mist ouer the mind, & darken the vnderstanding & reason: and therefore a needfull thing it is, that men in the first place should prouide for their owne conuersion.

The fourth fruite of his repentance is, that he praieth for mercie at Christs hands, *Lord (saith he) remember me when thou comest into thy kingdome:* in which praier we may see what is the propertie of faith. This thiefe at this instant heard nothing of Christ but the skornings and mockings of the people, and he saw nothing but a base estate full of ignomie and shame, and the cursed death of the crosse, yet neuertheless he now beleeueth in Christ, and therefore intreats for saluation at his hande. Hence we learne, that it is one thing to beleue in Christ, and an other to haue feeling and experience: and that euen then when we haue no sense or experience, we must beleue: for *faith is the subsisting of* Heb. 11.1. *things which are not seene:* and Abraham *aboue hope did be-* Rom. 4.18. *leue vnder hope:* and Iob saith, *though thou kill me, yet will I beleue in thee.* In Philosophie a man begins by experience, after which commes knowledge and belife; as when a man hath put his hand to the fire, and feeles it to be hoat, he



comes to know thereby that fire burnes: but in Divinitie we must beleue though we haue no feeling: first comes faith, and after comes sense and feeling. And seeing the ground of our religion stands in this, to beleue thinges neither scene nor felt, to hope aboue all hope, and without hope: in extremitie of affliction to beleue that God loueth vs, when he seemeth to be our enemy, and to perseuere in the same to the ende.

The answer which Christ made to his praier was, *This night shalt thou be with in Paradise.* Whereby he testifies in the midst of his sufferings the power which he had ouer the soules of men: and verifies that gracious promise, Aske and ye shall receiue, seeke and ye shall finde, knocke and it shall be opened to you: and withall confutes the popish purgatorie. For if any man should haue gone to that forged place of torment, then the thiefe vpon the crosse, who repenting at the last gaspe wanted time to make satisfaction for the temporall punishment of his sinnes. And by this conversion of the thiefe we may learne, that if any of vs would turne to God and repent, we must haue three thinges. I. The knowledge of our owne sinnes. II. From the bottome of our heartes wee must confesse and condemne our selues for them, and speake the worst that can be of our selues, in regard of our sinnes. III. We must earnestly craue pardon for them, and call for mercie at Gods handes in Christ, withall reforming our liues for the time to come: if we doe, we giue tokens of repentance; if not, we may thinke what we will, but we deceiue our selues, and are not truly conuerted. And here wee must be warned to take heede leaft we abuse, as many doe, the example of the thiefe, to conclude thereby that wee may repent when we will; because the thiefe on the crosse was conuerted at the last gaspe. For there is not a second example like to this in all the whole Bible: it was also extraordinarie. In deede fundrie men are called at the eleuenth houre, but it is a most rare thing to finde the conuersion  
of



of a sinner after the second houre, and at the point of the twelfth. This mercie God vouchsafed this one thiefe, that he might be a glasse in which we might behold the efficacy of the death of Christ, but the like is not done to many mē, no not to one of a thousand. Let vs rather cōsider the estate of the other thiefe, who neither by the dealing of his fellow, nor by any speech of Christ could be brought to repentance. Let vs not therefore deferre our repentance to the houre of death: for then we shall haue sore enemies against vs: the world, the flesh, the deuill, and a guiltie conscience: and the best way is beforehand to preuent them. And experience shews that if a man deferre repentance to the last gaspe, often when he would repent he cannot. Let vs take Salomons counsell: *Remember thy creator in the daies of thy youth, before the euill daies come.* If we will not heare the Lord when he calleth vs, he will not heare vs when we call on him.

Luk. 23. 44.  
ἐφ' ὅλην τὴν  
γῆν.

The third signe was, the ecclipsing or darkning of the sunne from the sixt houre to the ninth. And this eclipse was miraculous. For by the course of nature the sunne is neuer eclipsed, but in the new moone: whereas contrariwise this eclipse was about the time of the Passecouer which was alwaies kept at the full moone. Question is made touching the largenes of it: some mooued by the words of Luke, who saith that darkenesse was vpon the whole earth, hath thought that the eclipse was vniuersall ouer the whole world: but I rather thinke, that Saint Lukes meaning is, that it was ouer the whole region or countrey of Iurie. For if such a wonder had happened ouer the whole world, all historiographers Greeke and Latine and Astronomers, diligent obseruers of all eclipses, would haue made speciall mention thereof. And though some writers say that it was ouer the whole earth, and that it was set downe in record both by the Romanes & Grecians, yet all their writings prooue no more but this, that it was ouer Iurie and Galelie and the countries bordering neere vnto. The vles of this miracle are manifold. I. This darkening of the sunne giues a checke to the Iewes for their crucifying

Luk. 23. 44.  
ἐφ' ὅλην τὴν  
γῆν.

Euseb. Chron.  
Teriull. Apo-  
log. c. 21.  
Ores. l. 7. c. 4.



2. Cor. 3. 5.

Mal. 4. 2.

Isa. 8. 20.

Luk. 1. 79.

2. Pet. 1. 1.

of Christ: they were not ashamed to apprehend, accuse, and condemne him: yet this glorious creature the sunne pulleth in his beames, beeing as it were ashamed to behold that, which they were not ashamed to doe. II. It serues to signifie the great iudgement of God to come vpon the Iewes. For as when Christ suffered, darkenes was ouer all the land of Iurie, and all the worlde besides had the light of the sunne, so shortly after blindnes of minde was ouer the whole nation of the Iewes, and all the world besides saw the sonne of righteousness shining vnto them in the preaching of the Gospell. III. It serues to aduertise vs that such as carrie themselves towards Christ as the Iewes did, haue nothing else in them but darknesse, and that they sit *in darkenesse and shadow of death*: and therefore not able any whit better to see the way that leadeth vnto life, then he which is cast into a darke dungeon can; who if they thus remaine, shall at length be cast into vtter darknesse. This beeing the estate of all them that be foorth of Christ: we must labour to be freed from this darknes, that the day-starre may rise in our hearts, and shine vpon vs, and put life into vs. II II. This miraculous and wonderfull darkening of the sunne doth conuince the Iewes, that Christ whome they crucified was the Lord of glorie, and the Sauour of the world: and it is very likely that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could mooue them to acknowledge him for the Messias, yet this one worke of God doth as it were strike the naile to the head, and stoppe all their mouthes. V. Besides this, whereas at that very instant when Christ was about to make a satisfaction to the iustice of his father for our sinnes; the sunne was thus darkned: it teacheth vs first to thinke of the passion of Christ, not as of a light matter, but as of one of the greatest wonders of the worlde, at the sight whereof the very frame of nature was chaunged: secondly, to thinke of our owne sinnes, as the vilest things in the world, and that they deserue the intollerable wrath of God: considering that at the time when they were to be abolished, the  
course



course of nature euen in the very heauens is turned vpside downe.

The fourth signe is, the rending of the vaile of the Temple from the toppe to the bottome. The temple was deu- Mat. 27. 11.  
 ded into two parts: the one more inward into which no man might come but the high priest, and that once a yeare; and it was called the holy of holies: the other was that where the people came and offered sacrifices vnto the Lord. Nowe that which parted the temple into thesetwo parts was called the vaile, and at the time of Christs passi-  
 on it was rent from the toppe to the very bottome. This hath diuers vses: I. The holy of holies signified the third Hebr. 9. 8.  
 heauen, where God sheweth himselfe in glorie and maie-  
 stie vnto his Saints: now the rending of the vaile figureth  
 vnto vs, that by the death of Christ heauen which was o-  
 therwise shut by our sinnes is nowe set open, and a way Ioh. 1. 51.  
 made to enter thereto. II. It signifieth, that by the death  
 of Christ we haue all without impediment, free accesse to  
 come vnto God the father by earnest praier in the name  
 of Christ; which is a most vspeakeable benefit. III. It  
 signifieth, that by Christs death an ende is put to all cere-  
 monies, to ceremoniall worship, and the sacrifices of the  
 old testament: and that therefore in the newe testament  
 there remaineth one onely reall and outward sacrifice,  
 that is, Christ crucified on the crosse: and the whole ser-  
 uice and worship of God for outwarde ceremonies most  
 simple and plaine. IIII. The Temple was the chiefe  
 and one of the most principall prerogatiues that the Iewes  
 had; it was their glorie that they had such a place where-  
 in they might worship and doe seruice to the true God:  
 and for the Temples sake God often spared them, and  
 therefore Daniel praieth: *O Lord, heare the prayer of thy* Dan. 9. 17.  
*seruant, and his supplication, and cause thy face to shine vpon*  
*thy Sanctuarie that lieth wast for the Lords sake.* Yet for all  
 this, when they beganne to crucifie the Lord of life, their  
 prerogatiues helps the not, nay they are deprived thereof,  
 and God euen with his owne hand rends the vaile of the  
 temple in sunder, signifying vnto them, that if they forsake  
 him,



him, he will also forsake them. And so may we say of the Church of England: No doubt for the Gospels sake we haue outward peace and safetie, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the word of God, and if we haue no loue of Christ and his members, God will at length remooue his candlesticke from vs, and vtterly deprive vs of this ornament of the Gospell, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therefore vwith all care and diligence shew forth our loue both to Christ himselfe & to his members, and adorne the Gospell which we professe by bringing forth fruites worthie of it.

Matt. 27. 51.

The fifth signe is the earthquake, whereby hard rockes were clouen asunder. And it serues very fitly to signifie further vnto vs, that the sinne of the Iewes in putting Christ to death was so heauie a burden, that the earth could not beare it, but trembled thereat, though the Iewes themselves made no bones of it. And it is a thing to be wondered at, that the earth doe not often in these daies, tremble and quake at the monstrous blasphemies and fearefull othes by the wounds and blood and heart of Christ, whereby his members are rent asunder, and he traiterously crucified againe. Secondly, the earthquake shewes vnto vs the exceeding and wonderfull hardnes of the hearts of the Iewes, and ours also: they crucified Christ and were not touched with any remorse; and we can talke and heare of his death, yea we can say he was crucified for our sinnes: and yet are we nothing affected therewith, our hearts will not rend when as hard rockes cleaue asunder. Thirdly, the moouing of the earth, & the rending of the rocks asunder, may be a signe vnto vs of the vertue of the doctrine of the Gospell of Christ: which is nothing els but the publishing of the passion of his death: which being preached, shal shake heauen and earth, sea and land. It shall moue the earthen, hard, and rockie hearts of men; and raise vp of meere stones and rocks children vnto Abraham. But the maine vse and end of this point is, to prooue that he that was crucified, was the

Agg. 2. 7.



the true Messias the sonne of God: and therefore had the power of heauen and earth, and could mooue all things at his pleasure.

The sixt signe of the power of Christ is, that *graves did open, and many bodies of the saintes which slept arose,* and came out of their graues after his resurrection, and went into the holy citie, and appeared unto many. The use of this signe is this: it signifies unto us, that Christ by his death upon the crosse did vanquish death in the graue, and opened it, and thereby testified that he was the resurrection, and the life: so that it shall not haue euerlasting dominion ouer us: but that he will raise us up from death to life, and to euerlasting glorie. Mat. 27. 52. 53.

The seuenth signe is the testimonie of the Centurion with his souldiours which stood by to see Christ executed: S. Marke saith, when he saw that Christ thus crying gaue up the ghost, he said, *truly this was the sonne of God.* Thus we see Mar. 15. 39. it is an easie matter for Christ to defend his own cause: let Judas betray him, Peter denie him, and all the rest forsake him, yet he can if it so please him make the Centurion that standeth by to see him executed to testifie of his innocencie. But what vvas the occasion that mooued him to giue so worthy a testimonie? S. Matthew saith, it was feare, and Mat. 27. 54. that feare was caused, by hearing the loud crie of Christ, & by seeing the earthquake and thinges which were done. And this must put us in minde not to passe by Gods iudgements which daily fall out in the worlde, but take knowledge of them, and as it were, to fix both our eyes on them. For they are notable meanes to strike and astonish the rebellious heart of man, and to bring it in awe and subiectiō to God. After that the two first captaines with their fifties commanding the prophet Elias to come downe to king Achaziah were consumed with fire from heauen: the king sent his third captaine ouer fiftie with his fiftie to fetch him downe: but what doth he? it is said, he fell on his knee before Eliah, and besought him saying, *O man of God, I pray thee, let my life and the liues of these fiftie seruaunts be precious in thine eyes.* But what was the cause why he prayed thus? 2. King. 1. 13.  
Surely



Habac. 3. 16.

Exod. 9. 27.  
& 34.

Surely he obserued what iudgements of God fell upon his two former fellowe captaines, *Beholde, saith hee, there came downe fire from heauen, and deuoured the two former captaines with their fifties: therefore let my life be pretious now in thy sight.* Thus laying to his owne heart and making use of Gods iudgements, hee humbled himselfe and was spared with his fiftie. And Habbaccuk saith, *When I hearde the voice, namely of Gods iudgements, rottennesse entred into my bones, and I trembled in my selfe that I might be safe in the day of the Lorde.* Nowe what this feare of the Centurion was, there is a further question, and it is verie like that it was but a sudden motion or a certaine preparatiue to better things. For he was but an heathen man, and had as yet no knowledge of Christ, and whether hee repented or not it is uncerten: and wee must not maruell at this, for there are many sudden motions in shewe verie good, that upon like occasions rise in the heartes of naturall men. When God plagued the land of Egypt, then Pharaoh sent for Moses and confessed that the Lorde was righteous, but he and his people were wicked; and desired Moses to pray to God to take away the plague, who did so: but so soone as the hand of God was stayed, he returned to his olde rebellion againe. And as a dogge that cometh out of the water shaketh his eares, and yet returneth into it againe: so is the maner of the world: when crosses and calamities befall men, as sicknesse, losse of friends or goods, then with *Ahab* they outwardly humble them-selues and goe softly: they use to frequent the place where the word is preached and Gods name called upon: but alas, common experience shewes that these things are but fittes arising of uncerten and flittering motions in the heart. For so soone as the crosse is remooued, they returne to their old byas againe, & become as bad & as backward as euer they were: being like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therefore wee for our partes, when wee haue any good motions come into our hearts as the beginnings of further grace,



grace, wee must not quench them but cherish and preferue them, remembering that the kingdome of heauen, is like a graine of mustard seed, which vwhen it is sowne is the least of all feedes: but afterward it groweth up into a tree, that the foules of the heauen may build their neasts in it: & like to this are the first motions of Gods spirite, and therefore they must be cherished and maintained.

And thus much for the 7. signes of the power of Christs godhead. Now folloves the second part of the triumph of Christ, which containeth signes of his victorie upon the crosse, notably expressed by Paul when he saith, *And putting out the handwriting of ordinances which was against us, which was contrary to us, he euen tooke it out of the way & fastened it upon the crosse, & hath spoiled the principalities & powers, and hath made a shew of them openly, & hath triumphed over them in the same.* In vvhich wordes hee alludeth to the manner of heathen triumphs: for it was the custome of heathen princes when they had gotten the victorie over their enemies, first to cause a pillar of stone, or some great oke to be cut down, and set up in the place of victorie, vpon which either the names of the chiefe enemies vvere set, or their heads vvere hanged, or vvords vvere written in the pillar to testifie the victorie. This being done, there folloved an open shewe, in vvhich first the conquerour prepares for himselfe a chariot of victory wherein he vvas himselfe to ride, and then the chiefe of his enemies bound & pinioned, vvere led openly after him. Nowe on the same maner upon the crosse there was a pitcht field; the Emperour on the one side was Christ; his enemies on the other side were the vvorld, the flesh, hell, death, damnation, the deuill, and all his angels: all vvich, banding themselves against him vvere all subdued by him upon the same crosse: & he himselfe gaue two signes of his triūph, one vvas a monumēt of the victory, the other an opē shew of his cōquest. Now the monumēt of Christs victory vvas the crosse it self, vvheron he nailed the obligatiō or bill vvich vvas against us: vvherby satan might haue accused & condēned us before god. For vve must cōsider that god the  
father

Col. 2. 14, 15.



father is as a creditour, and vvee all debtors unto him: hee hath a bill of our handes vvhich is the lawe, in that it giueth testimonie against us; first by the legall washings, which did shewe and signifie that we vvere altogether defiled & uncleane; secondly by the sacrifices that were daily offred for propitiation for our sinnes. Now Christ was our suretie, and paid euery iotte of the debt vvhich we shoulde haue paid, and requiring the acquittance, taketh the ceremoniall law, and the curse of the morall law, and nailes them to the crosse.

Furthermore in the shewe of conquest, the chariot is the crosse likewise: for it was not onely a monument of victory, but also a chariot of triumph. And the captiues bound and pinioned which follow Christ, are principalities and powers, that is, the deuill, and his angels, hell, death, and condemnation: all which are as it were taken prisoners, their armour and weapons are taken from them, and they chained and bound ech to other.

The meditation of this point serueth to admonish vs to abandon all manner of sinne, and to make conscience of euerie good duety if we will aright professe the gospel of Christ: for vwhen vve sinne, we doe as it vvere pull Christ out of his charriot of triumph, and untie sathans bonds, & giue him weapons, and (as much as we can) make him valiant and strong againe. Now for any man to make sathan and sinne valiant and strong against himselfe, whereas Christ hath weakened him, and euen bruised his heade, is  
 Philip. 3. 18. no better then to become an enemy of the crosse of Christ. Again, hereby vve are taught to pray unto God that our blind eyes may be opened, that vve may discerne aright of the passion of Christ. It is a wonder to see how men are carried away with a liking of vaine shewes, games and enterludes: how they spend euen vvhole daies in beholding the, and their money also that they may come to the places vvhether they are: oh then how exceedingly ought our hearts to be rauished with this most admirable shewe, in vvhich the sonne of God himselfe rides most gloriously in his charriot of triumph, and leades his and our most cursed enemies  
 captiue



captiue, yea treads them under his foote. This triumph is set forth unto us in the preaching of the Gospell, and may be seene of us all freely without money or money-worth. What wretches then shall we be, if we suffer our heartes to be filled with earthly delights, and in the meane season haue little or no desire to beholde with the eyes of our mind this goodly spectacle that is to be seene in the passion of Christ, that serues to reuiue and refresh our soules to life eternall.

Thirdly if Christ when he was most weake and base in the eyes of men, did most of all triumph upon the crosse; then euerie one of us must learne to say with the Apostle Paul, *God forbid that I should reioyce in any thing but in the crosse of Christ Iesus our Lord.* That we may say this truely, first of all we must labour to haue the benefite of the crosse of Christ not onely in the remission but also in the mortification of our sinnes: secondly, wee must not be discomfited, but rather reioyce and triumph therein. A Christian man can neuer haue greater honour then to suffer for the Gospell of Christ when God calleth him thereunto: and therefore S. Paul setteth forth another most glorious shewe which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the deuill, and are placed as it were on a theater: and in this conflict the beholders are men and Angels; yea, the whole hoast of heauen and earth: the umpire or iudge is God himselfe, it will giue sentence of victorie on their side, and so they shall ouercome. We must not hereupon thrust our selues into danger: but when it shall please God to call vs thereunto, wee must thinke our selues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamitie, wee must not dispaire, or be ouer grieued: but rather reioyce and addresse our selues then with our sauiour Christ to make a triumph.

Thus much of Christes triumph, and the passion of his crosse. Now followeth the second degree of his humiliation in these words, *And buried.* Where we must consider these pointes: I. why it was needfull that Christ should be buried.



buried. II. who was the authour of this buriall. III. the maner or preparation to his buriall. IIII. the place and time where and when he was buried. Of these in order. For the first; the causes are many, but especially foure why Christ was to be buried. I. that the truth and certentie of his death might be confirmed unto us, and that no man might so much as imagine that his death was a fantastickall death, or his body a fantastickall bodie: for men use not to bury a living but a dead man, or a man in shewe, but a true man. II. that his buriall might be vnto him a passage fro the estate of humiliation to the estate of exaltation, which began in his resurrection: and he could not haue risen againe, if hee had not bene first buried. III. that the outward humiliation in the forme of a seruant, which he tooke upon him, might be continued upon him to the lowest degree of all: and therefore it was not sufficient that hee should be crucified euen to death, but being dead, he must be also buried. IIII. Christ vvas buried, that he might not onely vanquish death on the crosse, but euen after the maner of conquerours subdue him at his owne home, and as it were, plucke him out of his owne cabbin.

Mat. 27.  
Mar. 15. 43.  
Ioh. 19. 38.

The authors of Christs burial were Ioseph of Arimathea, & Nichodemus, who came to Iesus by night. Now concerning them & this their fact, there are many things worthy to be considered in this place. First of all they were disciples of Christ, and the difference betweene them and the rest is to be considered. The other disciples though in number they were but few, yet in the feast before his passio they openly followed him: but when Christ was to be arraigned, & the persecution of the Church of the new Testament began in him, then Iudas betrayed him, Peter denied him, & the rest fled away: yet euen at the same instant these two secret disciples of our Sauour Christ, Ioseph of Arimathea & Nicodemus take courage to themselves, & in time of daunger openly professe themselves to be Christes disciples by an honourable and solemne buriall; God no doubt opening their heartes and inabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the gos-



pell in peace haue beene timerous in persecution, whereas weake ones haue stood out against their enimies euen unto death it self. The reason is, because God will hūble those his seruants which are often times indued with great measure of graces, & cōtrariwise exalt & strengthē the weake & feeble: & the same no doubt will be found true among us, if it should please god to send any new triall into the Church of Englād. This serues to teach us to think charitably of those which are as yet but weake amōg us: & withall in our profession to cary a low saile & to think basely of our selues, and in the whole course of our liues creep alow by the ground, running on in feare & trēbling, because the Lord oftētimes humbles those that be strong, & giue courage & strength to weake ones boldly to confesse his name. Secondly, vvhetheras these two disciples haue such care of the buriall of Christ, we learne, that it is our dutie to be carefull also for the honest & solemne buriall of our brethren. The Lorde him selfe hath cōmanded it, *Thou art dust, & to dust thou shalt returne.* Gen. 3. 19.

Also the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the Holy ghost, and therefore there is good cause why they should be honestly laide in the earth. And it vvas a curse and iudgement of God upon Iehoiakim that he must not be buried, but like a dead asse be drayn & cast out of the gates of Ierusalem. And so the Lorde threatens a curse upon the Moabites, because they did not burie the king of Edom, but burnt his bones into lime. And therefore it is a necessarie dutie one neighbour and friend to looke to the honest buriall of another. Hence it followes, that the practise of Spaine and Italy and all popish countries, which is to keepe the parts of mens bodies & such like relikes of saints unburied, that they may be seene of mē & worshipped, hath no warrant: dust they are and to dust they ought to be returned.

Furthermore the properties and vertues of both these men are seuerally to be considered. And first to beginne with Ioseph, hee was a *senatour*, a man of great account, authoritie, and reputation among the Iewes. It may seeme a strange thing that a man of such account would abase him selfe so much as to take downe the body of Christ from

Ier. 22. 19.

Amos. 2. 1.

Luk. 23. 50.



Luk. 23. 50,  
51.

Mat. 19. 24.

Ioh. 19. 38.

the crosse. It might haue bene an hinderance to him and a disgrace to his estate and calling: as we see in these daies, it would be thought a base thing for a knight to come to the place of execution and take dovyne a thiefe from the hand of the hangman to burie him: but this noble Senatour Ioseph for the loue he bare to Christ, made no account of his state and calling, neither did hee scorne to take upon him so base an office, considering it was for the honor of Christ: where we learne, that if vve truly loue Christ, and our hearts be set to beleue in him, we will neuer refuse to perform the basest seruice that may be for his honour, nothing shall hinder vs. It is further saide, that he was *a good man and a iust: and also a rich man*. And the first appeareth in this, that hee would neither consent to the counsell nor fact of the Iewes in crucifying Christ. It is rare to finde the like man in these dayes. From his example vve learne these lessons. I. that a rich man remaining a rich man may be a seruant of God, and also be saued: for riches are the good blessings of God, and in them selues doe no vvhich hinder a man in comming to Christ. But some will say, Christ himselfe saith, *It is easier for a cable to go through the eye of a needle, as a rich man to enter into the kingdome of heaven.* *Ans.* It is to be understood of a rich man, so long as he swelleth vvith a confidence in his vvealth: but we know, that if a cable be untwisted and drawen into small threeds, it may be drawen through the eye of a needle: so he that is rich let him denie himselfe, abase himselfe, and lay aside all confidence in himselfe, in his riches and honour, and be as it were, made small as a tvvine threede, and vvith this good Senatour Ioseph become the disciple of Christ, hee may enter into the kingdom of heauē. But Christ saith in the parable that riches are thorns, which choke the grace of God. *Answer:* It is true, they are thornes in that subiect or in that man that putteth his trust in them; not in their owne nature, but by reason of the corruption of mans heart, who maketh of them his God. S. Iohn saith further, that Ioseph was *a disciple* of Christ, but yet a close disciple for feare of the Iewes. And this sheweth, that Christ is most readie to receiue



receiue them that come unto him, though they come laden with manifold wants. I say not this, that any hereby should take boldnes to liue in their finnes, but my meaning is, that though men be weake in the faith, yet are they not to be dismayed, but to come to Christ, who refuseth none that come to him. *Draw nere to God* (saith S. Iames) *and hee will draw nere to you.* Christ doeth not forsake any, till they forsake him first. Lastly the H. ghost saith of him, that hee *waited for the kingdome of God*, that is, hee did belecue in the Messias to come, & therefore did waite daily till the time was come, when the Messias by his death & passion should abolish the kingdome of sinne & satan, & establishe his own kingdom throughout the whole world. The same is said of Simeon that he was a good man & feared God, & waited for the consolation of Israell. This was the most principall vertue of all that Ioseph had, and the very roote of all his goodnes & righteousnes, that he waited for the kingdome of God. For it is the propertie of faith whereby wee haue confidence in the Messias to change our nature, & to purifie the heart, & to make it bring forth works of righteousness. There be many among us, that can talke of Christes kingdome, & of redemption by him, & yet make no conscience of sinne, & haue litle care to liue according to the gospel which they professe: and all is, because they doe not soundly belecue in the Messias, and they waite not for the kingdome of heauen, & therefore there is no chaunge in them: but we must labour to haue this affiance in the Messias with Ioseph, and to wait for his second appearance, that thereby wee may be made new creatures, hauing the kingdome of Sathan battered and beaten downe in us, and the kingdome of God erected in our heartes.

Touching Nichodemus S. Iohn saith, that *he came to Iesus by night*. Many men build upon this example, that it is lawfull to be present at the Masse, so be it in the mean seasō we keepe our heartes to God: and indeede such men are like Nichodemus in that they labour to burie Christ as much as they cā, though now after his resurrection he should not be buried againe. But though Nichodemus durst not



openly at the first professe the name of Christ, yet after his death vwhen there is most daunger hee doeth: and by this meanes reformeth his former doing.

Iam. 3. 17.

Ioh. 19. 40.

Luk. 24. 1.

<sup>a</sup>P. Ram. theol.  
1. 1. c. 14. Seems  
to be deceived  
in that he puts  
Christs buriall  
for his embal-  
ming, and his  
descending into  
hell for his bu-  
riall or his ly-  
ing in the  
grauē.

Thus much of the persons that buried Christ: The third thing to be obserued is the maner of Christs buriall, which standeth in these 4. points. First they take downe his body from the crosse: secondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made sure. Of these in order. First, Ioseph taketh downe the body of Christ from the crosse whereon hee was executed, but marke in what maner: he doth it not on his owne head without leaue, but he goeth to Pilate and beggeth the body of Christ, & asketh leaue to take it downe, because the disposing of dead bodies was in Pilates hand, hee being deputed at that time: wherby we learn, that in all our dealings & actiōs (though they haue neuer so good an ende) our dutie is to proceede as peaceably with all men as may be: as S. Iames saith: The wisdom that is from aboue is first pure, then peaceable, gentle, &c. Againe, this teacheth us, that in all things which concerne the authoritie of the Magistrate, and belong unto him by the rule of Gods worde, wee must attempt or doe whatsoeuer we doe by leaue. And here we may see of what courses they take, that beeing priuate men in this our Church, will notwithstanding take upon them to plante Churches without the leaue of the Magistrate being a christian prince. Hauing thus taken the body of Christ downe, they go on to wind it. And Ioseph for his part brought linnen clothes, and Nichodemus a mixture of myrrhe & aloes to the quantitie of an hundred poundes for the honourable buriall of Christ. His winding was on this manner: they wrapped his bodie hastily in linnen clothes, sweete odours put thereto. Besides all this, in the Jewes burials there was embalming & washing of the body, but Christs body was not <sup>a</sup>embalmed or washed, because they had no time to do it, for the preparatiō to the passeouer drew nere. And wheras these 2. mē burie Christ at their own cost & charges, we are taught to be like affected to the liuing mēbers of Christ: when they want we must relieue & comfort them liberally and



and freely. It may here be demanded, whether men may not be at cost in making funerals, considering euen Christ himselfe is with much cost buried. *Ans.* The bodies of all deade men are to be buried in seemely & honest maner, & if they be honorable, they may be buried honorably: yet now there is no cause why mens bodies should be washed, annointed, & embalmed as the vse was amōg the Iewes: for they used embalming as a pledge & signe of the resurrection: but now since Christs comming we haue a more certen pledge thereof, euen the resurrection of Christ himself, & therefore there is no cause, why we should use embalming and washing as the Iewes did. And the clause which is specified in Saint Matthew is not to be omitted, that Ioseph wrapped Christs body in a *cleane linnen cloib*: whereby we learne, that howe soeuer the strange fashions fetched from Spaine and Italy are monstrous & to be abhoired: yet, seing the body of a mā is the creature of God, therefore it must be arayed in cleanly maner, & in *holy comelines*. Paul requires that the minister of the Gospell in all things be seemely or comely: & herein he ought to be a patterne of sobriety unto all men. Thirdly, after they haue wound the body of Christ, they lay it in a *tōb*, & lastly they make it sure, closing it up with a stone rolled over the mouth of it. Also the Iewes request Pilat to seale it that none might presume to open it: besides, they set a band of soldiers to watch the tomb, & to keepe it that his bodie be not stollē away. Many reasons might be alledged of this their dealing, but principally it came to passe by the providence of God, that hereby he might confirme the resurrection of Christ. For whereas the Iewes would neither be mooued by his doctrine nor by his workes & miracles to beleue, he causeth this to be done, that by the certenty of his resurrection hee might conuince them of hardnesse of heart, and prooue that he was the sonne of God.

Thus much of the maner of his buriall. Now followes the place where Christ was buried. In the place we are to mark 3. things: I. that Christ was laid in Iosephs tomb, whereby we may gather the greatnes of Christs pouertie, in that he had not so much ground as to make himself a graue in: & this must

1. Cor. 15. 29.

Mat. 27. 59.

Tir. 2. 3.

1. Tim. 3. 2.

κρίσιμος.

Ioh. 19. 42.

Mat. 27. 60.

66.



Ioh. 19. 41.  
Gen. 3. 8.  
Ioh. 18. 1.

be a comfort to the members of Christ that are in pouertie. And it teacheth them, if they haue no more but foode and raiment, to be therewith content, knowing that Christ their head and king hath cōsecrated this very estate unto them. Secondly the tombe wherein Christ was laide was a newe tomb wherein neuer any man lay before. And it was the speciall appointment of Gods prouidence that it should be so, because if any man had bene buried there aforetime, the malicious Iewes would haue pleaded, that it was not Christ that rose againe but some other. Thirdly we must obserue, that this tombe was in a garden, as the fall of man was in a garden, & as the apprehension of Christ in a gardē beyond the brooke Cedron. And here we must note the practise of a good man. This garden vvas the place of Iosephs delight & holy recreation wherein he used to solace himselfe in beholding the good creatures of God, yet in the same place doth he make his owne graue long before he dyed: whereby it appeares, that his recreation was ioyned with a meditatio of his end: and his example must be followed of us. True it is, God hath giuen us his creatures not only for necessity, but also for our lawfull delight, but yet our duty is, to mingle therewith serious meditation and consideration of our last end. It is a brutish part to vie the blessings and creatures of God, and not at all to be bettered in regard of our last end by a further vie thereof.

The time when Christ was buried vvas the euening, wherein the Sabbath vvas to begin according to the maner of the Iewes, which beganne their daies at sunne-setting from euening to euening according to that in Genesis: *the evening and the morning was the first day*. Now Ioseph com-  
Luk. 23. 54. meth a litle before euening & beggeth the body of Christ  
Mat. 27. 57. and burieth it: where note, that howsoeuer vve are not bound to keepe the sabbath so strictly as the Iewes were, yet vwhen we haue any busines or worke to be done of our ordinarie calling, vve must not take a part of the Lordes sabbath day to do it in, but preuent the time, & doe it either before as Ioseph did, or after the sabbath. This is litle practised in the world. Mé think if they go to church before &  
after



after noone to heare Gods worde, then all the day after they may doe what they list, and spend the rest of the time at their owne pleasure: but the vvhole day is the Lordes, & therefore must be spent wholly in his seruice both by publicke hearing of the word, and also by priuate reading and meditation on the same.

To conclude the doctrine of Christs buriall: Here it may be demanded, how he was alwaies after his incarnation both god and man, considering he was dead & buried, and therefore bodie and soule were sundred, & a dead mā seemes to be no man. *Answer.* A dead man in his kinde is as true a man as a living man: for though bodie and soule be not united by the bond of life, yet are they united by a relation which the one hath to the other in the counsell and good pleasure of God, and that as truly as man and vwoman remaine coupled into one flesh by a couenant of marriage, though afterwarde they be distant a thousand miles asunder: and by vertue of this relation euery soule in the day of iudgement shall be reunited to his owne bodie, & euery bodie to his own soule. But there is yet a more straighter bond betweene the body & soule of Christ in his death & buriall. For as when he was liuing his soule was a meane or bond to unite his godhead & his bodie together: so when hee was deade his verie godhead was a meane or middle bond to unite the bodie and soule: and to say otherwise is to dissolue the hypostaticall union, by vertue whereof Christs body and soule though seuered ech frō other, yet both were still ioyned to the godhead of the sonne.

*Damasc.*

The use and profite which may be made of Christs buriall is two-folde. I. It serueth to worke in us the buriall of all our sinnes. *Knowe yee not (saith Paul) that all who haue beene baptised into Christ, haue beene baptised into his death, and are buried vwith him by baptism into his death?* If any shall demaund how any man is buried into the death of Christ, the answer is this: Euery Christian man and woman are by faith mystically united unto Christ and made all members of one body, whereof Christ is the head. Now therefore as Christ by the power of

*Rom. 6.3.*



his godhead when he was dead and buried, did overcome the graue & the power of death in his own person. So by the very same power by means of this spirituall coniunctiō doth he worke in all his members a spirituall death & buriall of  
 2. Kin. 13. 21. sinne and naturall corruption. When the Israelites were burying of a mā for feare of the soldiers of the Moabites, they cast him for hast into the sepulcher of Elisha. Now the dead man, so soone as he was down, & had touched the body of Elisha, he revived & stood upon his feet. So let a man that is dead in sin be cast into the graue of Christ, that is, let him by faith but touch Christ dead & buried, it will come to passe by the vertue of Christs death & buriall, that he shalbe raised frō the death & bōdage of sin to become a new mā.

Secōdly the buriall of Christ serues to be a sweet perfume of all our graues and burials: for the graue in it selfe is the house of perdition; but Christ by his burial hath as it were cōsecrated and perfumed all our graues: & in stead of houses of perdition, hath made them chambers of rest & sleepe, yea beds of downe, & therefore how soeuer to the eye of mā the beholding of a funerall is terrible, yet if we could then remember the buriall of Christ, & consider how he thereby hath changed the nature of the graue, euen then it would make us to reioice. Lastly we must imitate Christs buriall in being cōtinually occupied in the spiritual burial of our sins.

Thus much of the buriall. Now followeth the third and last degree of Christes humiliation: *He descended into hell.*  
 P. Vires. in It seemes very likely that these wordes were not placed in  
 symb. the creed at the first, or (as some thinke) that they crept in  
 Eras. in by negligence because about threescore creeds of the most  
 Colloq. ancient counsels & fathers want this clause: & among the  
 rest the Nicene Creed. But if the ancient & learned fathers  
 assembled in that council had bin perswaded or at the least  
 had imagined that these words had bin set down at the first  
 by the Apostles, no doubt they would not in any wise haue  
 left them out. And an anciēt writer saith directly, that these  
 words, *he descended into hell*, are not found in the Creede of  
 the Romane Church, nor used in the Churches of the East:  
 & if they be, that then they signifie the burial of Christ. And  
 it must not seeme strange to any that a worde ortwaine in

Ruff. in expo-  
 sit. symb.



processe of time should creepe into the Creede, considering that the originall copies of the bookes of the old and new Testament haue in them sundry<sup>a</sup> varieties of readings and words otherwhiles which from the margine haue crept in to the text. Neuerthelesse considering that this clause hath long continued in the creed, and that by common consent of the Catholicke Church of God, & it may carry a fit sense & expositiō, it is not as some would haue it, to be put forth.

<sup>a</sup> Variis lecti-  
ones.

<sup>b</sup> Mat. 27. 9.  
Jeremie for  
Zacharie.

Therefore that we may come to speak of the meaning of it, we must know that it hath 4. usual expositiōs, which we wil rehearse in order, & then make choise of that which shal be thought to be the fittest. The first is, that Christs soule after his passion vpon the crosse, did really & locally descend into the place of the damned. But this seems not to be true. The

reasons are these. I. All the Evangelists and among the rest S. Luke intending to make an *exact narration* of the life and death of Christ haue set downe at large his passion, death, buriall, resurrection, & ascension, and withall they make rehearfall of small circumstances, therefore no doubt they would not haue omitted Chrites locall descent into the place of the damned, if there had bene any such thing. And the end why they penned this historie was, that we might belecue that Iesus is Christ the sonne of God, & beleeuing, we might haue life euerlasting. Now there could not haue bene a greater matter for the confirmation of our faith thē this, that Iesus the sonne of Mary who went downe to the place of the damned, returned thence to liue in happinesse for euer. II. If Christ did go into the place of the damned, then either in soule or in body or in his godheade. But his godhead could not descend, because it is euery where, and his bodie was in the graue. And as for his soule it went not to hell, but presently after his death it went to paradise, that is, the third heauen, a place of ioy & happines. *Luke. 23. 43.*

Luk. 1. 3.  
Omnia asse-  
quuto xp̄i-  
cōs.

Ioh. 20. 31.

*This day shalt thou be with me in paradise:* which vvordes of Christ must be understood of his manhood or soule, & not of his godhead. For they are an answer to a demād: & therefore unto it, they must be sutable. Now the thief seeing, that Christ was first of all crucified, & therefore in all likelihood,

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T 4 must first



first of all die, makes his request to this effect. Lorde, thou shalt shortly enter into thy kingdome, remēber me then, to which Christs answer (as the very words import) is thus much. I shall enter into paradise this day, & there shalt thou be with me. Now there is no entrance, but in regard of his soule or manhood. For the godhead which is at all times in all places, cā not be said properly to enter into a place. Agan when Christ saith, *thou shalt be with me in paradise*, he doeth intimate a resemblāce, which is betweene the first & secōd Adam. The first Adā sinned against God, & was presently cast forth out of paradise. Christ the second Adam hauing made a satisfactiō for sinne must immediatly enter into paradise. Now to say that Christ in soule descended locally into hell, is to abolish this analogie betwene the first & second Adam. III. Ancient councils in their confessions and creeds omitting this clause shew, that they did not acknowledge any reall descent, and that the true meaning of these words, *he descended*, was sufficiently included in some of the former articles, & that may appeare, because when they set downe it, they omit some of the former: as Athanasius in his creed setting downe these words *he descended*, & c. omits the *buriall*, putting them both for one as he expounds him-

*Li. de incar. selse 'elsewhere. Now let us see the reasons which may be  
Coryl hom. 1. alledged to the contrary.  
et 2. in symb.*

*insensible* Ob. I. Mat. 12. 40. The sonne of man shall be 3. dayes & 3. nights in the heart of the earth, that is, in hell. Ans. I. This exposition is directly against the scope of the place: for the Pharisees desired to see a *signe*, that is, some sensible & manifest miracle: & hereunto Christ answeres that he will giue them the signe of Ionas, which cā not be the descent of his soule into the place of the dāned which is impossible; but rather his buriall, & after it his manifest & glorious resurrectiō. II. The hart of the earth may as wel signify the graue as the center of the earth. For thus Tyrus bordering upon the sea is said to be in the heart of the sea. III. This exposition takes it far granted that hell is seated in the middest of the earth: wheras the scriptures reveale unto us no more but this, that hell is in the lower parts: but wher these lower parts should be, no man is able to define.

*Ezec. 27. 4.  
In corde marium.*

*Ob. I*



*Obiect. II. Act. 2. 37. Thou wilt not leaue my soule in hell, neither wilt thou suffer thy holy one to see corruption. Answer.* These wordes can not prooue any locall descent of Christs soule. For Peters drift in alleadging of them is, to prooue the resurrection, and he saith expressely, that the wordes must be vnderstonde of the resurrection of Christ, vers. 31. *He seeing this before, spake of the resurrection of Christ.* What? namely these words, *his soule was not left in hell, &c.* Nowe there is no resurrection of the soule, but of the bodie onely, as the soule cannot be said to fall, but the bodie. It will be replied, that the word *ψυχη* cannot signifie the bodie, and the word *αδης* the graue. *Answer.* The first word signifies not onely the spirituall part of man, the soule, but also the whole person, or the man himselfe, Rom. 13. 1. 1. Cor. 15. 45. And the second is as well taken for the graue, as for hell. Apoc. 20. 14. Death and *αδης* are cast into the lake of fire. Nowe we cannot say, that hell is cast into hell, but the graue into hell. And the word in this text, must needes haue this sense. For Peter makes an opposition betwene the graue into which Dauid is shut vp, and the hell out of which Christ was deliuered, vers. 29. & 31. Again it will be saide, that in this text there be two distinct parts: the first of the soules comming forth of hell, in these words, *Thou wilt not leaue my soule in hell.* The second, of the bodies rising out of the graue in the next words: *neither wilt thou suffer my flesh to see corruption.* *Answer.* It is not so. For flesh in this place signifies not the bodie alone, but the humane nature of Christ, as appeares vers. 30. vnlesse we shall say that one and the same word in the same sentence is taken two waies. And the words rather carrie this sense: *Thou wilt not suffer me to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not suffer me so much as to feele any corruption; because I am thy holy one.*

*Obiect. III. 1. Pet. 3. 19. Christ was quickned in spirit, by the which spirit he went and preached to the spirits which are in prison. Answer.* The place is not for this purpose. For by spirit is ment not the soule of Christ, but his Godhead, which  
in

*Beitar. quest.  
de descen.*



in the ministerie of Noe preached repentance to the olde world. And I thinke that Peter in this place alludes to another place in Genesis 6. 3. where the Lord saith, *My spirit shall not alwaies strine with man, because he is but flesh.* And if the spirit doe signifie the soule, then Christ was quickned either by his soule or in his soule. But neither is true. For the first, it can not be said, that Christ was quickened by his soule, because it did not ioyne it selfe to the bodie: but the Godhead ioyned them both. Neither was he quickened in soule: for his soule died not. It could not die the first death, which belongs to the bodie: and it did not die the second death, which is a totall separation from God: onely it suffered the sorrowes of the second death, which is the apprehension of the wrath of God; as a man may feeble the pangs of the first death, and yet not die the first death, but liue. Againe, it is to no ende that Christs soule should goe to hell to preach, considering that it was neuer heard of that one soule should preach to another, especially in hell, where all are condemned, and in conscience convicted of their iust damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely reall or experimentall, because Christ shews himselfe there to conuince the vnbeleefe of his enemies. *Answer.* This which is said is flat against reason. For when a man is iustly condemned by God, and therefore sufficiently convicted: what neede the iudge himselfe come to the place of execution to conuict him. And it is flat against the text. For the preaching that is spoken of here, is that which is performed by men in the ministerie of the word, as Peter expounds himselfe, 1. Pet. 4. 6. *To this purpose was the Gospell also preached vnto the deade, that they might be condemned according to men in the flesh, that they might liue according to God in the spirit.* Lastly, there is no reason why Christ should rather preach and shew himselfe in hell, to them that were disobedient in the daies of Noe, then to the rest of the damned.

*After iust  
execution  
conuiction  
is needelesse.*

And this is the first exposition, the second follows. *He descended into hell,* that is, Christ descended into the graue,

or



or was buried. This exposition is agreeable to the truth, yet is it not meet or conuenient. For the clause next before, *he was buried*, cōtained this point: & therefore if the next words following yeelde the same sense, there must be a vaine and needelesse repetition of one and the same thing twise, which is not in any-wise to be allowed in so short a Creede as this. If it be said that these wordes are an exposition of the former, the answeare is, that then they should be more plaine then the former. For when one sentence expoundeth an other, the latter must alwaies be the plainer: but of these two sentences, *He was buried*, *he descended into hell*, the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and therefore this exposition also is not to be receiued.

Thirdly, others there be which expound it thus, *He descended into hell*, that is, Christ Iesus when he was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seazing vpon his soule. This exposition hath his warrant in Gods worde, where hell often signifieth the sorrowes and paines of hell, as Hanna in her song vnto the Lord saith, *The Lorde killeth and maketh aline, he bringeth downe to hell and raiseth vp*, that is, he maketh men feeble woe and miserie in their soules, euen the pangs of hell, and after restoreth them. And Dauid saith, *The sorrowes of death compassed me, and the terrours of hell laide holde on mee*. This is an vsuall exposition receiued of the Church, and they which expounde this article thus, giues this reason thereof: The former wordes, *was crucified, deade and buried*, doe containe (say they) the outward sufferings of Christ: nowe because he suffered not onely outwardly in bodie, but also inwardly in soule, therefore these wordes, *he descended into hell*, doe set forth vnto vs his inwarde sufferings in soule, when he felt vpon the crosse the ful wrath of God vpon him. This exposition is good and true, and whosoever will may receiue it. But yet neuerthelesse it seemes not so fitly to agree with the order of the former articles. For these wordes,

was



*was crucified, dead and buried, must not be vnderstood of any ordinarie death, but of a cursed death in which Christ suffered the full wrath of God, euen the pangs of hell both in soule and bodie: seeing then this exposition is contained in the former words, it cannot fitly stand with the order of this short Creede, vnlesse there should be a distinct article of things repeated before.*

Act. 2. 24.

\* or, the  
grauē.  
Gen. 37.  
35.

But let vs come to the fourth exposition; *He descended into hell*, that is, when he was dead and buried, he was held captiue in the graue, and lay in bondage vnder death for the space of three daies. This exposition also may be gathered forth of the Scriptures. Saint Peter saith, *God hath raised him vp,* (speaking of Christ) *and loosed the sorrows of death, because it was vnpossible that he should be holden of it.* Where we may see, that betweene the death and resurrection of Christ, there is placed a third matter, which is not mentioned in any clause of the Apostles Creede saue in this, and that is his bondage vnder death, which commeth in betweene his death and rising againe. And the words themselues doe most fitly beare this sence, as the speach of Iacob sheweth, *I will goe downe into<sup>a</sup> hell vnto my sonne mourning.* And this exposition doth also best agree with the order of the Creed; first he was crucified & died, secondly he was buried, thirdly laid in the graue, and was therein held in captiuitie and bondage vnder death. And these three degrees of Christs humiliation, are most fitly correspondent to the three degrees of his exaltation. The first degree of his exaltation, *he rose againe the third day*, answering to the first degree of his humiliatiō, *he died*: the second degree of his exaltatiō, *he ascended into heauen*, answering to his going downe into the graue, *was buried*: and thirdly his sitting at the right hand of God (which is the highest degree of his exaltation) answering to the lowest degree of his humiliation, *he descended into hell*. These two last expositions are commonly receiued, and we may indifferently make choice of either: but the last (as I take it) is most agreeable to the order and words of the Creede.

Thus much for the meaning of the words. Now follow  
the



the vses. And first of all Christs descending into hell, reacheth euery one of vs that professe the name of Christ, that if it shall please God to afflict vs, either in bodie, or in minde, or in both, though it be in most grievous and tedious manner, yet must we not thinke it strange. For Christ vpon the crosse not onely suffered the pangs of hell, but after he was dead, death takes him and as it were carries him into his denne, or cabbin, and there triumpheth ouer him, holding him in captiuitie and bondage, and yet for all this was he the sonne of God: and therefore when Gods hande is heauie vpon vs any way, we are not to despaire, but rather thinke it is the good pleasure of God to frame and fashion vs, that we may become like vnto Christ Iesus as good children of God. Dauid a man after Gods owne heart was by Samuel annointed king ouer Israel, but withall God raised vp Saul to persecute him, as the fowler hunteth the partridge in the mountaine, in so much that Dauid said, there was but one step betweene him & death. So likewise Iob a Iob. 2. 8, 9. iust man and one that feared God with all his heart, yet how heauily did God lay his hand vpon him; his goods and cattell were all taken away, and his owne children slaine, and his owne bodie stricken by satan with loathsome biles from the sole of his foote vnto the crowne of his head, so as he was faine to take a potsheard and scrape himselfe sitting among the ashes. And Ionah the seruant and Prophet of the most high God, when he was called to preach to Ninivie, because he refused for feare of that great citie, God mette with him, and he must be cast into the sea, and there be swallowed vp of a whale, that so he might chastice him: and thus doth he deale with his owne seruants, to make them conformable to Christ. And further, when it pleaseth God to lay his hand vpon our soules, and make vs haue a troubled and distressed conscience, so as we doe as it were struggle with Gods wrath as for life and death, and can finde nothing but his indignation seazing vpon our soules, which is the most grievous and perplexed estate that any man can be in: in this case howsoeuer we cannot discern or see any hope or comfort in our selues, yet we must not  
thinke



Psal. 32. 3.

Iob 6. 4.

&amp; 16. 9, 12.

Mat. 11. 29.

Psal. 22. 6.

thinke it strange, nor quite despaire of his mercie. For the sonne of God himselfe descended into hell, and death carried him captiue, and triumphed ouer him in the graue, and therefore though God seeme to be our viter enemy, yet we must not despaire of his helpe. In diuers Psalmes we reade howe Dauid was not onely persecuted outwardly of his enemies, but euen his soule and conscience were perplexed for his finnes, so as his bones were consumed within him, and his moysture was turned into the drought in sommer. This caused Iob to cry out that the arrowes of God were within him, and the venyme thereof did drinke vp his spirit, the terrours of God did fight against him, and the griefe of his soule was as waightie as the sand of the sea, by reason whereof he saith, that the Lord did make him a marke and a butte to shoote at: and therefore when God shall thus afflict vs, either in bodie or in soule, or in both, we must not alwaies thinke that it is the wrathfull hand of the Lord that begins to bring vs to viter condemnation for our finnes, but rather his fatherly worke to kill sinne in vs, and to make vs grow in humilitie, that so we may become like vnto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased euen vnto the lowest degree of humiliation that can be, it is an example for vs to imitate, as Christ himselfe prescribeth: *Learn of me that I am meeke and lowly.* And that we may the better doe this, we must learne to become nothing in our selues, that we may be all in all forth of our selues in Christ: we must loath and thinke as basely of our selues as may be in regard of our finnes. Christ Iesus vpon the crosse was content for our sakes, to become a worme and no man, as Dauid saith, which did chiefly appeare in this lowest degree of his humiliation, when as death did as it were tread on him in his denne; and the same minde must likewise be in vs which was in him. The liking that we haue of our selues must be meere nothing, but all our loue and liking must be forth of our selues in the death and bloode of Christ.

And thus much of this clause, as also of the state of Christs



Christs humiliation. Nowe followeth his second estate, which is his exaltation into glorie, set down in these words, *The third day he rose againe from the deade, &c.* And of it we are first to speake in generall, then in particular according to the severall degrees thereof. In generall, the exaltation of Christ is, that glorious or happie estate, into which Christ entred after he had wrought the worke of our redemption vpon the crosse. And he was exalted according to both natures, in regard of his Godhead, and also of his manhood. The exaltation of the Godhead of Christ, was the manifestation of the glorie of his Godhead in the manhood. Some will peradventure demaunde, how Christs Godhead can be exalted, seeing it admits no alteration at all. *Answer.* In it selfe it cannot be exalted, yet beeing considered as it is ioyned with the manhood into one person, in this respect it may be said to be exalted: and therefore, I say, the exaltation of Christs Godhead is the manifestation of the glorie thereof in the manhood. For though Christ from his incarnation was both God and man, and his Godhead dwelt in his manhood; yet from his birth vnto his death, the same Godhead did little shew it selfe, and in the time of his suffering did as it were lie hid vnder the vaile of his flesh, as the soule doth in the bodie, when a man is sleeping, that thereby in his humane nature he might suffer the curse of the law, and accomplish the worke of redemption for vs, in the low and base estate of a seruant. But after this worke was finished, he began by degrees to make manifest the power of his Godhead in his manhood. And in this respect his Godhead may be saide to be exalted. The exaltation of Christs humanitie stode in two things. The first that he laide downe all the infirmities of mans nature, which he carried about him so long as he was in the state of a seruant, in that he ceased to be wearie, hungrie, thirstie, &c. Here it may be demāded, whether the skarres & wounds remain in the bodie of Christ now after it is glorified. *Ans.* Some think that they doe remain as testimonies of that victorie which Christ obtained of his & our enemies, & that they are no deformitie to the glorious bodie of our Lord,

*Olev. lib. de  
subst. fed. Th.  
Bez.*

but



but are themselves also in him in some vnspeakable manner glorified. But indeede it rather seemes to be a truth, to say that they are quite abolished; because they were a part of that ignominious and base estate in which our Saviour was vpon the crosse: which after his entrance into glorie he laid aside. And if it may be thought that the woundes in the hands and feete of Christ remaine to be seene, euen to the last iudgement, why may we not in the same manner thinke that the vaines of his bodie remaine emptied of their blood, because it was shed vpon the crosse.

The second thing required in the exaltation of Christs manhood is, that both his bodie and soule were beautified and adorned with all qualities of glorie. His minde was enriched with as much knowledge and vnderstanding as can possibly befall any creature, and more in measure then all men and angels haue: and the same is to be said of the graces of the spirit in his wil and affectiōs: his bodie also was incorruptible, and it was made a shining bodie, a resemblance whereof some of his disciples sawe in the mount: and it was indued with agilitie, to mooue as well vppward as downward, as may appeare by the ascension of his bodie into heauen, which was not caused by constraint or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Christs manhood we must remember two caveats: first, that he did neuer lay aside the essentiall properties of a true bodie, as length, breadth, thicknes, visibilitie, locallitie which is to be in one place at once and no more, but keepeth all these still, because they serue for the beeing of his bodie. Secondly wee must remember that the gifts of glorie in Christs bodie are not infinite but finite: for his humane nature beeing but a creature, and therefore finite, could not receiue infinite graces and gifts of glorie. And hence it is more then manifest that the opinion of those men is false, which hold that Christs bodie glorified, is omnipotent and infinite, euery way able to doe whatsoever he will: for this is to make a creature to be the creator.

Thus much of Christs exaltation in generall. Now let



vs come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He rose againe the third day*: II. *He ascended into heauen*: III. *He sitteth at the right hand of God the father almightie*. In the handling of Christs resurrection, we must consider these points: I. why Christ ought to rise againe: II. the manner of his rising. III. the time when he rose: IV. the place where: V. the uses thereof. For the first, it was necessarie that Christ should rise againe, and that for three especiall causes. First, that hereby he might shew to all the people of God that he had fully overcome death. For els, if Christ had not risen, how should we have bin perswaded in our consciences, that he had made a full & perfect satisfactiō for vs: nay rather we should have reasoned thus: Christ is not risen, & therefore he hath not overcome death, but death hath overcome him. Secondly, Christ Iesus which died was the sonne of God, therefore the author of life it selfe, and for this cause it was neither meet nor possible for him to be holdē of death, but he must needs rise from death to life. Thirdly, Christs priesthood hath 2. parts: one, to make satisfaction for sinne by his one onely sacrifice vpon the crosse: the other, to apply the vertue of this sacrifice vnto euery beleeuer. Now he offered the sacrifice for sinne vpon the crosse, before his death, and therefore beeing deade must needs rise againe to performe the second part of his priesthood, namely to apply the vertue thereof vnto all that shall beleue in him, and to make intercession in heauen vnto his father for vs here on earth. And thus much of the first point.

Nowe to come to the manner of Christs resurrection: five things are to be considered in it. The first, that Christ rose againe not as euery priuate man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, he stood in our roome and place: and therefore when he rose from death, we all, yea the whole Church rose in him, and together with him. And this point not considered, we doe not conceiue aright of Christs resurrection, neither can we reap sound comfort by it.

Eph. 2.6.



1oh. 10. 18.

The second is, that Christ himselfe and no other for him, did by his owne power raise himselfe to life. This was the thing which he meant, when he said, *Destroy this temple, & in three daies I will build it up againe: & more plainly, I have* (saith he) *power to lay down my life, and I have power to take it againe.* Fro whence we learn diuers instructions. First whereas Christ raiseth himselfe from death to life, it serueth to proue that he was not only mā, but also true god. For the body being dead, could not bring again the soule & ioyn it self vnto the same, & make it selfe alieue againe; neither yet the soule that is departed from the bodie, can returne againe & quicken the bodie: and therefore there was some other nature in Christ, namely his Godhead, which did revnite soule and bodie together, and thereby quickned the manhoode. Secondly, if Christ giue life to himselfe being dead in the graue, then much more now being alieue and in heauen glorified, is he able to raise vp his members from death to life. We are all by nature starke dead in sinne, as the dead bodie rotten in the graue; and therefore our dutie is, to come to Christ our Lord by praier, intreating him that he would raise vs vp e- uery day more and more from the graue of our sinnes to newnes of life. He can of men dead in their sinnes make vs alieue vnto himselfe to liue in righteousness and true holines all the daies of our life.

Math. 28. 2.

The third thing is, that Christ rose againe with an earthquake. And this serueth to prooue that he lost nothing of his power by death, but still remained the absolute Lord of heauen and earth, to whome therefore the earth vnder his feete trembling doth him homage. This also prooueth vnto vs that Christ which lay dead in the graue, did raise himselfe againe by his owne almightie power. Lastly it serueth to conuince the keepers of the graue, the women which came to embaulme him, and the disciples which came to the sepulchre, & would not yet beleue that he was risen againe. But how came this earthquake? *Answer.* Saint Matthew saith, there was a great earthquake. For *the angell of the Lord descended from heauen, &c.* This shewes that the power of angels is great, in that they can mooue and stirre the



the earth. Three angels destroyed Sodom & Gomorrah. An angel destroyed the first borne of Egypt in one night. In the host of Senacherib one angel slue in one night 14500 me. Of like power is the deuill himself to shake the earth, and to destroy vs all, but that God of his goodnes limits & restrains him of his libertie. Well, if one angel be able to shake the earth, what then wil Christ himselfe do when he shal come to iudgemēt the secōd time, with many thousand thousands of angels? oh how terrible wil his comming be? Not without cause saith the holy Ghost that the wicked at that day shall cry out, wishing the hills to fall vpon them, and the mountains to couer them for feare of that great and terrible day of the Lord.

Gen. 19. 1.

13.

Ezec. 12. 29.

2. King. 19. 35.

The 4. thing is, that an angel ministred to Christ, being to rise again, in that he came to the graue & rolled away the stone, & sat vpon it. Where obserue, first how the angels of God minister vnto Christ, though dead & buried; whereby they acknowledge that his power, maiestie, & authoritie is not included within the bondes of the earth, but extends it selfe euen to the heauens themselves and the hosts thereof, and that according to his humanitie. Wicked men for their parts laboured to close him vp in the earth, as the basest of all creatures: but the angels of heauen most readily accept him as their soueraigne Lord and king: as in like manner they did in his temptation in the wilderness, and in his agonie in the garden. Secondly, that the opinion of the papists and others, which think that the bodie of Christ went through the graue-stone when he rose againe, is without warrant. For the ende, no doubt, why the angel rolled away the stone was, that Christ might come forth. And indeede it is against the order of nature that one bodie should passe through another, without corruption or alteration of either; considering that euery bodie occupies a place, and two bodies at the same instāt cānot be in one proper place.

Math. 4. 11.

Furthermore it is said, that when the angel sat on the stone, his countenance was like lightening, and his rayment as white as snow: & this serued to shew what was the glory of Christ himselfe. For if the seruant and minister be so glorious,



rious, then endlesse is the glorie of the lord and master himselfe. Lastly it is said, that for feare of the angel, the watchmen were astonied, and became as dead men: which teacheth vs, that what God would haue come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stone, and set a bauld of souldiours to watch, least Christ should by any meanes be taken away, yet all this auaieth nothing: by an angel from heauen the seale is broken, the stone is remooued, and the watchmen at their wittes ends. And this came to passe by the prouidence of God, that after the watchmen had testified these things to the Iewes, they might at length be conuicted that Christ whome they crucified was the Messias.

Mat. 27. 52.

The fifth & last point is, that Christ rose not alone, but accompanied with others: as S. Matthew saith, that the *graves opened, and many bodies of the Saints which slept arose, and came out of the graues, and went into the holy citie, and appeared vnto many after Christs resurrection.* And this came to passe that the Church of God might know & consider that there is a reuiuing and quickening vertue in the resurrection of Christ, wherby he is able not only to raise our dead bodies vnto life, but also when wee are deade in sinne, to raise vs vp to newnes of life. And in this very point stands a maine difference between the resurrection of Christ, & the resurrection of any other man. For the resurrection of Peter nothing auailes to the raising of Dauid or Paul: but Christs resurrection auailes for all that haue beleeued in him: by the very same power whereby he raised himselfe, he raiseth all his members: & therefore he is called a *quickening spirit*. And let vs marke the order obserued in rising. First Christ riseth, & then the saints after him. And this came to passe to verifie the Scripture, which saith that *Christ is the first borne of the dead*. Now he is the first borne of the dead, in that hee hath this dignitie & priuiledge to rise to eternal life the first of all men. It is true indeede that Lazarus & sundrie others in time rose before Christ: but yet they rose to liue a mortall life, and to die againe: Christ he is the first of all that rose to life euerlasting and to glorie: neuer any rose before Christ in this manner. And the persos that rose before

Col. 1. 18.



with Christ are to be noted, they were the *Saints of God*, not wicked men: whereby we are put in minde that the elect children of God onely are partakers of Christs resurrection. Indeede both good and bad rise againe, but there is a great difference in their rising: for the godly rise by the vertue of Christs resurrection, and that to eternall glorie: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible iudge, and is to execute iustice on them. And they rise againe for this ende, that besides the first death of the bodie, they might suffer the second death, which is the powring forth of the wrath of God vpon bodie and soule eternally. This difference is prooued vnto vs by that which Paul saith, *Christ is the first fruits of them that sleep.* Among the Iewes such as had corne fields gathered some little quantitie therof, before they reaped the rest, & offered the same vnto God, signifying therby that they acknowledged him to be the author and giuer of all increase: & this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, & this being but one handfull did sanctify the whol crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge & an assurance of the resurrection of all the faithfull. When a man is cast into the sea, and all his bodie is vnder the water, there is nothing to be looked for but present death, but if he carrie his heade aboue the water, there is good hope of a recouery. Christ himself is risen as a pledge that all the iust shall rise againe: he is the heade vnto his Church, & therefore all his members must needes followe in there time. It may be demâded what became of the Saints that ro'e againe after Christs resurrection. *Ans.* Some think they died againe, but seeing they rose for this ende to manifest the quickning vertue of Christs resurrection, it is aslike that they were also glorified with Christ, and ascended with him to heauen.

Thus much of the manner of Christs resurrection. Now follows the time when he rose againe, and that is specified in the Creede, *The third day he rose againe.* Thus saith our Saviour Christ vnto the Pharisees, *As Ionas was three daies and*



Mat. 12. 39.

His abode  
in the  
grauē was  
about 38.  
houres.

Matt. 28. 1.

Apoc. 1. 10.

Hierome.

Rom. 4. 25.

1 Cor. 15. 14.

three nights in the whales bellic: so shall the sonne of man be three daies and three nights in the heart of the earth. And though Christ was but one day and two pieces of two daies in the graue: (for he was buried in the euening before the sabbath, and rose in the morning the next day after the sabbath) yet is this sufficient to verifie this saying of Christ. For if the analogie had stode in three whole daies, then Christ should haue risen the fourth day. And it was the pleasure of God that he should lie thus long in the graue, that it might be knowne that he was thoroughly dead: and he continued no longer, that he might not in his bodie see corruption. Againe, it is said, Christ rose againe in the ende of the sabbath, when the first day of the weeke beganne to dawne. And this very time must be considered, as the reall beginning of the new spirituall world, in which we are made the sonnes of God. And as in the first day of the first world, light was commaunded to shine out of darknes vpon the deepes: so in the first day of this new world, the sonne of righteousness riseth and giues light to them that sit in darknes, & dispells the darknes that was vnder the old testamēt. And here let vs mark the reason why the sabbath day was changed. For the first day of the weeke, which was the day following the Jewes sabbath, is our sabbath day, which day we keepe holy in memorie of the glorious resurrection of Christ: and therefore it is called *the Lords day*. And it may not vnfitly be tearmed *Sunday*, though the name came first from the heathen, because on this day the blessed sonne of righteousness rose from death to life.

Let vs now in the next place proceede to the proofes of Christs resurrection, which are diligently to be obserued, because it is one of the most principall points of our religion. For as the Apostle saith, *He died for our finnes, and rose againe for our iustification*; and againe, *If Christ be not risen, then is our preaching vaine, and our faith is also vaine*. The proofes are of two sorts: first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances were either on the first day, or on the daies following. The appearances of Christ the same day he rose againe



gaine are five. And first of all early in the morning he appeared to Marie Magdalen. In this appearance diuerse things are to be considered. The first, of what note and qualitie the partie was, to whome Christ appeared. *Answer.* Mary Magdalen was one that had beene possessed with seven deuils, but was deliuered and became a repentant sinner, and stood by when Christ suffered, and came with sweete odours when he was dead to embaulme him. And therefore to him is graunted this prerogatiue, that shee should be the first that should testifie his resurrection vnto men. And hence we learne, that Christ is ready and willing to receiue most miserable wretched sinners, even such as haue beene vassalls and bondslaves of the deuill, if they will come to him. Any man would thinke it a fearefull case, to be thus possessed with deuills as Marie was: but let all those that liue in ignorance, and by reason thereof liue in sinne without repentance, know this, that their case is a thousand times worse then Marie Magdalens was. For what is an impenitent sinner? Surely nothing els but the captive & hold of the deuill, both in bodie & soule. For looke as a captaine that hath taken some hold or skonsse, doth rule & gouerne all therein, and disposeth of it at his wil & pleasure: euen so it is with all blinde and impenitent sinners; not one deuill alone, but euen legions of deuills possesse them, & rule their hearts. & therefore howsoeuer they may sooth themselves & say, all is well, for God is mercifull; yet their case is farre worse then Marios was. Now then, would any be freed from this feareful bondage: let them learne of Marie Magdalen to follow Christ, and to seeke vnto him, and then albeit the deuill and all his angels possesse their hearts, yet Christ beeing the strong man, will come and cast them all out, and dwell there himselfe.

The second is, what Christ in his appearance saide to Marie. *Answer.* He said, *Touch me not: for I am not yet ascended to my father.* Mary no doubt was glad to see Christ, & therefore looked to haue cōuersed as familiarly with him as shee was wont before his death, but he forbids her to touch him, that is, not to look to inioy his corporal presence as before,



rather to seeke for his spirituall presence by faith, considering he was shortly to ascend to his father. For this cause when he appeared to his disciples, he staid not long with them at any time, but onely to manifest himselfe vnto the, thereby to prooue the certentie of his resurrection. This prohibition shews first of all that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuits doe, who stand much vpon his outward forme and lineaments. Secondly, it overthroweth the popish crucifixes, and all the carued and molten images of Christ, wherein the Papists worship him, for corporall presence is not now required: therefore spirituall worship onely must be giuen vnto him. Thirdly it overthroweth the reall presence of Christ in the Sacrament. Many are of minde that they cannot receiue Christ, except they eat & drink his bodie & blood corporally: but it is not much materiall whether we touch him with the bodily hand or no; so be it we apprehend him spiritually by faith. Lastly, as we must not haue earthly considerations of Christ: so must we on the contrary labour for the spiritual hand of faith, which may reach vp it selfe to heauen, & there lay hold on him. This is the very thing which Christ insinuateth vnto Mary in saying, *Touch me not.* And S. Paul saith, *Henceforth know we no man after the flesh, yea though we had knowne Christ after the flesh, yet now know we him no more,* that is, we know him no more as a man liuing among vs, & therefore he addes, *If any man be in Christ, he is a new creature:* and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.

2. Cor. 5. 19.

Mat. 28. 9.

The second appearance was to Marie Magdalen & to the other Marie, as they were going from the graue to tell his disciples: at which time Christ meeteth them, & bids them go tell his brethre that he is risen again. And whereas Christ sendeth womē to his disciples, he purposed hereby to check the for their vnbeliefe. For these womē forsooke him not at his death, but stood by & saw him suffer, & when he was buried they came to embalm him: but all this while what became of Christs disciples? Surely Peter denied him, & all the rest fled away, euē Iames & Iohn the sonnes of thūder, saue that



that Iohn stood a loofe to behold his death. Herupon Christ to make the ashamed of their fault, sendeth these women unto them to publish that to them which they by their calling ought aboue all other to have published. Secondly this teacheth, that whereas Christ buildeth his kingdome & publisheth his Gospell by Apostles, Euangelists, Pastors, teachers, hee can if it so please him, perfourme the same by other meanes. In this his second appearance, he used weak and silly women to publish his resurrection, and thereby shewes that he is not bound to the ordinarie means, which now hee useth. Thirdly, hee sent them to his disciples, to shew, that howsoeuer they had dealt unfaithfully with him by forsaking him and denying him, yet hee had not quite forsaken them, but if they would repent and belecue, hee would receiue them into his loue and fauour againe, and therefore calleth them his brethren, saying, *Goe and tell my brethren.* This teacheth us a good lesson, that howsoeuer our sinnes past are to humble us in regard of our selues, yet must they not cut us off or dismay us from seeking to Christ, yea euen then when we are laden with the burde of them, we must come unto him, & he will ease us. Fourthly whereas silly women are sent to teach Christes disciples, which were schollers brought up in his owne schoole, wee are admonished, that superioritie in place and calling, must not hinder us sometime to heare and to be taught of our inferiours. Iob saith, he neuer refused the counsell of his seruant: And Naaman the Syrian obeyed the counsell of a silly maide which advised him to go to the Prophet of the Lorde in Samaria to be cured of his leprosie: and when he had beene with the Prophet, hee obeyed the counsell of his seruant, that perswaded him to doe all the Prophet had said: *Wash and be cleane.*

Mar. 16. 7.

2. Kin. 5. 13.

Now after that the women are come to the disciples and make relation of Christes resurrection, the text saith, *Their words seemed as fained things unto them, neither beleued they them.* Hence wee learne two things: the first, that men of themselves can not beleue the doctrine of Christian religion: it is a harde matter for a man to beleue sundrie things

Luk. 24. 11.



things in the worke of creation. The temporall deliuerance  
 Psal. 126. 1. of the children of Israell seemed to them as a dreame: and  
 the resurrection of Christ euen to Christes owne disciples  
 seemed a fained thing. The second, that it is an hard thing  
 truly and vnfainedly to beleue the points of religion: dis-  
 ciples brought up in the schoole of Christ, and often cate-  
 chised in this very point of Christs resurrection, yet dull are  
 they to beleue it. This confuteth and condemneth our  
 carnall gospellers that make it the lightest and easiest thing  
 that can be to beleue in Christ: and therefore they say  
 their faith is so strong, that they would not for all the world  
 doubt of Gods mercy: whereas indeede they are deceived  
 and haue no faith at all, but blind presumption.

The thirde appearance was on this manner. As two of  
 Luk. 23. 13. Christes disciples were going from Ierusalem to *Emmaus*  
 about threescore furlongs, and talked together of all the  
 things that were done, Iesus drew nere and talked with  
 them, but their eyes were holden that they could not know  
 him: and as they went he communed with them, & proo-  
 ued out of the scripture his resurrection, expounding unto  
 them all things that were written of him: then they made  
 him stay with them, and their eyes were opened; & they  
 knew him by breaking of bread, but he was taken out of  
 their sight. In this notable appearance wee may obserue  
 these foure points. The first, that Christ held their eyes that  
 they could not know him: they saw a man indeed, but who  
 he was, they could not tell. By this it is more then mani-  
 fest, that the use of our outward senses, as seeing, feeling,  
 smelling, &c. is supplied vnto us continually by the power  
 of Christ, and therefore euen in these things we must ac-  
 knowledge the continuall goodnes of God. Now if one  
 man can not so much as discern another but by the bles-  
 sing of Christ, then shall we neuer be able to discern the  
 way of life from the way of death without him: & therefore  
 we must pray unto God that he would giue us his holy spi-  
 rite to enlighten the eyes of our understanding, wherby we  
 may be able to see and know the way that leadeth unto life,  
 and also to walke in the same. The second, that as Christ  
 was



was in expounding the scriptures vnto them their heartes burned within them. By this we learne, that howsoeuer the ministers of God publish the gospell to the outward eares of men: yet is it the proper worke of Christ alone to touch & inflame the heart by the fire of his holy spirit, & to quicken & raise men up to the life of righteousness & true holines: it is he only that baptiseth with the holy ghost & with fire, & it further admonisheth us, that we should heare the worde preached from the mouth of Gods ministers with burning & melting hearts: but alas, the ordinary practise is flat contrary; mens eyes are drowne & heauie, & their hearts dead & frozen within them: & that is the cause why after much teaching there followes but litle profit.

Luk 3.15.

Mat. 3.15.

The thirde thing is, that Christ did eate with the two disciples and was knowne of them in breaking of breade. It is verie like that our Sauour Christ did in some speciall maner blesse the bread which he brake, wherby his disciples discerned him from others. And in like maner we must by blessing our meates and drinckes distinguish our selues, though not from such as are the seruants of God, yet from all ungodly & carelesse men. Many being silent themselves do make their children to giue thanks, and to blesse their meates. And indeede it is a comendable thing if it be done sometimes to nourture the childe, but for men to disburden themselves wholly of this duty is a fault. And it is a shame that that mouth which openeth it selfe to receiue the good creatures of God, should neuer open it selfe to blesse & praise God for the same. Therefore in this actio of eating and drinking, let us shewe our selues followers of Christ, that as by blessing the same he was known from all other; so we may also hereby distinguish our selues from the profane and wicked of this world. Otherwise what difference shal there be betwene us & the very hog that eats mast on the ground, but neuer looks up to the tree from whence it falles. And as Christ reuealed himselfe unto his disciples, at that time when they caused him to eate meat with them; so let us suffer Christ to be our guest, and let us entertaine him in his members, & no doubt he wil blesse us, & withal reueale himselfe unto us.

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The fourth thing is, that hauing eaten, hee is taken out of their sight. And this came to passe not because the bodie of Christ became spirituall, but because either he helde their eyes as before, or he departed with celeritie and speede according to the propertie of a bodie glorified.

The fourth appearance of Christ was to Peter alone, mentioned onely by S. Paul, *He was seene of Cephas.*  
1. Cor. 15. 5.

The fifth appearance was to all the disciples together saue Thomas. In it we must consider three things, which are all effectually arguments to prooue Christes resurrection. The first, that hee came and stode in the midst among them the dores being shut. Now it may be demanded how this could be. *Ans.* The Papists say, his body was glorified and so passed through the dore, but (as I haue said) it is against the nature of a bodie, that one should passe through another, as heate doeth through a peece of iron, both bodies remaining entire and sound: therefore we may rather thinke, that whereas Christ came in when the dores were shut, it was either because by his mightie power hee caused the dores to giue place, the disciples not knowing how: or else because he altered the verie substance of the dores, that his body might passe through, as hee thickened the waters to carrie his bodie when he walked upon the sea. Now if this be true, as very like it is, that these dumbe creatures gaue place to Christ, and became pliable unto his commandement, then much more ought we to carry hearts conformable and pliant to the will of our Lord Iesus in all his commaundements. The second point is, that when as the disciples thought Christ to haue bene a spirit, he to prooue the truth of his manhood, sheweth unto them his handes and his feete, and the wound in his side, and calles for meat, and eates it among them. But it may be asked how this could be, considering that a glorified body hath no blemish, and needes not to eate, but is supported by God without meate: if this be true in our bodies when they shal be glorified, then much more was it true in Christ. *Ans.* True it is, a glorified bodie hath no blemishes, but our Saviour Christ had not yet entred into the fulnesse of his glory. If he had



had bene fully glorified, he could not so sensibly and plainly haue made manifest the trueth of his resurrection vnto his disciples: and therefore for their sakes and ours hee is content after his entrance into glorie still to retaine in his bodie some remnantes of the ignominies and blemishes, which if it had pleased him, hee might haue laide aside: he is also content to eate, not for neede, but to prooue that his body was not a bodie in shew but a true bodie. This teacheth us two lessons: I. If Christ for our good and comfort be content to retaine these ignominious blemishes, then answerably euery one of us must as good followers of Christ referre the workes of our callings to the good of others, as Paul saith, *He was free from all men, yet he was content to become all things vnto all men, that by all meanes he might winne the more.* Secondly wee learne, that for the good of our neighbour, and for the maintaining of loue and charitie, we must be content to yeelde from our owne right, as in this place our Saviour Christ yeeldes of his owne glorie for the good of his Church.

1. Cor. 9. 19.

The third point is, that hee then gaue the disciples their Apostolicall commissions, saying, *Goe and teach all nations:* of which three pointes are to be considered: the first, to whome it is giuen. *Ans<sup>w</sup>.* To them all, as well to one as to another, and not to Peter onely. And this ouerthrowes the fond and forged opinion of the Papists concerning Peters supremacie. If his calling had bene aboue the rest, then hee should haue had a speciall commission aboue the rest: but one and the same commission is giuen alike to all. The second, that with the commission he giues his spirit; for whom hee appointeth to publish his will and worde, them he furnisheth with sufficient giftes of his holy spirit to discharge that great function: and therefore it is a defect that any are set a parte to be ministers of the gospell of Christ, which haue not receiued the spirit of knowledge, the spirit of wisdom, and the spirit of prophesie in some measure. The third point is, that in conferring of his spirit he useth an outward signe, for the text saith, *He breathed on them, & said, receive the holy ghost.* The reasons hereof may be these. First when



when God created Adam and put into him a living soule, it is said, *he breathed in his face*. And so our Sauour Christ in giuing unto his disciples the holy ghost, doeth the same, to shewe unto them, that the same person that giueth life giueth grace: and also to signifie unto them that beeing to sende them ouer all the worlde to preach his gospell, he was as it were to make a second creation of man, by re-nuing the image of God in him which he had lost by the fall of Adam. Againe hee breathed on them in giuing his spirite, to put them in mind that their preaching of the gospell could not be effectuell in the hearts of their hearers, before the Lord doth breath into them his spirit, & therby draw them to beleue: & therefore the spouse of Christ desi-

**Cant. 4. 16.** *reth the Lord to send forth his north and south wind to blowe on her garden, that the spices thereof may flow out.* This garden is the Church of God, which desireth Christ to comfort her, & to poure out the graces of his spirite on her, that the people of God which are the hearbs and trees of righteousness, may bring forth sweet spices whose fruite may be for meate and their leaues for medicines.

Thus much for the five appearances of Christ the same day he rose againe: Now follow the rest of his appearances which were in the 40 daies following, which are in nūber sixe. The first is mentioned by S. Iohn in these words, *Eight daies after when the disciples were within, & Thomas with the,*  
**Ioh. 20. 16.** *came Iesus when the dores were shut, & stood in the midst of the,*  
*& said, Peace be unto you.* In it we must consider two things: I. the occasion thereof. II. the dealing of Christ. The occasion was this: after Christ had appeared vnto the other disciples in Thomas his absence, they tolde him that they had seene the Lorde: but he made answere, *Except I see in his body the print of his nailes, & put mine hand into his side, I will not beleue.* Now eight dayes after, our Sauour Christ appeared againe unto all the disciples, especially for the curing of Thomas his unbeliefe, which was no small sinne, considering it containes in it three great finnes. The first is blindness of mind, for he had beene a hearer of our Sauour Christ a long time, and had bene instructed touching resur-  
 rection



rection diuers times: he was also with Christ and saw him when he raised Lazarus, and had seene, or at least wise had heard the miracles which he did: and also he had heard all the disciples say that they had seene the Lord, and yet will it not sinke into his head. The second is deadnesse of heart. When our Sauour Christ went to raise Lazarus that vvas deade, Thomas spake verie confidently to him and saide, *Let vs go, that we may die with him*, yet when Christ was crucified he fledde away, and is the longest from Christ after his resurrection, and when he is certainly told thereof hee will not acknowledge it or yeeld unto it. The third is, willfulness: for when the disciples told him that they had seen the Lord, he said flatly, that unlesse he saw in his hands the print of the nailes, he would not beleue, and that which is worse then all this, he continueth eight daies in this wilfull minde. Now in this exceeding measure of unbeleefe in Thomas, any man, euen hee that hath the most grace may see what a masse of unbeliefe is in himselfe, and what willfulness and untowardnesse to any good thing, in so much that we may truly say with Dauid, *Lorde, what is man, that thou shouldest regard him*. And if such measure of unbeliefe was in such men, as the disciples were, then we may assure our selues, that it doth much more exceed in the common professors of religion in these daies, let them protest to the contrarie what they will.

Ioh. 11.

Psal. 8.

Now the cause of his unbeliefe was this: he makes a law to himselfe that he will see and feele or else he will not beleue: but this is flat against the nature of faith which consisteth neither in seeing nor feeling. Indeed in things natural a man must first haue experience in seeing and feeling, and then beleue: but it is contrarie in diuinitie: a man must first haue faith and beleue, and then comes experience afterward. But Thomas hauing not learned this, doth puer-shoote himselfe: and herein also many deceiue themselves, which thinke they haue no faith because they haue no feeling. For the chiefest feeling that we must haue in this life, must be the feeling of our sinnes & the miseries of this life: & though we haue no other feeling at all, yet wee must not therefore cease to beleue.

In



In Christs dealing with Thomas we may consider three actions. The first, that he speakes to Thomas alone, and answered him according to the verie wordes which hee had spoken of him in his absence, and that word for word. And by this he laboured to ouerthrow his unbeliefe, and to conuince him, that being absent he knew what he spake. And by this we learne, that though we want the bodily presence of Christ hee beeing now in heauen, yet hee knoweth well what we say, and if need were could repeate all our sayings word by worde: and if it were not so, how could it be true that we must giue an account of euery idle word. Now this must teach us, to looke that our speech be gracious according to the rule of gods holy word. Secondly this must make us willing and cherefull to direct our praiers to Christ, considering hee knoweth what we pray for, and heareth euery word wee speake. The second action is, that Christ condescends to Thomas and giues him libertie to feele the printe of the nailes, and to put his finger into his side. Hee might haue reiected Thomas for his wilfulnesse, yet to helpe his unbeliefe, he yeeldeth unto his weakenesse. This sheweth, that Christ is most compassionate to all those that unfainedly repent them of their sinnes and cleaue unto him although they do it laden with manifold wants. Dauid saith, *Ps. 103. 13.* that the Lord hath compassion on all them that feare him, as a father hath compassion on his children: and he addes the reason, *For he knoweth of what we are made.* And the Prophet Isai: *He will not breake the bruised reed, and smoking flax he will not quench.* When a child is verie sicke, insomuch that it casteth up all the meate vvhich it taketh, the mother will not be offended thereat but rather pitie it. Now our Saviour Christ is ten thousande times more mercifull to them that beleue in him, then any mother is or can be. The third action is, that when Thomas had seene and felte the wounds, Christ revived his faith, whereupon he brake forth and said, *My Lord and my God.* In which vvordes he doeth most notably bewaile his blindnesse and unbeliefe: and as a fire that hath bene smothered, so doth his faith burst forth and shew it selfe. And in this example of Thomas we may see



see the state of Gods people in this life. First, God giueth them faith, yet afterward for a time he doth as it were, hide the same in some corner of their hearts, so as they haue no feeling thereof, but thinke them selues to be voide of all grace: and this hee doeth for no other end but to humble them: and yet againe after all this, the first grace is further renewed and reuiued. Thus dealt the Lorde with Dauid and Salomon (for whereas he was a pen-man of Scripture, and therefore an holy man of God, wee may not thinke that hee was wholly forsaken) with Peter, and in this place with Thomas. And the experience of this shall euerie seruant of God finde in himselfe.

The second appearance of Christ was to seuen of the disciples as they went on fishing, in which hee giues three testimonies of his godheade, and that by death his power was nothing diminished. The first, that when the disciples had fished all night and caught nothing, afterward by his direction they catch fish in abundance, and that presently. This teacheth vs, that Christ is a soueraigne Lorde ouer all creatures, and hath the disposing of them in his owne handes: and that if good successe follow not when men are painefull in their callings, it is because God will prepare and make them fitte for a further blessing. Christ comes in the morning and giues his disciples a great draught of fish: yet before this can be, they must labour all night in vaine. Ioseph must be made ruler ouer all Egypt, but first he must be cast into a dungeon where he can see no sunne nor light, to prepare him to that honour. And Dauid must be king ouer Israell, but the Lorde will first prepare him hereunto by raising up Saul to persecute him. Therefore when God sendeth any hinderances vnto us in our callings, we must not despaire nor be discouraged, for they are the meanes whereby God maketh us fitte to receiue greater blessings at his hand either in this life or in the life to come. The second is, that the nette was unbroke though it had in it great fishes to the number of an hundred fifty three. The third, that when the disciples came to lande they sawe hotte coles and fish laide thereon.



thereon and bread. Now some may aske, whence was this foode. *Answer:* The same Lorde that was able to provide a Whale to swallow up Ionas, and so to saue him: and he that was able to provide a fish for Peters angle with a piece of twentie pence in the mouth: and to make a little bread and a fewe fishes to feede so many thousands in the wilderness: the same also doeth of himselfe provide bread and fishes for his disciples. This teacheth us, that not onely the blessing, but also the verie hauing of meate, drinke, apparell is from Christ: and hereupon all states of men, euen the kings of the earth are taught to pray that God would giue them their daily bread. Againe, when we sit downe to eate and drinke, this must put us in minde that we are the guests of Christ himselfe: our food which wee haue comes of his meere gift; and hee it is that entertaines us if we could see it. And for this cause we must soberly and with great reuerence in feare and trembling use all Gods creatures as in his presence. And when we eate and drinke, wee must alwaies looke that all our speech be such as may beseeme the guesstes of our Lord and Saviour Iesus Christ. Vually the common practise of men is farre otherwile, for in feasting many take libertie to surfette, and to be drunke, to swear, and to blaspheme: but if wee serue the Lorde, let us remember whose guesstes wee are, and who is our entertainer, and so behaue our selues as being in his presence, that all our actions and wordes may tend to his glorie.

*1. Cor. 15. 7.* The thirde appearance was to Iames, as Saint Paul recordeth, although the same be not mentioned in any of the Euangelistes.

*Mat. 28. 16.* The fourth was to all his disciples in a mountaine, whither he had appointed them to come.

*Actes. 5.* The fift and last appearance was in the mount of Olives, when hee ascended into heauen. Of these three last appearances because the holy Ghost hath only mentioned them, I omit to speake, and with the repeating of them I let them passe.

Thus much of the appearances of Christ after his resurrection: the witnesses thereof are of three sortes: I.



angels: II. women that came to the graue to embalmie him: III. Christs owne disciples who did publish and preach the same againe according as they had seene and heard of our Sauieur Christ: and of these likewise I omit to speake, because there is not any speciall thing mentioned of them by the Evangelistes.

Now follow the uses, which are twofold: some respect Christ, and some respect our selues. Vses which concerne Christ are three: I. whereas Christ Iesus being starke deade rose againe to life by his owne power, it serueth to prooue unto us, that he was the sonne of God. Thus Paul speaking of Christ saith, that he was declared mightily to be the sonne of God, *touching the spirit of sanctification by the resurrection from the dead.* And by the mouth of Dauid God saide, *Thou art my sonne, this day I have begot thee.* Which place must be understood not so much of the eternall generation of Christ before all worlds, as of the manifestation thereof in time after this maner. *This day*, that is, at the time of thine incarnation, but especially at the day of thy resurrection, *have I begotten thee*, that is, I haue made manifest that thou art my sonne: so is this place expounded by S. Paul in the Acts. Secondly Christs resurrection by his own power prooues unto use evidently, that he is Lord ouer all things that are: & this use S. Paul makes hereof, for saith he, *Christ therefore died that he might be Lord both of the dead and of the quicke.* And indeed wheras he rose againe thus, he did hereby shew himselfe most plainely to be a mightie prince ouer the graue, ouer death, hell, & condemnation, in that he had power to ouercome them. Thirdly it proues unto us, that he was a perfit priest, & that his death and passion was a perfit satisfaction to the iustice of God for the sins of mankind. For whereas Christ died, he died for our sins, now if he had not fully satisfied for them all (though there had remained but one sin for which he had made no satisfaction) he had not risen againe: but death which came into the worlde by sinne, and is strengthened by it, woulde haue helde him in bondage: and therefore, whereas hee rose againe, it is more then manifest that he hath made so full a satisfaction

Rom. 1.4.

Psal. 2.7.

Act. 13. 32, 33.

Rom. 14. 9.



1. Cor. 15. 6.

so as the merite thereof doth and shall countervaille the iustice of God for all our offences . To this purpose Paul saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your sins*, that is, Christ had not satisfied for your finnes, or at least you could not possibly haue knowen that he had made satisfaction for any of them, if he had not risen againe.

Rom. 4. 25.

The uses which concerne our selues are of two sortes: comforts to the children of God, and duties that are to be learned and practised of us all . The comforts are especially three: First Christs resurrection serueth for the iustification of all that beleeue in him, euen before God the father: as Paul saith, *Christ was given to death for our finnes, and is risen againe for our iustification*: which wordes haue this meaning: when Christ died, as we haue shewed before, we must not consider him as a priuate man, but as one that stood in the stead and roome of all the elect: in his death he bare our finnes and suffered all that we should haue suffered in our own persons for euer, & the guilt of our offences was laid upon him: & therefore Esai saith: *he was numbred among the wicked*. Now in his rising againe he freed & disburdened himselfe not from any finnes of his own, because he was without sin, but from the guilt & punishment of our sins imputed unto him. And hence it comes to passe that all those which put their trust & affiance in the merit of Christ, at the very first instant of their beleeuing haue their owne sins not imputed unto them, & his righteousness imputed.

1. Pet. 1. 3.

Rom. 6. 3.

Secondly the resurrection of Christ serueth as a notable meanes to worke inward sanctification, as S. Peter saith, *We are regenerate to a lively hope by the resurrection of Iesus Christ from the dead*. And S. Paul, *Wee are then* (saith hee) *buried with him by baptisme into his death, that like as Christ was raised up from the dead by the glorie of his father, so wee also should walke in newnesse of life*. For if we be grafted vnto him to the similitude of his death, wee shall be also to the similitude of his resurrection. Which wordes import thus much, that as Christ by the power of his owne godhead, freed his



his manhood from death and from the guilt of our sinnes, so doth he free those that are knit unto him by the bond of one spirite, from the corruption of their natures in which they are dead, that they may liue unto God. In the naturall body, the head is the fountaine of all the senses and of motion: and therefore by sundry nerves dispersed through the body, the power of moouing and of sense is deriued euent to the least partes; so as the hands and the feete moue by meanes of that power which comes from the head: and so it is in the spirituall body of Christ, namely the Church: he is the head & the fountain of life, & therefore he cōveith spirituall life to euery one of his members: and that very power of his godhead whereby he raised up himselfe when he was dead, he conueith from himselfe to his members, & thereby raiseth them up from the death of sinne to newnesse of life. And looke as in a perfect body, when the head hath sense and motion, the hand that is of the same bodie hath also sense and motion conuenient for it: So likewise Christ beeing the resurrection and the life, as there is spirituall life in him, so euery member of his shall feele in it selfe spirituall sense and motion whereby it is raised up from sinne and liueth unto God. For the better conceiuing of this, we must consider two things: the outward meanes of this spirituall life; and the measure of it. For the meanes, if we will haue common water vve must goe to the well: and if wee vould haue vvater of life, we must goe unto Christ, who saith, *If any man thirst, let him come unto me and drinke.* Ioh. 7. 37. Now this vvell of the water of life is very deepe & we haue nothing to draw with, therefore we must haue our pipes & conduits to convey the same unto us, which are the word of God preached, and the administration of the sacramēts. Christ saith, *The dead shall heare the voice of the sonne of God, & they that heare it shall live:* where, by dead is meant, not the dead in the graue, but those that are dead in sinne. And againe Christ saith, *the wordes which I speake are spirite and life,* because the word of God is the pipe whereby he conueith into our dead hearts spirit and life. As Christ when he raised up dead men did onely speake the word & they were



made aliue: and at the day of iudgement at his voice when the trump shall blowe, all that are dead shall rise againe. So it is in the first resurrectiō: they that are dead in their sinnes, at his voice uttered in the ministerie of the worde shall rise againe. To goe further, Christ raised three from the deade. Iairus daughter newly dead: the widowes sonne dead and wound up and lying on the hearse: Lazarus dead and buried & stinking in the graue: and all this he did by his very voice: so also by the preaching of his word, he raiseth all sortes of sinners euen such as haue lien long in their sinnes, as rotting and stinking carrion.

Cant. 2. 4.

The Sacraments also are the pipes and conduits wherby God conueigheth grace into the heart if they be rightly used, that is, if they be receiued in unfained repentance for all our sinnes, and with a true and liuely faith in Christ for the pardon of the same sinnes: and so, I take it, they are compared to flagons of wine, which reuiue the Church being sicke and fallen into a sowne.

Ose. 6. 1, 2.

As for the measure of life derived from Christ, it is but small in this life and giuen by little and little, as Ose saith, *The Lorde hath spoiled vs, and he will heale us, hee hath wounded us and he will bind us up. After two daies he will revive us, and in the third he will raise us up, and we shall live in his sight.*

Eze. 37. 4, 7, 8.

The Prophet Ezechiel in a vision is caried into the midst of a field, full of dead bones, and hee is caused to Prophe- sie ouer them, and say, O ye drie bones, heare the vvorde of the Lord: and at the first there was a shaking, and the bones came together bone to bone, and then sinewes and flesh grew upon them, and upon the flesh grewe a skinne. Then he prophesied vnto the windes the second time, and they liued and stood upon their feete, for the breath came upon them, and they were an exceeding great armie of men. Hereby is signified not only the state of the Iewes after their captiuitie, but in them the state of the whole Church of God. For these temporall deliverances signified further a spirituall deliuerance. And we may here see most plainly, that God worketh in the heartes of his children the giftes  
and



and graces of regeneration by little and little. First he giueth no more then flesh, sinewes, and skin: then after he giueth them further graces of his spirite, which quickeneth them and maketh them alieue unto God. The same *Ezec. 47.3,* also wee may see in the vision of the waters that ranne *4.5.* out of the Temple: First, a man must wade to the ancles, then after to the knees, and so to the loines: then after the waters growe to a riuer that can not be passed ouer: and so the Lord conueieth his graces by little and little, till at the last men haue a full measure thereof.

Thirdly the resurrection of Christ serueth as an argument to proue vnto us our resurrection at the day of iudge- *Rom. 8.11.* ment. Paul saith, *If the spirite of Christ that raised up Iesus from the deade dwelleth in you: hee that raised Christ from the dead, shall also quicken your mortall bodies.* Some will say, that this is no benefite, for all must rise againe, as well the wicked as the godly. *Answer:* True indeede: but yet the wicked rise not againe by the same cause that the godly doe. They rise againe by the power of Christ, not as hee is a saviour but as hee is a iudge to condemne them: For God had saide to Adam, that at what time he should eate of the forbidden fruite he should die the death, meaning a double death, both the first and the second death. Nowe then the ungodly rise againe that God may inflict upon them the punishment of the second death, which is the rewarde of sinne, that so Gods iustice may be satisfied: but the godly rise againe by the power of Christ their heade and redeemer, who raiseth them up that they may bee partakers of the benefite of his death, which is to enioy both in bodie and soule the kingdome of heauen, which he hath so dearely bought for them.

Thus much for the comfortes: Now follow the duties, and they are also three. First as Christ Iesus vhen he was deade rose againe from death to life by his owne power, so we by his grace in imitation of Christ must endeauour our selues to rise up from all our sinnes both originall and actually vnto newnesse of life. This is worthily set downe



Rom. 6.4.

by the Apostle, saying, We are buried by baptisme into his death, that as Christ was raised vp from the dead by the glorie of the father, so we also should walke in newnesse of life: and therefore vve must endeauour our selues to sheve the same power to be in us euery day by rising up from our owne personall sinnes to a reformed life. This ought to be remembred of us, because howsoever many heare & know it, yet very fewe doe practise the same. For (to speake plainly) as dead men buried vould neuer heare though a man shoulde speake neuer so loude: so undoubtedly amongus there be also many living men, which are almost in the same case. The ministers of God may cry unto them daily, and iterate the same thing a thousand times, and tell them that they must rise up from their sinnes and lead a new life, but they heare no more then the deade carkasse that lieth in the graue. Indeepe men heare with their outward eares, but they are so farre from practising this dutie, that they iudge it to be a matter of reproch and ignominie. And those which make any conscience of this duty, how they are laden with nicknames & taunts, who knoweth not? I need not to rehearse the: so odious a thing now a daies is the rising frō sinne to newnes of life. Sound a trumpet in a dead mans eares, he stirres not: and let us crie for amendment of life till breath goe out of our bodies, no man almost saith, what haue I done. And for this cause undoubtedly if it were not for conscience of that dutie which men owe unto God, we should haue but fewe ministers in England. For it is the ioy of a minister to see his people rise from sinne and to lead a new life: whereas alas men generally lie snurting in their corruptions, and rather goe forward in them still, then come to any amendment, such is the woonderfull hardnes & untowardnes that hath possessed the heartes of most men. He which hath but halfe an eie may see this to be true. Oh how exceeds atheisme in all places, contempt of Gods worshippe, profanation of the Sabbath: the whoredomes and fornications, the crueltie and oppression of this age, it cries euen to heaven for vengeance. By these & such like sins the yworld crucifies Christ againe. For look



as Pilates souldiours with the wicked Jewes tooke Christ and stripped him of his garments, buffeted him, and slue him; so doe vngodly men by their wicked behauiour strip him of all honour, and slay him againe. If an infidell should come among vs, and yeelde himselfe to be of our religion, after hee had seene the behauiour of men, hee would peradventure leaue all religiō: for he might say, surely it seemes this god whome these men worship, is not the true God, but a god of licentious libertie; and that which is more, whereas at all times we ought to shew our selues new creatures, and to walke worthie of our Sauour and redeemer, and therefore also ought to rise out of our sinnes, and to liue in righteousness and true holines, yet we for the most part goe on still forward in sinne, and euery day goe deeper then other to hel-ward. This hath beene heretofore the cōmon practise, but let vs now learne after the example of Christ, being quickned and reuiued by his grace, to endeavour our selues especially to come out of the graue of sinne, and learne to make conscience of euery badde action. True it is, a Christian man may vse the creatures of God for his delight, in a moderate and godly manner, but Christ neuer gaue libertie to any to liue licentiously: for *he that is free, is yet seruant vnto Christ*, as Paul saith: and therefore we must doe nothing but that which may be a worke of some good dutie vnto God, to which ende the Apostle saith, *Awake thou that sleepest, and stand vp from the deade, and Christ shall giue thee life*. If this will not mooue vs, yet let the iudgements of God draw vs hereunto, *Blessed is he* (saith the holy Ghost) *that hath part in the first resurrection: for on such the second death hath no power*: where mention is made of a double death: the first is the separation of soule & bodie, the second is the eternall condemnation of soule and bodie in hell fire. Would we now escape the second death after this life? we must then labour in this life to be partakers of the first resurrection, & that on this manner: Looke what sinnes we haue liued in hertofore, we must endeavour to come out of them all, and leade a better life according to all the commandements of God: but if ye will haue no care of

1. Cor. 7. 22.

Eph. 5. 14.

Rev. 20. 6.



of your owne soules, goe on hardly, and so ye shall be sure to enter into the second death, which is eternal damnation.

Phil. 3. 10.

Secondly, we are taught by the example of Saint Paul to labour about all things, to know Christ and the vertue of his resurrection. And this we shall doe when we can say by experience, that our hearts are not content with a formall and drowfie profession of religion, but that wee feelee the same power of Christ whereby he raised vp himselfe from death to life, to be effectuell and powerfull in vs, to worke in our hearts a conversion from all our sinnes, wherein we haue lien deade, to newnes of life, with care to liue godly in Christ Iesus. And that we may further attaine to all this, we must come to heare the word of God preached and taught with feare and trembling; hauing heard the word, we must meditate therein, and pray vnto God, not onely publikely but priuately also, intreating him that he would reach forth his hand, and pull vs out of the graue of sinne, wherein we haue lien dead so long. And in so doing the Lord of his mercie, according as he hath promised, will send his spirit of grace into our hearts to worke in vs an inward sense and feeling of the vertue of Christs resurrection. So dealt he with the two disciples that were going to Emmaus; they were occupied in the meditation of Christ his death and passion, and whiles they were in hearing of Christ who conferred with them, he gaue them such a measure of his spirite as made their hearts to burne within them. And Paul praieth for the Ephesians, that God would inlighten their eyes, that they might see and feelee in themselues the exceeding greatnes of the power of God, which he wrought in Christ Iesus, when he raised him from the dead.

Eph. 1. 19.

Col. 3. 1.

Thirdly, as Saint Paul saith, *If we be risen with Christ, then we must seeke the things that are aboue.* But how and by what meanes can we rise with Christ, seeing we did not die with him? *Ans.* We rise with Christ thus. The burgesse of a town in the parliament house beareth the person of the whole towne, & whatsoever he saith, that the whole town saith, & whatsoever is done to him, is also done to all the towne: so Christ



Christ vpon the crosse stood in our place, & bare our person, & what he suffered, we suffered, & when he died, all the faithfull died in him: and so likewise as he is risen againe, so are all the faithfull risen in him. The consideration whereof doth teach vs, that we must not haue our hearts wedded to this world. VVe may vse the things of this life, but yet so as though we vsed them not. For all our loue and care must be for things aboue, and specially we must seeke the kingdom of God & his righteousness, peace of conscience, and ioy in the holy Ghost. VVe must therefore sue for the pardon of sinne, for reconciliation to God in Christ, & for sanctification. These are the pretious pearles which we must seeke, and when we haue found them, we must sell all that we haue to buy them, & hauing bought them, we must lay them vp in the secret corners of our hearts, valuing and esteeming of them as better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation. Now followeth the second in these words, *He ascended into heauen*: in the handling whereof we are to consider these speciall points: I. the time of his ascension. II. the place. III. the manner. IV. the witnesses. V. the vses thereof. For the first, the time of Christs ascension was fourtie daies after his resurrection, when he had taught his disciples the things which appertain to the kingdom of God. And this shews that he is a most faithfull & carefull king ouer his Church, procuring the good thereof. And therefore Esay saith, *The gouernment is on his shoulder*: & the Apostle saith, he was more faithfull in all the house of God, then Moses was. Hence we gather that whereas the Apostles changed the sabbath from the seventh day to the eight, it was no doubt, by the counsell & direction of Christ before his ascension: & likewise in that they planted Churches and appointed teachers and meete ouerseers for the guiding and instruction hereof, we may resolve our selues that Christ prescribed the same vnto them before his ascension: & for these & such like causes did he ascend no sooner.

Now look what care Christ at his ascension had ouer his church, the same must all masters of families haue ouer their households,

Act. 1. 3, 4.

Esa. 9. 6.

Heb. 3. 5, 6.



Isa. 38. 1.

2. Pet. 1. 15.

Luk. 24. 50.

&amp; 19. 29.

Act. 1. 12.

household, when God shall call them out of this worlde. They must haue care not onely that their families be well gouerned while they liue, but also that after their death, peace, loue, and good order may be continued in their posteritie. And therefore the Prophet Esay is sent to Ezechias king of Iudah, to bid him *set his house in order: for he must die*, signifying that it is the dutie of a good master of a familie, not onely to haue care for the gouernment of his house whilst he is aliue, but also that it may be well gouerned when he is deade. The same also must be practised of Gods ministers: their fidelitie must be seene in this, that they haue not onely a care to feede their particular flockes while they are aliue, but also they must further prouide for the people after their departure, as much as they can. Example whereof we haue in Peter, who saith, *I will endeavour alwaies that ye may be able also to haue remembrance of these things after my departure.*

The place of Christs ascension was, the mount of Oliues neere Bethanie: and it was the same place from whence Christ went to Ierusalem to be crucified. One place serue to be a passage both to paine and torments, and also to glorie. This shewes that the way to the kingdome of heauen is through afflictions. In all ages there are many which haue Gods hand heauie vpon them in lingring sicknesses, as the dead palsie and such like, wherein they are faine to lie many yeares without hope of cure, whereupon their beddes which should be vnto them places of rest and ease, are but places of woe and miserie. Yet may these men hence haue great comfort, if they can make good vse of their sicknesses, for the beddes whereon they suffer so much torment, shal be places from whence they shall passe to ioy and happines. Againe, there be many that for the testimonie of the truth, and for religions sake suffer imprisonment, with many afflictions; now if they can vse their afflictions well, their prisons shal be Bethanies vnto them: although they be places of bondage, yet God wil at length make it a place of entrance to libertie. Many a man for the maintaining of faith and good conscience, is banished out

of



of his cōtrie, and is faine to liue in a straunge place amōg a people to whome he is vnknowne: but let him vse it well: for though it be a place of griefe for a time, as Bethanie was to Christ when he went to suffer, yet God will make it one day to be his passage into heauen.

Thus much of the place of his ascending. The third thing to be considered, is the manner of Christs ascension: and it containeth three points. The first, that Christ beeing now to ascend, lifts vp his hands and blessed his disciples. In the Scripture are mentioned diuers kinds of blessings. The first when one man praieth to God for a blessing vpon an other: and this blessing doe kings and princes bestow vpon their subiects, and parents on their children: and for this cause children are taught to aske their fathers and mothers blessing, that they may pray to God to blesse them. There is another kind of blessing, when a mā doth not only pray for a blessing, but also pronounceth it. This did the priests in the old Testament: and thus Melchisedeck when he met Abraham blessed him, saying, *Blessed art thou Abraham of God, the most high possessor of heauen and earth.* And this was the ordinarie dutie of the Priests, prescribed by God himselfe: and therefore the very forme of wordes which they vsed is set downe after this manner, *The Lord blesse thee, and keepe thee, the Lord make his face to shine vpon thee,* &c. The third kinde of blessing is, when a man doth not onely pray to God, and pronounce blessing, but by the spirit of propheticie doth foretell a particular blessing vpon any. Thus Isaac blessed Iacob and Esau, particularly foretelling both their estates. And Iacob blessed the twelue Patriarks by the same spirit, foretelling them what should befall them many hundred yeares after. Nowe our Sauour Christ did not blesse his disciples any of these three waies: and therefore there remaineth a fourth kinde of blessing which he vsed, and that was after this manner: Christ in blessing his disciples did not onely pronounce or foretell a blessing that should come to his disciples, but did conferre and giue the same vnto them. For he is the fountaine and author of all blessings. And therefore Paul saith, that God  
the

Luk. 24. 50.

Gen. 14. 19.

Num. 6. 22.

Gen. 49.

Eph. 1. 3.



Luk. 6. 26.

Gen. 12. 3.

Num. 23. 23

*\*The eng-  
lish transla-  
tion being  
otherwise  
here seemes  
to faile.*

the father hath blessed vs in all spiritual blessings in Christ. Hence we learne, first that al those which denie themselves and flie to Christ, and put their affiance in him, shalbe freed from the curse of the lawe, and from the wrath of God, due vnto them for their sinnes, whatloeuere they are. Secodly, that the curses of men must not discourage vs from doing well. For though men curse, yet Christ blesseth: and for this cause he saith, *Woe be vnto you, when all men speake well of you*: as if he should say, then you want the blessing of God. And we must remember, that when men shall curse vs for doing our dutie, euen then the blessing of God shall be vpon vs; and the curse causelesse shall not hurt. And God saith to Abraham, he wil curse them that curse him. Thirdly, we learne that no witchcraft, nor sorcerie, (which often are done with cursing) shall be able to hurt vs. For looke where Christ will blesse, there all the deuils in hell can neuer fasten a curse. This is found true by experience. For when Balaam the wizzard should haue cursed the people of Israel, and had assaied to doe it many waies, but could not, at length he said, *there is no sorcerie against Iacob, nor soothsaying against Israel*. This is a notable comfort to the people of God, that witches and forcerers, doe what they can, shal neuer be able to hurt them. It may be, that their badde practises may annoy mens bodies and goods, yet the Lord wil turne all to a blessing vpon his seruants either in this life or the life to come.

The second point is, that Christ went apart from his disciples, and ascended vpward towarde heauen in their sight. For the right vnderstanding of this, sundrie speciall points must be obserued. The first, that the lifting vp of his bodie was principally by the mightie power of his Godhead, and partly by the supernaturall propertie of a glorified body, which is to mooue as well vpward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actually, and not in appearance onely. The third, that he went visibly in the sight of his disciples. The fourth that he went locally,  
by



by chaunging his place and going from earth to heauen, so as he is no more on earth bodily, as we are now on earth. It may be obiected, that Christ made a promise that hee would be with his Church to the ende of the worlde. *Answer.* That promise is to be vnderstoode of the presence of his spirite, or Godheade, not of the presence of his manhoode. *Againe* it may further be alieadged, that if the Godheade be on earth, then must the manhoode be there also, because they are both vnited together. *Answer.* It is not true, that of two things conioyned, where the one is, there must the other be also. For the sunne it selfe, and the sunne-beames are both ioyned together, yet they are not both in all places together. For the bodie of the sunne is onely in the heauens, but the sunne-beames are also vpon the earth. The argument therefore followes not: Christs manhoode subsists in that person which is euery where: *ergo* his manhoode is euery where. And the reason is, because the Sonne of God subsists not onely in his diuine nature, but also by it: whereas he doth not subsist at al by the manhood, but onely in it: for he subsisted before all eternitie, when the manhoode was not. Nay rather because the manhoode doth subsist by the person of the Sonne, therefore the person extends it selfe further then the manhoode which is assumed and sustained by it; and hath his existing thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby Peter is a man, extends it selfe further then to Peter, namely to all other men: and the whitenesse whereby the snow is white, extends it selfe further then to that snowe which a man holds in his hande.

Mat. 28. 20.

*Vide Thom.  
contra Gent.  
lib. 4. c. 49.*

The third point is, that in the ascension a cloud tooke Christ from the sight of his Disciples. And whereas *Act. 1. 9.* hee caused a cloud to come betweene their sight and himselfe, it signified vnto them that they must now be



Exod. 19. 9.

be contented with that which they had seene, and not seeke to know further what became of him afterward: and the same thing is taught vnto vs also: we must content our selues with that which God hath reuealed in his word, and seeke no further specially in things which concerne God. For the like ende in the giuing of the law in Sinai, God appeared in a cloud: and when he did manifest his glorie in the temple which Salomon made, a thicke cloud filled the same.

Luk. 24. 50.  
Act. 1. 9.

The fourth point to be considered, is concerning the witnesses of his ascension, which were his owne disciples in the mount of oliues at Bethanie, and none but them. Now it may be demaunded, why he would not haue all the whole nation of the Lewes to see him ascend, that so they might know that he was risen againe, and belecue in him. *Answe.* The reason may be this: It was his good pleasure that the points of faith and religion, whereof this article is one, should rather be learned by hearing, then by seeing. Indeed Christs owne disciples were taught the same by sight, that they might the better teach others which should not see: whereas nowe the ordinarie meanes to come by faith, is hearing.

Eph. 4. 8.

The vses to be made of Christs ascension, are of two sorts: some are comforts to Gods Church and people, and some are duties. The comforts are especially foure. The first is this: Christ Iesus did ascēd vp into heauē, to lead captivity captive, a most worthy benefite. By captiuitie is meant, 1. sinne and satan, which did and doe lead men captiue into perdition: 2. death and the graue, which held him captiue and in bondage for the space of three daies. And he leads them all captiue two waies. First in himselfe; in that he began his triumph vpon the crosse, as I haue shewed and continued the same till his very ascension: secondly in all his members, because by his mightie power being now ascended, he doth subdue and weaken the power of sinne and satan, which he manifesteth euery day by killing the corruption of their natures, and the rebellion of their flesh. But it may be demaunded, how Christ doth lead his enemies captiue, considering

Rom. 16. 20



considering the deuill raignes euery where, and the world, and death, and hell. *Answer.* Christs victorie ouer his and our enemies hath five degrees. First, it is ordained by God, secondly it is foretold, thirdly it is wrought, fourthly it is applied, lastly it is accomplished. The ordaining of it was before all worlds; the foretelling of it was in all the ages of the old testament: the working of it was vpon the crosse, and afterward; the applying hath bin since the beginning of the worlde more or lesse: and it is onely in part in this life, that while Christ is in bruising of the heade of satan, he againe may bruisse his heele: the accomplishment shall not be before the last iudgement. From this great benefite bestowed on Gods Church, there are many dueties to be learned. First here is an instruction for all ignorant persons and impenitent sinners, which abound among vs in euery place. Whosoeuer they be that liue in the blindnes of their mindes, and hardnes of their hearts, they must knowe this, that they are captiues and bondslaves of sinne and Satan, of hell, death, and condemnation: and let no man flatter himselfe of what state or degree soeuer he be (for it is Gods truth) if he haue not repented of all his sinnes, he as yet is no better then a captiue and vassall, yea a very drudge of the deuill. Nowe then, what wilt thou doe in this case? the best thing is, to lay to thy heart this benefite of Christ. He is ascended vp to heauen to leade captiue and to vanquish the deuill and all his angels, vnder whome thou liest bound, and that not onely in himselfe, but in his members. Now then if thou wilt become a true member of Christ, he will free thee from this bondage. Therefore take heede how thou continuest longer in thy old sinnes, and in thy grosse ignorance: and seeing Christ hath made a way to libertie, let vs come out of this spirituall bondage: he is ascended for this ende and purpose to free vs from it; therefore if we refuse this benefite, our state will be the more damnable. Any man that lies bound hand and foote in a darke dungeon, and the keeper comes and sets open the prison dore, and takes off his boults, and biddes him come out; if he refuse and



say that he is well; will not all men thinke that he is a madde man, and will any be sorie for his case? No surely. Well, this is the state of all impenitent sinners. They lie fast fettered and bound vnder the power of sinne & satan. And Christ it is who is ascended into heauen to vnloose them of this bondage: he hath set open the prison dore, and hath vnlocked our fetters: if we refuse to come out, and lie still in our sinnes, there remaineth nothing for vs but euerlasting thraldome. Let vs therefore in the feare of God, if wee haue a care of our owne soules, receiue and embrace this benefite which redoundes vnto vs by Christs ascension.

Secondly, in that Christ is ascended to heauen to leade captiue sinne and satan, here is a good consolation for all those that are afflicted in conscience for their sinnes. There is no man in this case but he hath great cause to feare, yet must he not be discouraged. For Christ by his ascension like a noble captaine hath taken sinne and satan prisoners, and hath pinnioned them fast, so as all the power that they haue is in Christs hand: and therefore though they doe exercise and afflict vs, yet by his grace they shall neuer be able to preuaile against vs. Therefore we may safely cast our care vpon God, and not feare ouermuch. Hence also we may learne a third dutie. There is no man that knoweth what sinne meaneth, and what the bloode of Christ meaneth, but in regard of the corruption of his owne nature, he will say with Paul that he is sold vnder sinne, and in regard thereof will cry out with him also, O wretched man that I am, who shall deliuer me from this bodie of death? yea it will make his heart to bleede within him. Now what shall he doe in this case? Surely let him remember the ende of Christs ascension, which is to vanquish and subdue the rebellion of his nature, and labour to feele the benefit thereof: & then he shall no doubt finde that Christ will *dissolue in him the workes of the deuill*, as Saint Iohn saith, and treade satan vnder his feete. And thus all those that feele in themselues the law of the members rebelling against the law of the minde, must come to Christ and he will helpe and free them.

1. Ioh. 3. 8.  
Rom. 16. 20.



The second benefit of Christs ascension is, that he ascended vp to heauen to bestow gifts vpon his Church, as it is said in the place before mentioned, He ascended vp on high, &c. *he gaue gifts vnto men*, that is, the gift of Eph. 4. 8. the knowledge of Gods word, the gift of preaching, and prophecie, and all other gifts needefull for the good of his Church. The consideration of this, that Christ who is the fountaine of grace, and in whome are hidde all the treasures of wisdom and knowledge, should be mindefull of vs and vouchsafe such speciall fauour to his Church, must cause euery one of vs who haue receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the same. There is no cause why we should be proude of our gifts, seeing we haue nothing but that which we haue receiued. For to this ende Christ ascended, to giue gifts vnto men, and therefore our gifts whatsoever they be, are not our owne, but wee had them from Christ, and we are stewards of them a while for the good of others. The more the Lord giueth to a man, the more he requireth at his handes, and therefore those vvhich haue good gifts and doe abuse the same, their sinne is the more grieuous, and their daunger the greater. Men of great gifts vnlesse they vse them aright with humbled heartes, shall want Gods blessing vpon theirs. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the lowe valleis by the streames of vvaters passing through them are very fruitefull: and the gifts of God ioyned vvith a swelling heart are fruitelesse; but ioyned with loue and the grace of humilitie, they edifie.

Secondly, if Christ ascend vp to heauen to giue gifts vnto men; here we may see how many a man and woman in these our daies are ouerseene, in that they pleade ignorance, and say that they hope God will haue them excused for it, seeing they are not learned; they haue dull wittes, and it is not possible to teach them nowe, they are past learning; & hereupon they presume they may



liue in grosse ignorance, as blinde almost in religion as when they were first borne. But marke, I pray you, who it is that is ascended vp to heauen, namely Christ Iesus our Lord, who made thee of nothing. Now was he able to giue thee a beeing, when thou was not, and is he not likewise able to put knowledge into thy soule, if so be thou wilt vse the meanes which he hath appointed? and the rather, seeing he is ascended for that ende: but if thou wilt not vse the meanes to come to knowledge, thy case is desperate, and thou art the cause of thine owne condemnation, and thou bringest confusion vpon thine owne heade. Therefore let ignorant men labour for knowledge of Gods worde. Ignorance shall excuse none: it will not stand for payment at the day of iudgement. Christ is ascended to this ende to teach the ignorant, to giue knowledge and wisdom vnto the simple, and to giue gifts of prophecie vnto his ministers, that they may teach his people. Therefore, I say againe, let such as be ignorant vse the meanes diligently, and God will giue the blessing. Thirdly, whereas it is thought to be a thing not possible, to furnish a whole Church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue gifts vnto his Church? what, is Christs hand now shortned? vndoubtedly we may resolue our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sinnes that they are not imploied. The fountaines of learning the Vniuersities, though they are not dammed vp, yet they streame not abroad as they might. Many there be in them indewed with worthie gifts for the building of the Church, but the couetousnes of men hinders the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needefull for his Church, as the gift of teaching, the gift of prophecie, the gift of tongues, of wisdom, and knowledge: the duetie of euery man is, especially of those which liue in the schooles of learning, to labour by all meanes to increase, cherish, and preserue their gifts, and as Paul exhorteth Timothie, *to stirre vp the gift of God.* As men preserue the fire by blowing it; so by our diligence we

2. Tim. i. 6.  
*ἀναζωο-  
 ποιή.*

all meanes to increase, cherish, and preserue their gifts,  
 and as Paul exhorteth Timothie, *to stirre vp the gift of God.*  
 As men preserue the fire by blowing it; so by our diligence

we



we must kindle and reuiue the gifts of God bestowed on vs. Christ hath done his part, and there is nothing required but our paines and fidelitie.

The third benefite that comes by Christs ascension is, that he ascended to prepare a place for all that should beleeue in him: *In my fathers house (saith Christ) are many dwelling places, if it were not so, I would haue told you. I goe to* Ioh. 14. 2.  
*prepare a place for you.* For by the sinne of Adam our entrance into heauen was taken away. If Adam by his fall did exclude himselfe from the earthly paradise, then how Gen. 3. 24.  
much more did hee exclude himselfe from heauen? And therefore all mankinde sinning in him, was likewise deprived of heauen. The people of Israel beeing in woe and miserie, cried out that they had sinned, and therefore the Lam. 3. 44.  
Lord had couered himselfe with a cloud, that their praiers could not passe through. And Esay saith, that our sinnes are a wall betwixt God and vs, that we cannot enter into heauen. And Saint Iohn, that no vncleane thing must enter into the heauenly Hierusalem. Nowe seeing we haue Rev. 21. 27.  
shut our selues out of heauen by our sinnes, it was requisite that Christ Iesus our Sauour should goe before vs to prepare a place, and to make readie a way for vs. For he is king ouerall, he hath the keies of heauen, he openeth and no man shutteth: and therefore it is in his power to let vs in, though we haue shut our selues out. But some may say, if this be the end of his ascension to prepare a place in heauen; then belike such as died before the comming of Christ were not in heauen. *Answer.* As there are two degrees of glorie, one incomplete and the other complete or perfect, (for the faithfull departed are in glorie but in part, and there remaineth fulnes of g'orie for them at the day of iudgement, when soule and bodie shall be both glorified together:) so answerably there are two degrees of preparation of places in heauen. The places of glorie were in part prepared for the faithful frō the beginning of the world, but the full preparation is made by Christs ascension. And of this last preparation is the place of Iohn to be vnderstood.



Heb. 10.20.

The vse of this doctrine is very profitable. First it overthroweth the fond doctrine of the Church of Rome, which teacheth that Christ by his death did merit our iustification, and that we beeing once iustified doe further merit saluation, and purchase for our selues a place in heauen. But this is as it were to make a partition betweene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the meere merit of Christ: and therefore hauing redeemed vs on earth, he also ascends to prepare a place in heauen for vs. Secondly, this serueth to condemne the fearefull, lamentable, and desperate securitie of these our daies. Great is the loue of Christ in that he was content to suffer the pangs of hell to bring vs out of hell. and with all to goe to heauen to prepare a place for vs there: and yet who is it, that careth for this place, or maketh any account thereof? who forsaketh this world, and seekes vnto Christ for it? Nowe, least any man should say, alas, I knowe not the way: therefore Christ before he ascended, made a new and liuing way with his owne blood, as the Apostle speaketh. And to take away all excuses from men, he hath set markes and bounds in this way, and hath placed guides in it, namely his ministers, to shew all the passengers a straight & readie course into the kingdom of heauen. And though Christ haue done all this for vs, yet the blindnes and securitie of men is such, that none almost walketh in this way, nor careth to come to this mansion place; but in stead of this, they walke in by-waies, according to the lusts of their owne flesh. When they are commaunded to goe eastward to Ierusalem, they turne westward another way: when they are commaunded to goe on forward to heauen, they turne againe backward, and goe straight to hell. Men runne on all the daies of their liues in the broad way that leadeth to destruction, and neuer so much as once make inquirie for a resting place in heauen; but when the houre of death commeth, then they call for the guide, whereas all  
their



their liues before they haue run out of the way many thousand miles: but then, alas, it is too late, vnlesse it be the vn-  
speakeable mercie of God. For they haue wandred so farre  
astray, that in so short a space they cannot be able to come  
into the right way againe. Yet generally this is the state of  
most among vs, whose securitie is so much the more grie-  
uous & fearefull, because Christ hath done al that heart can  
wish. There is nothing else required, but onely that by his  
grace we should walk in the way. There was neuer any that  
knew the state of the people in these daies, but he will say,  
that this is most true which I say. Besides, as by this we are  
brought to a sight of the desperate securitie of this age: so  
we may further learne our owne duties. Is Christ gone to  
heauen beforehand to prepare a place for thee, the practise  
that which Paul teacheth: *Haue thy<sup>a</sup> conuersation in heauen.*

Phil. 3. ro.  
πολίτην  
μακρὸν οὐρα-  
νός.

The wordes which he useth are very significant, and the  
meaning of them is this: Ye are free denizens of the citie  
of God, and therefore as freemen in Gods house, let all  
your cares and studies, all your affaires and doings be in  
heauen. In the world if a man make purchase of an house,  
his heart is alwaies there, there he pulls downe and builds  
again: there he makes him orchards and gardens, there hee  
meanes to liue and die. Christ Iesus hath bought the king-  
dome of heauen for vs (the most blessed purchase that euer  
was) & hath paid the dearest price for it that euer was paid,  
euen his owne pretious blood: and in this citie he hath pre-  
pared for vs a dwelling place, and made vs free denizens of  
it: therefore all our ioy, and all our affaires ought to be there.  
But how shall a man vpon earth, haue his conuersation in  
heauen. *Ans.* We must converse in heauen, not in bodie  
but in heart: & therefore though our bodies be on earth, yet  
our hearts ioy, and comfort, and all our meditation must  
be in heauen. Thus must we behaue our selues, like good  
freemen in Gods house. It must be farre from vs, to haue our  
joy and our hearts set on the things of this world.

Thirdly, the consideration of this, that Christ Iesus hath  
prepared a place for vs in heauen, & also hath trayned the  
way with his own blood, must make euery one of vs to strine



Luk. 13. 24.

*to enter in, at the straight gate,* as our Sauour Christ coun-  
 selleth vs: and that as wrattlers doe, which strue for life and  
 death. Within this gate is a dwelling place of happines  
 readie for vs. If a man were assured that there were made  
 for him a great purchase in Spaine or Turkie, so as if hee  
 would but come thither, he might inioy it; would he not  
 aduenture the daungers of the sea, and of his enemies also,  
 if neede were, that he might come to his owne? Wel, behold  
 Christ Iesus hath made a purchase for vs in heauen, & there  
 is nothing required of vs, but that we will come and enioy  
 it. Why then should men refuse any paines or feare in the  
 way? nay, we must strue to get in. It may be, we shalbe pin-  
 ched in the entrance, for the gate is both straight and low,  
 and we must be faine to leaue our wealth behinde vs, & the  
 pleasures of this life; and enter we must, though we should  
 be constrained to leaue our flesh behinde vs. For the pur-  
 chase that is made is worth tenne thousand worlds. And  
 besides, if we loose it by fainting in the way, our purchase  
 shalbe the blacknes of darknes for euer with the deuill and  
 all his angels: who therefore would not strue, though he lost  
 his life in the gate? The vrging of this point is needefull in  
 these daies. There is struing ynough for worldly prefer-  
 ment, but a man almost may goe alone in the straight way  
 that leadeth to heauen, he shall haue none to beare him  
 companie. And where are they, that strue to enter in?  
 where is the violence offered to the kingdome of heauen?  
 where be the violent which should take it to themselves as  
 in the daies of Iohn Baptist.

Fourthly, if Christ haue prepared a place for vs in hea-  
 uen, then we are in this world as pilgrimes and straungers,  
 and therefore must learne the counsell of Saint Peter: *As  
 strangers & pilgrimes abstain frō fleshly lusts, which fight against  
 the soule.* He that doth esteem himself as a pilgrime, is not to  
 intangle himselfe with the affaires of this world, nor put  
 in practise the behauour thereof, but to behaue himselfe  
 as a freeman of heauen, as straungers vse to liue in forraine  
 countries, according to the fashion of their owne. And  
 therefore in thought, word, and deede, in life & conuersatio,  
 he



he must so carrie himselfe, as thereby he may appeare to all the world of what cuntry he is. An ancient divine speaking of such as had curled and embrodered haire, biddeth them consider, whether they must goe to heauen with such haire or no: and wheras they adorned themselues with winkles made of other womens haire, he asks them whether it may not be the haire of a damned person or no. If it may be, he further demaundeth how it may be seeme them to weare it which professe themselues to be the sonnes and daughters of God. The like may be saide of all other sinnes: they that be of gods house must behaue themselues as free men there. And when god hath made us free, it doth not be seeme us to make our selues bondinen of sin & satan and of this world.

*Tertull. lib.  
de habit. mul.*

Fiftly, seeing Christ went to heauen to prepare a place for all that belecue in him, here is a good duction for parentes. Many of them are verie carefull to preferre their children to great places and noble mens houses, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they should first endeavour them-selues to get roomes for them in heauen: they that doe this are good parents indeede. Some will say, how shall wee get this preferment for them? *Answer:* God hath two houses, his Church, and the kingdome of heauen. The Church is his house of grace, heauen is his house of glorie. Now if thou wouldst haue thy child to haue a place in the house of glorie, then thou art first of all to get him a place in the house of grace: bringing him up so in the feare of God, that both in life and conuersation he may shewe himselfe to be a member of the Church: and then assure thy selfe, that after this life, he shall be remooued to the second house of God, which is the house of glorie, and there be free-man for ever in the kingdome of heauen. Add if thou shalt thus prouide for thy childe, thou shalt not leaue him as an orphan, but he shall haue God for his father & Christ for his brother, and the holy ghost his comforter. And therefore first of all and aboue all remember to make thy childe a member of Gods Church. Let the example of Dauid excite all parents hereunto: *I had rather (saith hee)*

*be*



Psal. 84. 10.

be a dre keeper in the house of God, then to dwell in the tabernacles of wickednesse. For a day in thy courtes is better then a thousand elsewhere.

Lastly, hence we may finde remedie against the tediousnesse of sickenesse and the feare of death. Thou which fearest death, remember that Christ is gone to heauen to prepare a place for thy bodie, where it must be glorified and liue for euer with the blessed trinitie and all the saintes and angels, though for a while it lie dead and rotte in the graue. Remember this also, thou which continuest in any lingring sicknes Christ Iesus hath prepared a place for thee, wherein thou shalt rest in ioy & blisse without all paine or faintnes.

Ioh. 16. 7.

Ioh. 14. 16.

The fourth benefite is, that Christ ascended vp to heaue to send the comforter vnto his Church. This was a speciall end of his ascension, as appeares by Christs own words: *It is (saith he) expedient that I go away, for if I goe not, the comforter will not come, but if I depart I will send him vnto you. And againe, I will pray vnto the father, & hee shall give you another comforter, which shall abide with you for euer, even the spirite of truth.* But some will say, how can Christ send his spirit vnto his Church, for the person sending & the person sent are unequal; whereas all three persons in trinitie are equall, none greater or lesser then another, none inferiour or superiour to other. *Ans.* It is true indeed: but we must know, that the action of sending in the trinitie makes not the persons unequal, but only shewes distinction and order among equals. The father sendes the sonne, the father and the sonne both send the holy ghost: yet the father is not aboue the sonne, neither the father or the sonne aboue the holy ghost, but all are equall in degree, though in regarde of order one is before another: and it standeth with reason. For two men that are equall in degree may upon mutuall consent one send another. But it may be further demanded, how the holy ghost can be sent which is euery where? *Ans.* The holy ghost indeed is euery where, therefore he is sent not so much in regard of the presence of his essence or substance, as of his operation whereby he renueth & guideth the members of Christ. Now here first we haue occasion to consider the  
miseric



miserie of the world. When a man is troubled in his minde (as no ungodly man, but sometime he feeleth the terrour of conscience for his sinnes) then he labours to remoue it by mery company & pleasant bookes, whereas Christ at his ascension sent his holy spirite to be the comforter of his Church: & therefore when we are troubled in conscience for our sins, we should not seek ease by such slender means, but rather seeke for the helpe & comfort of the holy ghost, and labour to haue our sinnes washed away and our hartes purified and clenſed by the bldod of Christ. As for wine and mirth & such like meanes of comfort, neither at the day of death nor at the day of iudgement shall they stande us in stead, or be able to comfort us. Again, when crosses & calamities fall, the counsell of the minister is not sought for, but the help of such as are called cunning men & cunning women is, that is, of charmers, inchanters, & figure casters: a bad practise. Christ at his ascensio let his holy spirit vnto his Church & people, to be their guide & comforter in their calamities and miseries: and therefore when any man is in distresse, he should haue recourse to the right meanes of comfort, namely the word & sacraments, & there he shall finde the assistance of the holy ghost. Thus the prophet Isai informeth the Jewes when they shall say unto you: inquire at them which haue a spirit of divination, & at the soothsayers which whisper and murmur. *Should not a people inquire at their God, from the living to the dead? to the law and to the testimony.* Rebecca, when the two twinnes stroue in her womb, what did she? the text saith she sent to aske the Lorde. Yet commonly the men of these daies leaue God & seeke to the instruments of the deuill. To goe yet further, God uſeth for sundrie causes most of all to afflict his deereſt children. *Iudgement*, saith Peter, *beginnes at Gods house.* S. Luke saith, that a certaine woman was bound of satan eightene yeeres, but what was shee? *a daughter of Abraham*, that is, a child of God. When the like condition shall befall any of vs, let us remember the end why Christ ascended up to heauen: and pray unto God that hee will giue us his spirit, that therby we may be eased & deliuered, or els inabled

Isai. 8. 19.

Gen. 25. 22.

1. Pet. 4. 17.

Luk. 13. 16.



Col. 1. 10.

inabled to perseuere and continue in patience : and this is the true way and meanes to lighten and ease the burden of all afflictions. And for this cause Paul prayeth that the Colossians might be *strengthened with all might, through his glorious power unto all patience and long suffering with ioyfulness.* For to whomsoever God giueth grace to belecue, to them also he giues power to suffer affliction by the inward worke of his spirite. Secondly if Christ haue sent unto his church the holy spirite to be our comforter, our duty is, to prepare our bodies and soules to be fitte temples and houses for so worthy a guest. If a man were certified that a prince would come to his house, he would dresse it up & haue all things in as good order as might be: and shall not we much more endeauiour to purifie and clense our soules and bodies from all sinne, that they may be fitte temples for the entertainment of the holy ghost, whom Christ Iesus hath sent to be our comforter. The Shunamite was carefull to entertaine the man of God Elisha, for shee saide to her husbande, *Let vs make him a litle chamber, I pray thee, with vualles, and let vs set him there a bed and a stoole, a table and a candlesticke.* Now how much more carefull ought we be to entertaine God himselfe, who is content to come and dwell with us: and therefore we must adorne our bodies and soules with grace, that he may lodge, and suppe, and dine with us, as he hath promised: but on the contrarie, if we defile our bodies with sinne, wee banish the holy ghost out of our hearts, and suffer the diuell to dwell in us. For the more a man defileth his bodie, the fitter and cleaner it is for him. And to conclude this point, let us remember that saying, which is used of some, that Christ when hee went hence gaue us his pawne, namely his spirit, to assure us, that hee woulde come to us againe, and also hee tooke with him our pawne, namely his flesh, to assure us further, that wee should ascend up to him.

2. Kin. 4. 10.

Thus much for the benefites of Christes ascension; Now follow the duties whereunto we are mooued, and they are two. First, we must be here admonished, to renounce the ubiquitie and the error of the reall and essentiall presence of



of the bodie of Christ in the Sacrament of the Lordes supper: as flatly oppugning this article of Christs ascension into heauen. For it is flat against the nature of a true body to subsist in many places at once. Secondly, as the Apostles then did, whē they saw Christ ascending up into heauen, so must we do also: while he was present with them, they gaue him honour, but when they saw him ascending, they adored him with farre greater reuerence: and so must we now for the same cause bow the knees of our hearts unto him. Luk. 24. 52.

Thus much of the second degree of the exaltation of Christ: Now follow the third in these wordes: *And sitteth at the right hand of God the father almightie.* In the handling whereof, we are first to shewe the meaning of the wordes: secondly the comforts and benefits that redound to Gods Church: thirdly, the duties that we are moued unto. For the meaning of the wordes: if we speake properly, God hath neither right hand nor left, neither can he be saide to sit or stand, for God is not a bodie, but a spirite: the words therefore containe a borrowed speech from earthly kings & potentates, whose manner and custome hath beene to place such persons at their right hands, whome they purposed to advance to any speciall office or dignitie. So king Salomon 1. King. 2. 19. when his mother came to speake with him, rose up from his throne, and mette her, and caused a seate to be set at his owne right hand, and set her upon it; in token, no doubt, of honour which he gaue unto her. To the same purpose Dauid saith, Psal. 45. 9. *Upon thy right hand did stand the Queene in a vesture of golde.* And the sonnes of Zebedeus made sute to Christ, that one of them might sit at his right hand, and the other at his left in his kingdome. Mat. 20. Now their request was to haue the two speciall and principall dignities of his kingdome. Thus we see it is manifest, that the sitting at the right hand of an earthly prince signifieth aduancement into authority and honour: and therefore the same phrase of speech applied to Christ signifieth two things. First, his full and manifest exaltation in dignitie, honour, and glorie: and in this sense it is saide, that to him is given a name that is above all names, that at the name of Iesus every knee should bowe. Phil. 2. 9. Secondly



condly it signifieth his full and manifest exaltation into the authoritie and gouernment of his kingdome, which spreadeth it selfe ouer heauen and earth: So Dauid saith, *The*  
 Psal. 110. 1. *Lorde saide vnto my Lorde, Sit thou at my right hand untill I make thine enemies thy footstool.* Which place beeing alledged by Saint Paul repeating the wordes but changing the  
 1. Cor. 15. 25. phrase, is thus set downe, *He shall raigne till he have put all his enemies under his feete.* And to speake in breefe, the scope of the wordes is to shewe, that Christ God and man after his ascension is advanced to such an estate in which hee hath fulnesse of glorie, power, maiestie, and authoritie in the presence of his father and all the saintes and holy angels. Furthermore in the words three circumstances must be obserued. The first is the place where Christ is thus aduanced, noted in the former article, *he ascended into heauen, & sittes* (namely in heauen) *at the right hand of God.* The place then where Christ Iesus in both his natures, as he is God and also man doth rule in full glory, power, and maiestie, is heauen it selfe. To which effect Paul saith, *God raised Christ from the dead, and put him at his right hand in the heavenly places.*  
 Eph. 1. 20. And in the Epistle to the Hebrewes it is said, *He sitteth at the right hand of the maiestie in highest places.* This point well considered serueth to discouer the ouersight of sundrie Diuines, which hold and teach, that to sit at the right hand of God, is to be euery where in all places, and not in heauen onely, that they might hereby lay a foundation for the ubiquitie of Christs manhood: which neuerthelesse the heauens must containe till the time that all thinges be restored. The second circumstance, is the time when Christ began to sit at the right hand of God the father, which is to be gathered by the order of the articles. For first Christ died and was buried, then he rose againe and ascended into heauen, and after his ascension he is saide to sit at the right hand of his father. This order is also noted unto us by S. Paul: *Who shall condemne* (saith he) *it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God.*  
 Rom. 8. 24. And S. Marke saith, when Christ was risen againe hee appeared to his disciples, and after he had spoken unto them he



*was received into heaven, and sate at the right hande of God.* Mar. 16. 19.

But it may be demanded how this can stand with trueth, that Christ should not begin to sit at the right hand of his father before the ascension considering he is one God with the father, and therefore an absolute and soueraigne king from all eternitie. *Answer.* As Christ is God or the word of the father, hee is coequall and coeternall with him in the regiment of his kingdome: and hath neither beginning, middle, or ending thereof; yet as Christ is God incarnate, and in one person God-man or Man-god he beganne after his ascension and not before to sit at the right hand of his father: and as S. Peter saith, *was made Lord*; partly be- Act. 2. 36. cause as hee was God hee did then manifest himselfe to be that which indeed he was before, namely God and Lorde of heauen and earth: and partly because as he was man he receiued dominion or Lordship frō the father which he had not before, & thereby was euen in his manhood exalted to be king of heauen and earth: & in this sense Christ saith of himselfe, *all power is given to me in heauen and earth.* The Math. 28. 19. third circumstance is concerning the person, at whose right hand Christ sits, noted in the words of the article of *God the father almightie*; wherby is signified, that he receiues all the honour, power, & glory of his kingdom frō his father: as he that is set at the right hand of a prince receiues the honour & authority which he hath frō the prince. Now if it be alledged, that by this means Christ shalbe inferiour to his father, because he which receiueth honor of another is inferiour to him of whome he receiueth it: the answer is, that in Christ we must consider his person & his office: in respect of his person as he is the eternall sonne of God he is equal to the father, & is not here said to sit at his right hād: yet in respect of the office vvhich he beares, namely as he is mediatour, & as he is man, he is inferiour to the father, & receiues his kingdom frō him. As he is god, he is our king & head, & hath no head more then the father: as he is mediatour, he is also our head, yet so as he is under the father as being his head. 1. Cor. 11. 3. And we must not think it strāge that one & the same thing should be both equall and inferiour to another, diuers respects considered.

Now



Now in that Christs placing at the right hand of his father argues inferioritie betweene the father and him, hence wee learne that they are deceiued which from this article gather, that in the glorification of Christ there is a transfusion of the proprieties of the godhead, as omnipotencie, omniscience, omnipresence, &c. into his manhood. For this is to abolish all inferioritie and to make an equality betweene the creature and the creatour.

And whereas againe the word *Almightie* is repeated, it is done upon speciall reason: because Christs sitting at the right hand of God doth presuppose omnipotencie. For in vaine were all power in heauen and earth giuen to him, vnlesse he were omnipotent as the father to execute the same. And therefore the song of the Elders was on this manner, *Worthy is the lambe that was killed to receive power and riches, and wisdom, & strength, and honour, and glory, and praise.*

Rev. 5. 12.

The benefites which redounde unto us by Christs sitting at the right hand of God are two, one concernes his priesthood, the other his kingly office. The benefit rising from his priesthood is his *Intercession* for us: for this is one of the endes why Christ is now exalted in glorie & sitteth at the right hand of his father, namely to make request in the behalfe of all, that come unto him, as Paul saith, *Christ is risen againe, and sitteth at the right hand of God, and maketh request for vs.* Now that we may rightly vnderstand what his intercession is, we are to consider these pointes. First to whome it is made: secondly, in what maner: thirdly, whether it be made by Christ alone or no: fourthly, what be the fruites and benefites thereof: fifthly, the duties whereunto wee are mooued thereby. For the first, *Intercession* is, to make suite, request, or intreatie in some ones behalfe to another: and this is done by Christ for vs unto God, as Paul saith, *There is one God, & one mediator betwene God and man, which is the man Christ Iesus.* Here at the verie first ariseth a difficultie: for in euery intercession there be three parties; the person offended; the person offending; the intercessour, distinct from them both. Now if Christ  
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Rom. 8. 34.

1. Tim. 2. 5.



the sonne of God make intercession to God for man, then he makes intercession to himselfe because hee is true God which cā not be: how then shall Christ be mediatur? *Ans.* This point hath so troubled the Church of Rome that for the resolving of it they haue deuised an errour avouching that Christ is mediatur onely as hee is man, not as hee is God, which is untrue. For as both natures did concur in the worke of satisfaction, so likewise they doe both concur in the worke of intercession: and therefore a more meete & convenient answer is this: Christ Iesus God-man in both natures is directly our mediatur to the first person the father, as S. Iohn saith, *If any man sinne, we haue an aduocate with the father, Iesus Christ the iust.* And thus we haue three persons in the worke of intercession really distinguished. The partie offended is God the father: the partie offending is man: and thirdly the intercessour distinct from them both is Christ the second person in trinitie. For howeuer in Godhead he and the father be one, yet in person they are really distinguished, & he is as it were in the middle betweene the father & us: for the father is God & not mā: we that beleue in Christ are men not God: Christ himselfe both man & God. It may be further replied that this answer will not stand, because not only the father is offended, but also the sonne & the H. ghost: & therefore there must be a mediatur to them also. *Ans.* The intercessiō of Christ is directed to the father the first person immediatly: now the father, the sonne, and the H. ghost haue all one indiuisible essence, & by consequent one and the same will: wherupō the father being appeased by Christs intercessiō, the sonne & the holy ghost are also appeased in him. Thus then intercession is made to the whole trinitie, but yet immediatly & directly to the first person and in him to the rest.

The second point to be considered is the manner of his intercession vnto his father. Wee must not imagine, that Christ now in heauen kneeles downe on his knees & vtters words and puts up a supplication for all the faithfull to God the father: for that is not becomming the maiesty of him that sits at the right hand of God. But the maner of his intercessiō



Heb. 9. 24.

Cap. 17. 24.

is thus to be conceived. When one is to speake to an earthly prince in the behalfe of another; first of all he must come into the presence of the king, and secondly make his request: and both these, Christ performeth for us unto god. For the first, after his ascension he entered into heauen, where he did present vnto his father, first of all his owne person in two natures, and secondly the inualluable merites of his death and passion, in which he is well pleased. And we must further understand, that as on the crosse hee stood in our roome, so in heauen he now appeares as a publicke person in our stead, representing all the elect that shall beleue in him, as the holy ghost saith, *Christ Iesus ascended up into heauen to appeare in the sight of God for us.* And for the second, Christ makes request for us; in that he *willeth* according to both his natures, and *desireth* as he is man, that the father would accept his satisfaction in the behalfe of all that are giuen vnto him. And that he makes request on this maner I prooue it thus. Looke what was his request in our behalfe when he was here upon earth, the same for substance it continues still in heauen: but here on earth the substance of his requests was that he *willed and desired* that his father would be well pleased with us for his merites, as appeares by his praier in S. Iohn. *Father, I will that those which thou hast giuen me be with me even where I am, that they may beholde my glorie which thou hast given me: for thou lovedst me before the foundation of the worlde.* Therefore hee still continues to make request for us by willing and desiring that his father would accept his merites in our behalfe. If it be alledged that Christ in this solemne praier vsed speech and prostration of his bodie, the answer is, that these actions were no essentiall partes of his praier. The prostrating of his bodie serued onely as a token of his submission to God, as hee was a creature: and the speech which he used, serued onely to utter and expresse his request. Furthermore, a difference here must be marked betweene Christs passion and his intercession. The passion serues for the working and causing of a satisfaction to Gods iustice for us; and it is as it were the tempering of the plaister: the intercession goes



goes further: for it applies the satisfaction made, & layes the ſalue to the verie ſore. And therefore Chriſt makes requeſt not onely for the elect generally, but for particular men, as Paul, Iames, Iohn, and that particularly, as he teſti- fieth of himſelfe, ſaying, *I have prayed for thee Peter that thy faith faile not.* If any ſhall ſay, that Chriſts *willing and de- ſiring of a thing* can not be a requeſt or interceſſion, the anſwere is, that in vertue and efficacie it countervayles all the prayers in the world. For whatſoeuer Chriſt willeth, the ſame alſo the father being well pleaſed with him, willeth: and therefore whatſoeuer Chriſt as Mediatour willeth for us at the handes of his father, in effect or ſubſtance is a re- queſt or praier.

The third point is, that Chriſt alone and none with him makes interceſſion for us. And this I prooue by induction of particulars. Firſt of all this office appertaines not to the an- gels. They are indeed miniſtring ſpirits for the good of gods choſen: they reioice when a ſinner is conuerted, & when he dieth, they are ready to cary his ſoule into Abrahams bo- ſome: & God otherwhiles uſeth them as meſſengers to re- veale his will: thus the angell Gabriel brings a meſſage to Zacharie the prieſt, that God had heard his prayer: but it is not once ſaid in all the ſcriptures that they make interceſ- ſion to God for us. As for the ſaints departed, they can not make interceſſion for us, becauſe they know not our particu- lar eſtates here on earth, neither cā they heare our requeſts: And therefore if we ſhould pray to them to pray for vs, wee ſhould ſubſtitute them into the roome of God, becauſe we aſcribe that to them which is proper to him, namely, the ſearching of the heart, & the knowledge of all things done upon earth, though withall we ſhould ſay, that they do this not by themſelues but of God. As for the faithfull heare on earth, indeede they haue warrant, yea commaundement to pray one for another: yet cā they not make interceſſiō for us. For firſt, he that makes interceſſiō muſt bring ſomething of his own that may be of value & price with God to procure the grant of his requeſt: ſecōdly, he muſt do it in his own name: but the faithfull on earth make requeſt to god one for ano-

Luk. 1. 13.



ther not in their owne names, nor for their own merits, but in the name and for the merits of Christ. It is a prerogative belonging to Christ alone to make a request in his owne name, and for his owne merits: we therefore conclude that the worke of intercession is the sole worke of Christ God & man not belonging to any creature beside in heauen or in earth. And whereas the papists can not content themselves with his intercession alone, as being most sufficient; it argues plainly, that they doubt either of his power or of his will: whereupon their praiers turne to sinne.

Iam. 1.6.

The fruites and benefites of Christes intercession are these. First by meanes of it we are assured, that those which are repentant sinners shall stand and appeare righteous before God for euer: at what time soeuer Christ, being now in heauen, and there presenting himselfe and his merits before his father, shewes himselfe desirous and willing, that they whosoever they are being sinners should be accepted of God for the same, euen then immediatly at that very instant this his will is done, and they are accepted as righteous before God indeed. When a man lookes vpon things directly through the aire, they appeare in their proper formes and colours as they are: but if they be looked upon through a Greene glasse, they all appeare Greene: so likewise if God behold us as wee are in our selues, we appeare as vile and damnable sinners: but if hee looke upon us as we are presented before his throne in heauen, in the person of our mediatur Christ Iesus, willing that wee should be approoued for his merits, then we appeare without all spot & wrinkle before him. And this is the use Paul makes hereof: *It is god (saith he) that iustificth: & the reason is rendred:*

Rom. 8.34. *For it is Christ that is deade, yea or rather which is risen againe, who is also at the right hand of God, and makes request for vs.*

Secondly Christes intercession serues to prelerue all repentant sinners in the estate of grace: that beeing once iustified and sanctified, they may so continue to the ende. For when any seruant of God is ouertaken by the corruption of his owne nature, and falls into any particular sinne, then



then Christs intercession is made as a blessed hande to apply the salue of his death to that particular sore. For he continually appeares before God, and shewes himselfe to bee willing that God the father should accept his one only sacrifice for the daily and particular sinnes of this or that particular man: and this is done, that a man being iustified before God may not fall away quite from grace, but for euery particular sinne may bee humbled and receiue pardon. If this were not so, our estate should be most miserable, considering that for euery sin committed by us after our repentance, we deserue to be cast out of the fauour of God.

Thirdly Christes intercession serueth to make our good workes acceptable to God. For euen in the best works that a man can doe, there are two wants. First they are good onely in part: secondly they are mingled with sinne. For as a man is partly grace and partly flesh: so are his vvorkes partly gracious and partly fleshly. And because grace is onely begun in this life, therefore all the workes of grace in this life are sinnefull and imperfite. Now by Christes intercession his satisfaction is applied to our persons, & by consequent the defect of our workes is couered and remooued, & they are approoued of God the father. In a vision S. Iohn saw an angell, standing before the altar with a golden censure full of sweete odours to offer up with the praiers of the saintes upon the same. And this signifies, that Christ presentes our workes before the throne of God, and by his intercession sanctifies them, that they may be acceptable to God. And therefore we must remember that when we doe any thing that is accepted of God, it is not for our sakes, but by reason of the value and vigour of Christ his merit.

Rev. 8. 3.

Fourthly the intercession of Christ made in heauen breedeth and causeth in the heartes of men upon earth that beleue another intercession of the spirit, as Paul saith, *He giueth vs his spirit, which helpeth our infirmities & maketh request for us with sighes which can not be expressed, but he which searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the saintes according to the will of god.* Now the spirit is said to make request, in that it stirres and

Rom. 8. 26.



mooues euery contrite heart to pray with sighes and grones unspeakable to God for things needfull: & this grace is a fruite deriued from the intercession of Christ in heaven by the operation of the spirit. For as the Sunne though the bodie of it abide in the heauens, yet the beames of it descende to us that are on earth. So the intercession of Christ made in heauen is tyed as it were to his person alone, yet the grones & desires of the touched heart, as the beames thereof, are here on earth among the faithfull. And therefore if we desire to know whether Christ make intercession for us or no, we need not to ascend up into the heauens to learne the truth, but we must descend into our owne hearts & looke whether Christ haue giuen vs his spirite, which makes us crie unto God & make request to him with grones and sighes that can not be expressed: and if we find this in our hearts, it is an euident and infallible signe that Christ continually makes intercession for us in heauen. He that would know whether the Sunne shine in the firmament, must not clime up into the cloues to looke, but search for the beames thereof upon the earth: which when he sees, he may conclude, that the Sunne shines in the firmament: and if wee would know whether Christ in heauen makes intercession for us, let us ransack our owne consciences, and there make search whether we fee the spirit of Christ crying in us, *Abba, Father*. As for those that neuer feele this worke of Gods spirit in them, their case is miserable, whatsoeuer they be. For Christ as yet makes no intercession for them, considering these two alwaies go together; his intercession in heauen, & the worke of his spirit in the hearts of men, moouing them to bewaile their owne sinnes with sighes and grones that can not be expressed, and to cry and pray unto God for grace: & therefore all such, whether they be yong or old, that neuer could pray but mumble up a few words for fashion sake, can not assure themselues to haue any parte in Christs intercessio in heauē.

The duties to be learned hence are these. First, whereas Christ maketh intercession for us, it teacheth all men to be most carefull to loue and like this blessed mediatur, and to be ready & willing to become his seruants & disciples, &



that not for forme & fashion sake only, but in all trueth and sincerity of heart. For he is ascēded to heauen, & there sits at the right hand of his father to make request for us, that we might be deliuered frō hell & come to eternall life. Wicked Haman procured letters frō the king Ahashueroth, for the destructiō of all the Iewes, men, women, & childrē in his dominions: this done, Hester the Queene makes request to the king that her people might be saued, and the letters of Haman reuoked; shee obtaines her request & freedom was giuen, & contrary letters of ioyfull deliuerance were sent in post hast to al provinces where the Iewes were. Whereupō arose a wonderfull ioy & gladnes among the Iewes, & it is *Hest. 8. 17.* said, that *therupon many of the people of the land became Iewes.* Well now, behold there is a greater matter among us then this: for there is the handwriting of condēnation, the law; & therein the sentēce of a double death, of body & soule, & Satan as wicked Haman accuseth us, & seekes by all meanes our condēnatiō: but yet behold not any earthly Hester, but Christ Iesus the sonne of God is come downe frō heauen, & hath taken away this handwriting of condemnation, & cancelled it upon the crosse, & is now ascended into heauen, & there sits at the right hand of his father, & makes request for us: & in him his father is well pleased, & yeeldes to his request in our behalfe. Now then what must we doe in this case? Surely, looke as the Persians became Iewes whē they heard of their safety, so we in life and conversation must become Christians, turne to Christ, embrace his doctrine, and practise the same unfainedly. And we must not content our selues with a formall profession of religion, but search into our own harts, & flie unto Christ for the pardō of our sins, & that earnestly as for life & death as the thief doth at the bar, whē the iudge is giuing sentēce against him. Whē we shall thus hūble our selues, thē Christ Iesus that sits at the right hād of god wil plead our cause, & be our atturny unto his father, & his father againe wil accept of his request in our behalfe. Thē shall we of Persians become Iewes, & of the childrē of this world become the sōnes of god. Secōdly, when we pray to God, we must not doe as the blind world doth, as it were rush upō God in praying to him without cōsideratiō had to



Ioh. 16. 26.

the Mediatour betweene us and him, but we alwaies must direct our praier to God in the name of Christ, for hee is aduanced to power and glory in heauen, that he might be a fitte patrone for us who might preferre and present our praier to God the father, that thereby they might be accepted and we might obtaine our request. So likewise wee must giue thanks to God in the name of Christ: for in him and for his sake God doth bestowe on us his blessings.

Thus much of Christes intercession: the other benefite which concernes Christs kingly office is, that he sits at the right hand of his father for the administration of that speciall kingdome which is committed to him. I say speciall, because he is our king not onely by the right of creation governing all things created together with the father and the holy ghost, but also more specially by the right of redemption in respect of another kingdome, not of this world, but eternall and spiritual respecting the very conscience of man. In the administration wherof he hath absolute power to command & forbid, to condemne & absolue, and therefore hath the keies of heauen & hell to open & shut: which power no creature beside no not the angels in heauen can haue. For the better understanding of this which I say, wee are to consider, first the dealing of Christ toward his own Church; secondly his dealing in respect of his enemies. And his dealing toward his own church stands in 4. things: The first is the collecting or gathering of it: & this is a speciall end of his sitting at the right hand of his father. Christ said to his disciples, *I haue chosen you out of this world*: & the same may truly be saide of all the elect, that Christ in his good time will gather them all to himselfe that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a translation of those whom he hath ordained to life euerlasting out of the kingdome of darknes in which they haue serued sinne & satan, into his owne kingdome of grace, that they may be ruled and guided by him eternally. And this hee doth two waies: first by the preaching of the word, for it is a powerfull outwarde meanes, whereby hee singlet and sorteth his owne seruants from the blinde and wicked vvorlde,



as Paul saith, *He gaue some to be Apostles, and some Prophets, Eph. 4. 11.*  
and some Evangelists, and some pastors and teachers, for the gathering together of Saints. And hence we learne two things.

The first, that euery minister of Gods word, and euery one that intendeth to take vpon him that calling, must propound vnto himselfe principally this end, to single out man from man, and gather out of this world such as belong to the Church of Christ: and as Ieremie saith, *to separate the precious from the vile.* The second, that all those which will be good hearers of Gods worde, must shew themselves so farre forth conformable vnto it, that it may gather them out of the world, and that it may worke a chaunge in them, and make them the seruants of Christ: and if the preaching of the worde doe not worke this good worke in our hearts, then the end will be a separation from the presence of God. Christ when he came neere Ierusalem, and considered their rebellion whereby they refused to be gathered vnto him, wept ouer it, and said, *O Ierusalem, Ierusalem, thou which stonest the Prophets, and killest them that are sent vnto thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and thou wouldest not.* And by this he teacheth, that if the preaching of the worde turne not vs to Christ, it turnes to our destruction.

The other meanes of gathering the Church, and that the more principall is, the inward operation of the spirit, whereby the minde is inlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioyned with the ministerie or preaching of the word, as appeares by the example of Lydia. Saint Luke saith, *God opened her heart to be attentive to the doctrine of the Apostle.* A 8. 16.

And by the example of Paul, when Christ saith, *Saul, Saul, why persecutest thou me?* at this very speach he is conuerted, and said, *Who art thou, Lord: what wilt thou that I doe?* And this is manifest also by experience. There is nothing in the world more contrarie to the nature of man, then the preaching of the word: for it is the wisdom of God, to which the flesh is enimitic. Here then it may be demaunded, how



it can be in force to turne any man to God. *Answer.* The word preached is the scepter of Christs kingdome, which against the nature of man by the operation of the H. Ghost ioyned therewith, doth bend and bowe the heart, will, and affections of man to the will of Christ.

Rom. 8. 14.

Esa. 30. 20.

Esa. 4. 5.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life euerlasting. He is the shepheard of his Church, which guideth his flocke in and out, and therefore Paul saith, *They that are Christs, are guided by his spirit.* And by Esay the Lord saith, those his seruants which are turned from idolatrie, he will guide in the way, and *their eares shall heare a voice behinde them, saying, This is the way, walke in it, when thou turnest to the right hand and to the left.* Which voice is nothing els but the voice of the H. Ghost in the mouth of the ministers, directing them in the waies of God. The children of Israel were trauailing from Egypt to the lande of Canaan full fourtie yeares, whereas they might haue gone the iourney in fourtie daies. Their way was through the wildernesse of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this; when the pillars mooued, they mooued; when the pillars stood still, they stood still: and so long as the pillars either mooued or stood still, they likewise mooued or stood still. And by all this a further matter, namely the regimēt of Christ ouer his church, was signified. Euery one of vs are as passengers and trauailers, not to any earthly Canaan, but to the heauenly Ierusalem; and in this iourney we are to passe through the wide and desert wildernes of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: because by his word and spirit he shewes vs how farre we may goe in euery action, and where we must stand, and he goes before vs as our guide to life euerlasting.

The third worke of Christ is, to exercise his Church vnto spirituall obedience by manifold troubles, crosses, temptations, and afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Saviour Christ  
Matt. 8. 24. was with his disciples in a shippe, there arose a great tempest



pest vpon the sea, so as the shippe was almost couered with waues; but he was asleepe: and his disciples came and awoke him, saying, Saue vs master, we perish. Behold here a lively picture of the dealing of Christ with his seruants in this life. His manner is to place them vpon the sea of this worlde, and to raise vp against them bleake stormes and flaes of contrarie windes by their enemies, the flesh, the deuill, the world. And further in the midst of all these daungers he for his owne part makes as though he lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the endes for which hee vseth this spirituall exercise are these. The first to make all his subiects to humble themselves, and as it were to goe crooked and buckle vnder their offences committed against his maiestie in time past. Thus Iob after the Lorde had long afflicted him, and laide his hande sore vpon him, saith, *Behold I am vile: and againe, I abhorre my selfe and repent in dust and ashes.* In the same manner we beeing his subiects and people, must looke to be exercised with temptations and afflictions which shall make vs bende and bow for our sinnes past, as the old man goeth crooked and doubles to the earth by reason of age. The second, is to preuent sinnes in the time to come. A father when he sees his child too bold and venterous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose indeede is nothing els but to preuent danger for the time to come: In like maner Christs subiects are bold to sinne by nature, and therefore to preuent a mischiefe, he doth exercise them with affliction, & seemes for a season as though he would quite forsake his Church, but his meaning is onely to preuent offences in times to come. The third end is, to cōtinue his subiects in obediēce vnto his cōmandemēts: so the Lord saith, when he would bring his Church frō idolatrie: *Behold I will stop thy way with thorns, & make an hedge, that shee shal not find her paths.* The H. Ghost here borrows a cōparison frō beasts, which going in the way see green pastures, & desire to enter in, and

Iob 39.37.  
and 42.6.

Hosea 2.6.



and therefore goe to the hedge, but feeling the sharpnes of the thornes dare not aduenture to goe in. So Gods people like vnto wild beasts in respect of sinne, vewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: and if it were not for the sharpnes of crosses and temptations, which are Gods spirituall hedge by which he keepeth them in, they would range out of the way, and rush into sinne as the horse into the battell.

Phil. 1. 29.

Col. 1. 11.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his father to defend the same against the rage of all enemies whatsoever they are: and this he doth two waies. First by giuing to his seruants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the deuill. For Paul saith, those to whome the Lord hath giuen the gift of faith, to them he hath also giuen this gift to suffer afflictions. And the same Apostle also praieth for the Colossians, that they may be strengthened with all might through his glorious power vnto all patience and long suffering with ioyfulness. The euidence hereof we may most plainly see in the most constant deaths of the martyrs of Christ, recorded both in the word of God, and in the Church histories. It is wonderfull to see their courage and constancie. For at such times as they haue beene brought to exequution, they refused to be bounde or chained, willingly suffering most cruell torments, without shrinking or feare; such courage and strength the Lord gaue them to withstand the violent rage of all their aduersaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weake & slender in it selfe, & contrariwise the power of the deuil exceeding great, yet can he not so much as touch the people of God. And he more preuailes by inward suggestions and temptations, then by outward violence. And if it were not the power of Christ that doth bridle his rage, there were no abode for the Church of Christ in this world.

Thus



Thus we haue seene what are the workes of Christ in governing his Church: and we that professe our selues to be members thereof, must shew our selues to be so indeed, by an experience of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word & spirit, & we are to acquaint our selues with those spirituall exercises, whereby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his ayde and protection in all estates. And seeing we in this land haue had peace and rest with the Gospell of Christ among vs a long time, by Gods especiall goodnes, we must now after these daies of peace looke for daies of tribulation: we must not imagine that our ease and libertie will continue alwaies. For looke as the day and night doe one follow another; so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall intercourse betweene peace and persecution. Thus he hath done from the beginning hitherto, and we may resolute our selues that so it will continue till the end: and therefore it shall be good for vs in these daies of our peace, to prepare our selues for troubles and afflictions: and when troubles come, we must still remember the fourth worke of Christ in the gouernment of his Church, namely that in all daungers he will defend vs against the rage of our enemies, as well by giuing vs power & strength to beare with patience and ioy whatsoever shall be laide vpon vs, as also bridle the rage of the world, the flesh, and the deuill, so as they shall not be able to exercise their power and malice to the full against vs.

Thus much of the dealing of Christ toward his owne Church and people. Nowe followeth the second point, namely his dealing toward his enemies; and here by enemies I vnderstand al creatures, but especially me that as they are by nature enemies to Christ and his kingdome, so they perseuere in the same enimitie vnto the end. Now his dealing towards them is in his good time to work their confusion, as he himselfe saith, *Those mine enemies that would not that I should raigne over them, bring them hither and slay them before*

Luk. 19. 27.



Psal. 2. 9.  
and 110. 1.

Iosu. 10. 24.

before me. And David saith, *The Lord will bruiſe his enemies with a rodde of iron, and breake them in pieces like a potters veſſell.* And againe, *I will make thine enemies thy footſtoole.* As Iosuah dealt with the five kings that were hidde in the cave, he firſt makes a ſlaughter of their armies, then he brings them forth and makes the people to ſet their feete on their neckes, and to hang them on five trees. So Chriſt deales with his enemies: he treads them vnder his feete, and makes a ſlaughter not ſo much of their bodies as of their ſoules. And this the Church of God findes to be true by experience, as wel as it findes the loue of Chriſt towards it ſelfe. Now he confounds his enemies two waies. The firſt is by hardnes of heart, which ariſeth when God withdraw-eth his grace from man, and leaueth him to himſelf, ſo as he goeth on forward from ſinne to ſinne, and neuer repenteth to the laſt gaspe. And we muſt eſteeme of it as a moſt fearefull and terrible iudgement of God, for when the heart is poſſeſſed therewith, it becomes ſo ſtintie and rebellious, that a man will neuer relent and turne to God. This is ma- niſeſt in Pharao, for though god ſent moſt grieuous plagues both vpon him and all the land of Egypt, yet would he not ſubmit himſelf, ſaue only for a ſit, while the hād of God was vpon him: but after he returned to the former obſtinacie in which he continued till he was drowned in the ſea. And this iudgement of God is the more fearefull, becauſe when a man is in the middeſt of all his miſerie, he feeles no miſerie. And as in ſome kinde of ſicknes a man may die languish- ing; ſo where hardnes of heart raignes wholly and finally, a man may deſcend to the pit of hell triumphing and reioy- cing. And to come neere to our ſelues, it is to be feared leaſt this iudgement of all iudgements be among vs in theſe our daies. For where is any turning to God by repentance. Still men goe forward in ſinne without remorse. We haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not ſoftned with the hā- mer of Gods word: nay they are like the ſmithes ſtitchie or anvil; which the more it is beate with the hammer, the har- der it is. But in the feare of God, let vs ſeeke to be changed,  
and



and take heede: the deceitfulness of sinne is wonderfull. Let vs not be caried away with an ouerweening of our selues; a man may haue good gifts of God, as the gift of knowledge, the gift of prophecie, the gift of conceiuing a praier (I say not of praying truly:) and hereupon think him selfe in good case; and yet for all this haue nothing but an impenitent & flintie heart. For this cause it standes euery man vpon to looke vnto it, least this iudgement of God take hold on him. And that we may auoide the same, we must labour for two things: I. to feele the heauie burden of our sinnes, and be touched in conscience for them, euen as we are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We must labour to feele in our owne soules the want of Christ: we say indeede that we feele it, but it is a very great matter to haue an heart that doth open it selfe, and as it werd gape after Christ, as the drie & thirstie lande where no water is. Though we haue knowledge and learning neuer so much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our sinnes, and the want of Christ, and that we stand in neede of euery droppe of his blood for the washing away of all these our sinnes, our case is miserable. And the rather we must preuent this hardnes of heart, because Christ Iesus in heauen sits at the right hand of his father in full power and authoritie, to kill & confound all those that be his enemies, & will not submit the selues to beare his yoke.

The second way is, by finall desperation; I say finall, because all kinde of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his saluation, it tends to his eternall comfort. But finall desperation is, when a man vtterly despaires of the pardon of his owne sinnes, and of life euerlasting. Examples hereof we haue in Saul that stue himselfe, and in Achitophel and Iudas, that hanged themselves. This sinne is caused thus: So many sinnes as a man committeth without repentance, so many most bloodie woundes he giueth vnto his owne soule: and either in death or life God makes him feele the smart, and the huge weight of them all: whereby  
the



the soule sinke downe into the gulfe of despaire without recouerie. God said to Caine, If thou doe amisse, *sinne lieth at thy dore*. Where he useth a borrowed speech from wilde beaſts, who so long as they are sleeping, stirre not, but being awaked, they flie in a mans face, & rend out his throat. In like manner the finnes which thou committest, lie at the dore of thine heart, though thou feele them not, and if thou doe not preuent the daunger by speedie repentance, God will make thee to feele them once before thou die, and raise vp such terrours in thy conscience, that thou shalt thinke thy selfe to be in hell before thou art in hell: and therefore it is good for euery man to take heede how he continues an enemy to Christ. The best course is to turne betime from our finnes, and become the friends of Christ, that so we may escape these fearefull iudgements.

Phil. 2. 10.

1. Sam. 24.  
6.1. Sam. 10.  
26.

And whereas Christ in this manner gouernes all things in heauen and earth, we are bound to performe vnto him three duties, reuerence, obedience, thankfulness. For the first, Paul saith: God hath exalted him and giuen him a name aboue all names, that at the name of Iesus (which name is his exaltation in heauen in full power and glorie) should euery knee bowe. We dare not so much as speake of an earthly king vnreuerently, what reuerence then doe we owe vnto Christ the king of heauen and earth? Dauids heart was touched in that he had cut off but the lappe of Sauls garment, when he might haue slaine him, because he was the Lords annointed. Oh then, howe much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and king. Secondly, we are here taught to performe obedience to him, and to do him all the homage we can. The master of the familie in all his lawfull commaundements must be obeyed: now the Church of Christ is a familie: therefore we must yeild obedience to him in al things: for al his comādemēts are iust. Whē Saul was chosen king ouer Israel, certain men which feared God, whose hearts God had touched, followed him to Gibeā & brought him presents, but the wicked despised him: the same is much more to be verified in vs towarde Christ



Christ our Lord. We must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of Belial that despise him, and refuse to bring our presents vnto him. If this obedience were put in practise, the Gospell would haue better successe in the hearts of the people, and the Lords sabbath would be better kept, and men would beare greater loue both to God and to their neighbours then now they doe. The third dutie which we owe vnto him is thankfulness, for the endlesse care which he sheweth in the gouerning and preseruing of vs. VVhen David waxed old, and had made Salomon his sonne king in his stead, all the people shouted and cried, *God saue king Salomon: God saue king Salomon, so as the earth rang againe.*

1. King. 1. 34.

Shall the people of Israel thus reioyce at the crowning of Salomon, & shal not we much more reioyce when as Christ Iesus is placed in heauen at the right hand of his father, and hath the euerlasting scepter of his kingdome put into his hand? And we are to shew this thankfulness vnto him by doing any thing in this world that may tend to his honour and glorie, though it be with the aduenture of our liues.

VVhen David desired to drinke of the water of the well of Bethlem, three of his mightie men went and brake into the host of the Philistims, and brought him water. Thus they ventured their liues for Davids sake: and shall not we much more willingly venture our liues to doe Christ seruice in token of thankfulness for his continuall preseruing of vs?

1. Sam. 28. 16.

Thus much of the highest degree of Christs exaltation in his kingdome: now followeth the last point to be beleeued concerning Christ, in these words, *From thence he shall come to iudge the quicke and the deade.* And they containe a prooffe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings doe execute iustice in courts or assises for the maintenance of the state and peace of the kingdome: so Christ Iesus sitting at the right hande of his father, that is, being made soueraigne Lord of all things both in heauen & earth, is to hold a court or assise, in which he shall come to iudge both the quicke and the dead. Now in handling the last iudgement,



Pct. 3. 3.

Ioh. 5. 24.

Ioh. 3. 18.

we are to consider these points: I. whether there shall be a iudgement or not? II. the time of it. III. the signes thereof. IV. the manner of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall be a iudgement or not? the question is needefull: for as Saint Peter saith, *There shall come in the last daies mockers, which shall walke after their lusts, and say, Where is the promise of his comming?* which daies are now. The answere is set downe in this article, in which we professe that the coming of Christ to the last iudgement, is a point of religion specially to be held and auouched. The reasons to prooue it are principally two: first the testimonie of God himselfe in the books of the old and new testament, which affoord vnto vs plentifull testimonies touching the last iudgement, so as he which will but lightly reade the same, shall not neede to doubt thereof. The second reason is taken from the iustice and goodnes of God, the propertie wherof is, to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly mā is most of al in misery, (for iudgement beginneth at Gods house) and the vngodly haue their hearts ease. Wicked Diues hath the world at will, but pore Lazarus is hunger bitten, full of soares, & miserable euery way. This being so, it remaineth that after this life, there must needes be a iudgement and a second coming of Christ, when the godly must receiue fulnes of ioy & glorie, and the vngodly fulnes of woe and miserie. This second reason may stoppe the mouthes of all gainesayers in the worlde whatsoeuer. But it may be obiected, that the whole world stands either of beleeuers or vnbeleeuers, and that there is no last iudgement for either of these; for the beleeuer, as Christ saith, hath euermore life, & *shal not come into iudgement*; and the vnbeleeuer is *condemned alreadie*, and therefore needeth no further iudgement. *Answ.* Where it is said, he that beleeueth shall not come into iudgement, it must be vnderstood of the iudgement of condemnation, & not the iudgement of absolution: & he that beleeueth not is condemned alreadie in effect & substance three waies: I. in the counsel of God, who did foresee & appoint his condemnation,



nation, as it is a punishment of sinne, and an execution of his iustice. I I. in the word of God, where he hath his condemnation set down. I I I. he is condemned in his own conscience: for euery vngodly mans conscience is a iudge vnto himselfe, which doth euery houre condemne him, and it is a forerunner of the last iudgement. And notwithstanding all this, there may remain a second iudgement, which is a manifestation & finishing of that which was begun in this world: & therefore the meaning of that place is this; he that beleeueth not is alreadie iudged in part, but so as the full manifestation thereof, shall be at the second comming of Christ.

The second circumstance, is the time of his iudgement: in handling whereof I. we will see what is the iudgement of men: I I. what is the truth. For the first, two opinions touching this time take place. The first is, that the second comming of Christ shall be about fixe thousand yeares from the beginning of the world, & that for the elects sake some of these daies must be shortned: & now since the beginning of the world, are passed five thousand & almost fixe hundred yeares, so as there remaine but foure hundreds. The grounds of this opinion are these. First the testimonie of Elias, *two thousand yeares before the law: two thousand yeares vnder the law: and two thousand yeres vnder Christ. And for the elects sake some of these yeares shalbe shortned.* Answ. This was not the sentēce of Elias the Thisbite, but of another Elias which was a Iew, no Prophet. And wheras he saith two thousand yeares before the law: & two thousand yeres vnder the law, he faileth. From the giuing of the law to the comming of Christ, was about one thousand & five hundred yeares: and from the law to the creation aboue two thousand. Now if Elias can not set downe a iust number for the time past, which a meane man may doe, what shall we think that he can doe for the time to come? And if he deceiue vs in that which is more easie to finde, howe shall wee trust him in things that be harder? The second reason is this: howe long God was in creating the worlde, so long he shall be in gouerning the same; but he was fixe daies in creating the worlde, and in the seuenth he rested,



*certen  
umber for  
uncerie.*

and so proportionally he shall be fixe thousand yeares in gouerning the world; euery day answearing to a thousand yeares, as Peter saith: *A thousand yeares are but as one day with God*, and then shall the ende be. *Answer.* This reason likewise hath no ground in Gods word: as for that place of Peter, the meaning is, that innumerable yeares are but as a short time with God: and we may as well say, two thousand or tenne thousand yeares are but as one day with God. For Peter meant not to speake any thing distinctly of a thousand yeares, but of a long time. Thirdly it is alledged, that within fixe thousand yeares from the creation of the worlde, shall appeare in the heauens straunge coniunctions, and positions of the starres, which signifie nothing else but the subversion of the state of the world: nay, some haue noted that the ende thereof should haue beene in the yeare of our Lord, a thousand five hundred eightie eight: their writings are manifest: but we finde by experience that this opinion is false and friuolous, and their groundes be as friuolous. For no man can gather by the ordinarie course of the heauens the extraordinarie change of the whole world.

The second is, that the end of the world shall be three yeares and an halfe after the reuealing of Antichrist. And it is gathered out of places in Daniel and the Revelation, abused. Where a time and times and halfe a time signifie not three yeares and an halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the end shall be three yeares & an halfe after the reuealing of Antichrist, then may any man knowe before hand the particular moneth wherein the ende of the world should be, which is not possible.

Now the truth which is to be auouched against all is this, that no man can know or set downe or coniecture the day, the weeke, the moneth, the yeare or the age, wherein the second comming of Christ and the last day of iudgement shall be. For Christ himselfe saith, *of that day and houre knoweth no man, no not the angels in heauen, but God onely:* nay Christ himselfe as he is man, knoweth it not. And when

*Matt. 24. 36*



when the disciples asked Christ at his ascensio, whether he would restore the kingdō vnto Israel, he answered, *It is not for you to know the times and seasons, which the father hath put in his owne power.* And Paul saith, *Of the times and seasons, brethren, you haue no neede that I write vnto you. For you your selues know perfectly that the day of the Lord shall come, euen as a thiefe in the night.* Now we know that a man that keepeth his house, can not coniecture or imagine when a thiefe will come: and therefore no man can set downe the particular time or age, when Christ shal come to iudgement. This must we hold steadfastly, and if wee reade the contrarie in the writings of men, we are not to beleeue their sayings, but accōt of them as of the deuices of mē, which haue no ground in Gods word.

A.C. 1.7.

1. Theff. 5. 2.

To come to the third point, namely the signes of the last iudgement, they are of two sorts: some goe before the comming of Christ, and some are ioyned with it. The signes that goe before, are in number seuen, recorded distinctly by the hply Ghost. The first, is the preaching of the Gospell through the whole worlde. So our Sauour Christ saith, *This Gospell of the kingdome must be preached through the whole world for a witnesse vnto all nations, and then shall the erde come.* Which place must thus be vnderstoode; not that the Gospell must be preached to the whole world at any one time, for that (as I take it) was neuer yet scene, neither shalbe; but that it shall be published distinctly and successiuelly at seuerall times: and thus vnderstanding the words of Christ, if we consider the time since the Apostles daies, we shall finde this to be true, that the Gospell hath bin preached to all the world: and therefore this first signe of Christs comming is alreadie past and accomplished.

Math. 24. 14.

The second signe of his comming, is the reuealing of Antichrist, as Paul saith, *The day of Christ shall not come before there be a departure first, and that man of sinne be disclosed, euen the sonne of perdition, which is Antichrist.* Concerning this signe, in the yeare of our Lord 602. Gregorie the eight Pope of Rome, auouched this solemnly as a manifest truth, that whosoever did take to himselfe the name of Vniuers

2. Theff. 2. 3.



fall Bishop, the same was *Antichrist*. Now five yeares after, Boniface succeeding him, was by Phocas the Emperour entituled, Vniuersall Bishop, pastor of the Catholicke Church, in the yeare of our Lord 607. & of all Popes he was the first knowne *Antichrist*, & since him all his successours haue taken vnto them the same title of Vniuersall & Catholick Bishop, whereby it doth plainly appeare, that at Rome hath bin and is the *Antichrist*. And this signe is also past.

The third is, a generall departing of most men from the faith. For it is said in the place before named, *Let no man deceiue you: for the day of Christ shall not come, except there come a departing first.* Generall departure hath bin in former ages. When Arius spied his heresie, it tooke such place that the whole world became an *Arian*. And during the space of 900 yeares from the time of Boniface, the popish heresie spread it selfe ouer the whole earth, and the faithful seruants of God were but as an handfull of wheat in a mountaine of chaffe, which can scarce be discerned. This signe is in part already past, neuerthelesse it shall continue to the ende, because men shall continually depart from the faith. And the nearer the ende of the world is, the more Satan rageth and seekes to bring men into his kingdome. Therefore it standeth vs in hand to labour for the knowledge of true religion, and hauing learned it, most heartily to loue the same.

The fourth signe is, a generall corruption in maners. This point the Apostle sets downe at large, saying, *Toward the latter daies shall come perilous times, wherein men shall be louers of themselves, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, unholy, and without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traytours, headie, high minded, louers of pleasures more then louers of God, &c.* This generall corruption in the manners of men, is noted by our Sauour Christ, when he saith, *When he cometh he shall scarce finde faith vpon the earth.* This signe hath bin in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly, and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christs comming stands in terrible &



griuous calamities. For Christs disciples asking him a signe of his cōming, & of the end of the world, he saith, *There shal* Math. 24.  
*be warres & rumours of warres, nation shall rise against nation,* 6. 16.  
*& realme against realme: and there shalbe pestilence and famine*  
*& earthquakes in diuers places, & me shalbe at their witt ends.*

These haue bin in former ages. In the first 3. hundred yeres after Christ, were ten most fearefull persecutions: and since in Europe the Church of God hath bin wōderfully persecuted by the Antichrist of Rome in the hūdred yeres last past.

The sixth signe is, an exceeding deadnes of heart, so as neither iudgements from heauen, nor the preaching of the word shall mooue the hearts of men. So Christ saith, *It shal* Luk. 17. 26.  
*be in the cōming of the sonne of mā, as it was in the daies of*  
*Noe, & in the daies of Sodō: they knew nothing til the flood*  
*came, & fire frō heauē destroyed thē all.* This signe undoub-  
 tedly is manifest in these our daies, howsoeuer it hath bin al-  
 so in former times. For where are any almost that are moued  
 with Gods iudgements, or touched at the preaching of the  
 word; nay rather men hardē their hearts, & become secure  
 and careles. The small fruit that the word of God bringeth  
 forth in the liues of men, shews this to be most true.

The seuenth & last signe, set down by the Apostle Paul is,  
 that there shall be a calling of the Iewes before the Lord Rom. 11. 25.  
 come to iudgemēt: but of the time whē this calling shal be,  
 of the maner how, or the number of them that shalbe cal-  
 led, there is no mention made in the word of God. Now it  
 is likely that this signe is yet to come.

These are the signes that go before the cōming of Christ,  
 all which are almost past, and therefore the end can not be  
 farre off. Now follows the signe that is ioyned with the cō-  
 ming of Christ, called the signe of the sonne of man. What  
 this signe is, we find not in the Scriptures. Some thinke it to  
 be the signe of the crosse; but that is friuolous: some, the glo-  
 rie & maiestie of Christ, which shal be made manifest in his  
 appearance: which seemes to be otherwise by the very  
 words of Christ. *Then (saith he) shall appeare the signe of the* Math. 24. 30.  
*sonne of man, &c. and then they shall see him come in*  
*the cloudes of heauen vwith pouuer and great glorie; di-*



stinguishing the one from the other. But I rather coniecture it to be the burning of heauen and earth with fire, at the very instant of Christs comming, mentioned by Peter. VVe must not here dispute whence this fire shal come, or how it shall be kindled, for that the word of God hath concealed: and where God hath not a mouth to speake, there we must not haue an eare to heare.

The vses to be made hereof, are these. VVhen S. Peter had set downe the change that shall be at the comming of Christ, and that heauen and earth must be purged with fire, he makes this vse thereof. *Seeing all things must be dissolved, what manner of men ought we to be in holy conuersation & godlines?* and the reason is good. For if heauen & earth must be changed and purged at Christs comming, then much more ought we to be changed, & to put off the old man of sinne, & to become new creatures created after the image of God in righteousness and true holines. If the bruit creatures must be renewed by fire, then much more are we to labour that the fire of Gods spirite may burne vp sinne & corruption in vs, & so change vs that we may be ready for him against his coming: els heauē & earth it selfe shal stand vp in iudgemēt against vs to our condemnation. Secondly the consideration of this, that the world shall be consumed with fire, teacheth vs moderation and sobriety in the vse of Gods creatures, as in costly buildings, gorgeous attire, and such like. VVhat madnes is this, to bestow all that we haue on such things, as at the day of iudgement shall be consumed with fire. For looke whatsoeuer abuse shall come to Gods creatures by our follie, the same shal then be abolished. Thirdly we must consider that the cause why heauen & earth must be consumed with fire, is mans sinne, by means wherof they are made subiect to vanitie & corruption. Here the we haue iust occasion to acknowledge the greatnes & wretchednes of our sinnes. If any of vs had but seene the Iewes leprosie, it would haue made vs to wōder: for the contagion thereof did infect not only the whole mā, but his garmēt also that were about him, & sometime the walls of his house: but how soeuer we cānot now see that leprosie amōg vs, yet we may see



see a worfe. For the leprosie of our sins doth not onely infect our garniers, & the things about us, with our bodies, but euen the high heauens & the earth are flained with the contagion thereof, and are made subiect to vanitie and corruption: yea by sinne in us the most glorious creatures in them, as the Sunne, Moone, and Starres are become subiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of sinne, which is the most noisome thing in all the worlde, the sinke whereof hath infected both heauen and earth. If we could consider this, we would not be so slacke in humbling our selues for the same as wee are. Wee can not abide to looke on a poore lazar full of blanes and sores, but if wee could see our finnes in their right colours, they would make us seem unto our selues ten thousand times more ougly then any lazar man can be, the contagio thereof is so great & noisome, that the verie heauens which are many thousand miles distant from us, are infected therewith. Yet here we are to know, that this fire shall not consume the substance of heauen and earth, but onely change the qualitie, and abolish the corruption which our finnes haue brought upon them.

The fourth point to be considered, is the manner of the last iudgement, in which wee may obserue two things: I. who shall be iudge: II. the proceeding of this iudge. The first is expressed in this article; *From thence hee shall come to iudge.* Hee, that is, Christ Iesus the second person in trinitie: For the father hath committed all iudgement unto him. It is indeede an action common to all the three persons in trinitie, but yet the execution thereof appertaines unto the sonne. The father indeed doth iudge the world, but yet by the sonne. But some may obiekt, that the *Apostles shall sit* Mar. 19. 28. *on twelve thrones and iudge the twelve tribes of Israh.* And S. Paul saith, *The saintes shall iudge the world.* How then is this 1. Cor. 6. 2. true, that Christ is the onely iudge of the world. *Answer.* The authoritie of iudgement and giuing sentence at the last day is proper to Christ alone, and doth not belong either to the Apostles, or to the saintes: and they shall iudge at the last day only as witnesses and approuers of Christs iudgement:



iudgement: at the great day of assise beside the iudge the iustices on the bench are also in a maner iudges, not that they giue sentence, but because by their presence they approve and witnesse the equitie of the sentence of the iudge: so the definitive sentence doth belong to Christ: and the Apostles and saintes doe nothing but approve his righteous sentence.

The whole proceeding of the last iudgement may be reduced to seven pointes or heades. The first is the coming of the iudge in the cloudes. Here at the first it may be demaunded why Christ holdes the last iudgement rather on earth then in heauen. *Answer.* He doth it for two causes. One, the creature to be iudged hath sinned here upon earth: and he proceeds after the maner of earthly iudges, who hold their sessions and assises there where trespasses are commonly committed. The seconde, because the devill and his angels are to be iudged, and it is a parte of their punishment to be cast out of heauen. For no uncleane thing may come into this heauenly Ierusalem, and therefore they now remaine in the lower parts of the world, & there must be iudged. Furthermore the second coming of Christ is sudden as the coming of a thiefe in the night.

Luk. 21.35. He will come when the worlde thinketh not of him as the snare doeth on the birde. The consideration whereof must teach us the same duties which our Sauour Christ taught the men of his time. First hee teacheth them what they must not doe: For hee knowing all things knewe also the disposition of mans heart, and therefore saith, *Take heede to your selves, least at any time your hearts be oppressed with surfetting and drunkenesse, and the cares of this life; least that day come upon you unawares.* For these finnes benumme the heart, and steale away all grace. This exhortation in these our daies is most needefull. For mens heartes are like the smithes stichie, the more they are beaten with the hammer of Gods worde, the harder they are. Secondly hee teacheth them what they must doe: *Watch therefore (saith hee) and pray continually: That yee may be counted worthy to escape all these things that shall come to passe,*  
and



and that ye may stand before the sonne of man. But you will say: how may wee be founde worthy to stande before Christ at that day? *Answer.* Doe but this one thing: for your liues past be humbled before God, and come unto him by true, hearty, and unfained repentance, be changed and become newe creatures: pray unto him earnestly for the pardon of your sinnes in Christ, and pray continually that God will turne your heartes from your olde sinnes euerie day more and more: and then come the last iudgement when it will, ye shall be founde worthy to stand before Christ at his comming. The repentant sinner is hee, that shall finde fauour in the sight of God at that day. The consideration hereof may moue us to change our liues. Those which were neuer yet humbled for their sinnes, let them now begin: and those which haue already begon, let them goe forward and continue. But the deuill will crie in the hearts of some men, that this exhortation is as yet neede-lesse: for the day of iudgement is not neare, because all the signes thereof are not yet passed. *Answer.* Suppose the day of iudgement be farre off, yet the day of thy death cannot be so: for the common saying is true, to day a man, to morrow none. Now looke as death leaveth thee, so shall the day of iudgement finde thee. Impenitent Cain died long since, and yet the day of iudgement when it cometh, shall finde him impenitent still. The same thing may be saide of Saul, Achitophel, and Iudas. They died desperately and impenitent, and the Lord shall finde them so at his comming. So it will be with thee, whatsoeuer thou art that repentest not. Death may come upon thee the next day or the next houre, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of iudgement thou maiest be founde worthy to obtaine fauour in the sight of the Lorde. Securitie doeth ouerwhelme the vvorlde, but let us for our parts learne to prepare our selues daily: For if the day of death do leaue thee unworthy, then the Lord Iesus at his comming shall finde thee unworthy: and the deuill shal stand before thee & accuse thee, thy conscience shall condemne thee, & hell shal be ready to swallow



swallow thee up. If this admonition take no place in thy heart, then at the day of iudgement it shall stand against thee, and be a bill of inditement to thy further condemnation.

The second point followeth, that Christ after that hee is come in the cloudes shall sit in a throne of glorie as the so-  
 Mat. 25. 31. ueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will shew themselves unto their subiectes in maiestie, power, and glorie, use to ascende into the thrones of their kingdomes, and there to shewe themselves and appeare in state vnto all the people. Now what this throne is, and how Christ sittes in the same, the scripture hath not revealed, and therefore I will not stand to search. Yet here must we further marke, that this appearance of his in endlesse glory and maiestie shalbe most terrible and dreadfull to the ungodly, and therefore in Daniel his throne is said to be like a flame of fire, and at the verie sight hereof men shall desire the mountaines to fall upon them and the hilles to couer them.  
 Dan. 7. 9.

The third point is the citing of all men and of the angels before his maiestie in that daie, there to answer for themselves. This citing shall be done by the voice of Christ, as he himselfe saith: *In that day all that are in the graues shall heare his voice, and they shall come forth.* And here we are to consider two things: I. the power of this voice: II. the ministrie whereby it shall be uttered. For the first, No doubt the power of this voice shall be unspeakable, and therefore it is  
 loh. 5. 28. compared to a trumpet, the loudest and shrillest of all musicall instrumentes; and to the crie of the mariners, whose manner hath bene in the doing of any businesse with all their strength at one instant to make a common shout. And sensible experience shall manifest the force thereof. For it shall cause all the deade euen from the beginning of the worlde to rise againe, though they haue lien rotten in the earth many thousande yeres: and all uncleane spirites shall be forced and compelled with they nill they to come before Christ, who shalbe unto them a most fearefull and terrible iudge, neither man nor angell shal be able to absent or hide  
 him  
 Mat. 24. 31.  
 1. Thes. 4. 6.



himselfe : all without exception must appeare as well high as low, rich as poore : none shalbe able to withdraw themselves, no not the mightie Monarches of the earth.

Furthermore this voice shall be uttered by angels. As in the Church Christ useth men as his ministers by whome he speakes unto his people : so at the last day he shall use the ministerie of angels, whome hee shall sende forth into the foure windes to gather his elect together : and therefore it is likely that this voice shalbe uttered by them. And by this which hath bene saide, we must be mooued to make conscience of all sinne . For there is no avoiding of this iudgement, we can not absent our selues, no excuse will serue the turne: euen the most rebellious of all creatures whether mā or angell shall be forced to appeare: and therefore it stands us in hand, while wee haue time in this life, to looke unto our estates, and to practise the duties of Christianitie, that when we shall be cited before his glorious maiestie at the last day, we may be cleared and absolued.

The fourth point is the separation of the sheepe from the goates, the good from the bad; for when all the kinreds of the earth, & all uncleane spirits shall stand before Christ, sitting in the throne of his glorie: then as a good shepheard hee shall separate them one from another, the righteous from the wicked, & the elect from the reprobate. He which knoweth the heartes of all men, knoweth also how to doe this, and he will doe it. This full and finall separation is reserved to Christ, and shall not be accomplished till the last day. For so it is in the parable, that the tares must grow with the wheate till haruest, and then the reapers must separate them, and gather the wheate into the barne, but the tares must be burned with unquenchable fire. By the consideration of this one point, wee learne diuers things: I. that in the Church of God in this world good and badde are mingled together, elect and reprobate : and we are not to imagine any perfection of the Church of God upon earth, as many haue dreamed, which when they could not find, they haue therefore forsaken all assemblies. I confesse indeede that the preaching of the word is the Lords fanne, whereby he



he clenseth his Church in part, but yet the finishing of this worke shall not be before the last iudgement. For when the ministers of God haue done all that they can, yet shall the wicked be mingled with the godly. Therefore the Church is compared to a barne flore, where is both wheate and chaffe: & a corne field where there is both tares and good corne: and a draw net, wherein is both good fish and bad. Secondly, whereas this separation must not be before the end of the world, hence we learne the state of Gods church in this life. It is like a flock of sheepe mingled with goates, & therefore the condition of Gods people in this worlde is to be troubled many waies by those with whome they liue. For goates use to strike the sheepe, to annoy their pasture, & to make their water muddie that they can not drinke of it: therefore wee must prepare our selues to beare all annoyances, crosses, and calamities that shall befall us in this world by the wicked ones, among whome we liue. Thirdly we are taught, that howsoeuer the goates and the sheepe be very like, & feed in one pasture, & lie in one fold all their life time: yet Christ can & will seuer them asunder at the last day. Therefore considering as wee are borne of Adam wee haue the nature of the goate, yea of the wild beast, & not of the sheepe, it stands us in hand to lay aside our goatish conditions, and to take unto us the properties of the sheepe of Christ which hee expresseth in these wordes, *My sheepe* (saith he) *heare my voice, I know them, & they follow me.* And the properties are three; to know him, to be known of him, and to follow him, namely in obedience: and he that finds them all in himselfe, weareth the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ, & yet therewithall ioyne not obedience, howsoeuer the worlde may account of them, they are but goates & no sheepe. Let us therefore with the knowledge of Christ ioyne obedience to his word, that when the day shall come that the goats must be separated from the sheepe, we may be found to be in the nūber of the true sheepe of Christ. Wee may deceiue men both in life & death, & beare them in hand that we are sheepe, but when the iudgement shall come,

Eze. 34. 18.

Ioh. 10. 27.



come, we can not deceiue Christ: he it is that formed us, he knowes our harts, & therefore cā easily discern what we are.

The fift thing is the triall of euery mans particular cause, a point especially to be considered. For as at the barre of an earthly iudge, the malefactor is brought out of prison and set before the iudge and there examined: even so in that great day shall euery man without exception be brought before the Lord to be tried. But how shal this trial be made.

*Ans.* By workes: as the Apostle saith, *Wee must all appeare before the iudgement seate of Christ, that every man may receiue the thinges which are done in his body according to that hee hath done, whether it be good or evil.* And the reason is, because workes are the outward signes of inward grace and godliness. And though we be iustified by faith alone without workes, yet may we be iudged both by faith and workes. For the last iudgement doeth not serue to make men iust that are not, but onely to manifest them to be iust indeed, which were iust before and in this life truly iustified. The consideration of this very point should moue us all to repent us of our sins past & to reforme our selues throughout, & to be plentiful in all good works. And undoubtedly if wee seriously thinke upon it, it will holde us more straitly to all good duties, then if with the Papistes we held iustification by workes.

Furthermore in this triall two things must be skanned: I. how all mens workes shall be made manifest. II. by what meanes they shall be examined. Of the manifestation of euery mans vwork S. Iohn speaketh, *And I saw (saith he) the* Rev. 20. 12.  
*deade both great and small stande before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of these thinges which were written in the bookes according to their workes.* God is saide to haue books not properly, but because al things are as certain and manifest to him, as if he had his Registers in heauen to keepe rolles and recordes of them. His bookes are three; the book of Prouidence, the book of Iudgement, the book of Life. The book of his providence is the knowledge of all particular things past, present, to come. Of this the Psalmist speaketh,



speaketh, *Thine eyes did see me when I was without forme:*  
 Psa. 159. 16. *for in thy booke were all things written which in continu-*  
*ance were fashioned, when there was none of them before.*  
 The booke of iudgement is that whereby he giues iudge-  
 ment: and it is two-folde. The first is Gods knowledge or  
 prescience, in which all the affaires of men, their thoughts,  
 wordes, and deedes are as certainly knowen and set downe,  
 as if they were put in bookes of record. Wee may forget  
 our sinnes, but God keepes them in a register; he knowes  
 them euery one. The seconde booke is euery mans parti-  
 cular conscience, which also brings to remembrance and  
 testifies what men haue done and what they haue not done,  
 Isa. 4. 3. The booke of life is nothing els but the decree of Gods ele-  
 ction, in which God hath set downe who be ordained to  
 life eternall.

Now the opening of these bookes is a thing wherein the  
 endlesse power of God shall most notably shewe it selfe. For  
 when we shall stand before the iudgement seate of Christ,  
 he then knowing all things in his eternall counsell, shall  
 reueale unto euery man his owne particular sinnes, whe-  
 ther they were in thought, worde, or deede, and then also  
 by his mightie power hee shall so touch mens conscien-  
 ces, that they shall a fresh remember what they haue done.  
 Now indeede the wicked mans conscience is shut up as a  
 closed booke, but then it shall be so touched, and as it were,  
 opened, that he shall plainly see and remember all the par-  
 ticular offences which at any time he hath committed; &  
 his very conscience shall be as good as a thousand witnesses;  
 whereupon hee shall accuse and utterly condemne him-  
 selfe. The consideration of this ought to terrifie all those  
 that liue in their sinnes: For howsoeuer they may hide them  
 from the worlde, yet at the last day God will be sure to re-  
 ueale them all.

Now after that mens workes are made manifest, they  
 must further be tried whether they be good or euill. And  
 that shall be done on this maner. They that neuer heard of  
 Christ must be tried by the law of nature, which serues to  
 make them inexcusable before God. As for those that liue



in the Church they shall be tried by the Law and the Gospell, as Paul saith, *As many as have lived in the law, shall be iudged by the law.* And againe, *At the day of iudgement God shall iudge the secrets of our hearts according to his gospell.* And By faith Noah builded an arke, whereby he condemned the olde world. If this be true, then we must in the feare of God heare his word preached & taught with all reuerence & make conscience to profit by it. For otherwise in the day of iudgement when all our workes shalbe tried by it, the same word of God shall be a bill of indirement, and the fearefull sentence of condemnation against us. Therefore let us be humbled by the doctrine of the lawe, and willingly embrace the sweete promises of the gospell: considering it is the onely touchstone, whereby all our wordes, thoughts & workes must be examined.

Rom. 2.12.  
vers. 16.

Heb. 11.7.

The sixt point in the proceeding of the last iudgement, is the giuing of sentence, which is twofolde: the sentence of absolution, and the sentence of condemnation, both which are to be obserued diligently, that we may receiue profit therby. And first of al Christ shal begin his iudgemēt with the sētece of absolutiō, which shews, that he is ready to shew mercy & slow to wrath. In this sentence wee are to consider foure pointes: I. a calling of the elect to the kingdome of heauen: II. the reason thereof: III. a reply of the elect: IV. the answer of Christ to them againe. The calling of the elect is set downe in these wordes, *Come yee blessed of my father, inherit the kingdome prepared for you from the beginning of the world.* And the wordes are to be obserued one by one. *Come ye blessed]* Though Christ now sit in glorie and maiestie in iudgement, yet hee ceaseth not to shew his tender affection of loue unto his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue us rather to come vnto Christ by the intercession of saints, then by our selues immediatly, because he is now exalted in glorie and maiestie. But mark, when he was heare on earth, hee saide, *Come vnto me all yee that are heauy laden and I will ease you.* And when hee shall be most glorious in maiestie and power at the day of iudgement,

Mat. 25.34.



hee will then also say, *Come ye blessed of my father*: and therefore we may resolue our selues, that it is his will now, that we should come unto him without any intercessiō of saints. *Yee blessed of my father*] The elect are here called the blessed of God, because their righteousness, saluation, and all that they haue springs of the meere blessing of God. Nothing therefore must be ascribed to the workes of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gifte. A father giueth no inheritance unto his sonne of merite, but of his free gifte: whereupon it followes, that no man can merit the kingdome of heauen by his workes. *The kingdome*] that is, the eternall estate of glorie and happinesse in heauen: therefore in this life we must so use this worlde, as though we used it not: all that we haue here is but vaine and transitorie: and all our studie and endeauour must be to come to the kingdome of heauen. *Prepared*) Here note the unspeakeable care of God for the faithfull. Had he such care to provide a kingdome for his children before they were? then wee may assure our selues, he will haue greater care ouer them now when they haue a being. *For you*) that is, for the elect and faithfull. Hence it appeares that there is no uniuersall election whereby God decrees that all and euery man shal be saued. Indeed if he had said, *Come ye blessed of my father, inherite the kingdome prepared for all but receiued of you*, it had beene something, but he saith onely, *Prepared for you*: and therefore all were not chosen to saluation.

The reason of this calling, is taken from workes as from signes, in these wordes, *For I was hungry and yee gave mee meate, &c.* When he saith, *for I was hungry*, hee meanes his poore members upon earth: and thereby he signifies unto us that the miseries of his members are his owne miseries.

Zach. 2. 8.

Thus the Lord saith in Zachary, *He which toucheth you, toucheth the apple of mine eye*. And when Saul was going to persecute them that called on the name of Christ in Da-

Act. 9. 4.

mascus, hee cried from heauen, *Saul, Saul, why persecutest thou me?* And this is a notable comfort to Gods Church

Heb. 4. 15.

and people, that they haue an high priest that is touched with



with the feeling of our infirmities: and if hee accompt our miseries his owne miseries, then no doubt hee will pity our estate and make us able to beare the worst. *And yee gave mee meate* ) Here wee note, that the principall workes of men are those which are done to the poore members of Christ: wee are indeed to helpe all in as much as they are our verie flesh and the creatures of God; the rule of S. Paul being remembred, *Do good to all, but especially to those that are of the household of faith.* Many are of mind that the best works are to build Churches & Monasteries, but Christ tells us here, that the best work of all is to relieue those that be the liuing members of his mysticall body. Gal. 6.10.

The third point is the reply of the saints to Christ againe in these wordes, *Lorde, when saw we thee an hungred, and fed thee? &c.* They doe not denie that which Christ auouched, but doe, as I take it, standing before the tribunall seat of God, humble themselves, hauing stil an after consideration of the infirmities and offences of their liues past. Here note then, that it is a Satanicall practise for a man to bragge of workes and to stand upon them in the matter of iustification before God. And wee must rather doe as the saintes of God doe, abase our selues in regard of our sinnes past.

The last point is the answer of Christ to them againe, in these wordes, *Verily, I say unto you, in as much as yee did it to the least of these my breethren, you did it to me.* A most notable sentence: and it serueth to teach us, how wee should and ought to behaue our selues in doing workes of mercie, which are duties to bee perfourmed in this life. We are not to doe them of any sinister respect, as for praise of men or commodity, but wee must propound unto our selues the party to whome wee doe any good, and in him looke on Christ, and so doe it, as unto Christ and for Christes sake onely; and this is a good worke indeede. Christ saith, *Whosoever shall give a cup of cold water to a disciple in the name of a disciple, shall not lose his reward.* It is but a small gift, but yet the maner of doing it, namely in the name of a disciple, that is, in respect that he is a member of Christ, Mar. 10.42.



doth make it an excellent worke of mercie. It is a speciall marke of a childe of God to shew mercy on a christian because he is a christian. If any would know whether he be a christian or no, let him search himselfe, whether he loue a man, and can doe good unto him, because he is a childe of God, and a member of Christ: For this is a plaine argument, that he also is the childe of God. Many can loue, because they are loued againe, but to lone for Christ his sake, is a worke of Christ in us and a speciall gift of God.

The sentence of condemnation followes in the seconde place: and it containes foure points: I. the reiection of the ungooly: II. the reason of their reiection: III. the defence which the wicked make for themselves: lastly, the answere of Christ to them againe. The reiection of the wicked is uttered by a terrible sentence, *Away from mee yee cursed into hell fire.* The use hereof in generall is twofold. First it serueth to awake and excite all men and women in the worlde whosoever they be that shall heare it, to looke unto their owne estates. It is wonderfull to see what great securitie reigneth euery where in these our daies. Men goe on in sinne from day to day and from yere to yere without repentance, nothing at all fearing the sentence of condemnation at the last day; like unto many which for the obtaining of other mens goods are neither by the feare of arraignment or imprisonment kept in good order. The occasions of securitie are twofolde: I. the prosperitie of the wicked who of all men liue most at ease without trouble, either in body or in minde. II. Gods patience and long suffering, as Salomon saith, *Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men is fully set in them to doe euill.* But to awake all those which liue in this securitie, they must remember that howsoever the Lord God doth now deferre his iudgement, yet there is a day wherein he wil no way shew mercy & long suffering, when they shall heare this fearfull sentēce of condēnation pronounced against them, *Away from mee yee cursed.* The second use is to the godly: It serueth to nurture them & to keep thē in awe before god: & no doubt, this was a prin-

Eccles. 8.9.



a principall cause why this sentence was here penned by the holy ghost. A wise master of a family will checke his seruant, and if the cause require, correct him in his childe's presence, that the childe it selfe may learne thereby to feare and stand in awe of his father: so Christ the most carefull and wise gouernour of his Church hath set downe this sentence of condemnation against the wicked, that the children of God in this world whenloeu'er they shall heare or reade the same, might be moued thereby to stande in great feare of God, and more dutifully perfourme obedience to his commaundements. *Away from me*] Here wee may learne, what a blessed thing it is for a man to haue true fellowship with Christ in this worlde. For in the day of iudgement the punishment of the wicked is to be cut off from him, and driuen away from his presence. Now hee that would haue fellowship with God after this life, and escape that punishment, must seeke to haue it in this life: and hee that will not seeke to haue fellowship with him in this life, shall neuer haue it after in the day of iudgement. Again, let us mark that it is nothing to draw nere unto Christ with our lippes, if the heart be not with him: for such as come nere with the lippe and haue kept aloofe in the heart, shall heare the sentence pronounced, *Away from me ye cursed, &c* shall be seuered as farre from Christ as hell from heauen. Therefore let us not content our selues with formall profession, but open the doores of our heartes that the king of glory may come in. *Yee cursed.*] They are cursed who are borne in sinne and liue in their sinnes, and all the daies of their liues so perseuere to the last gaspe without seeking recouerie. Whosoeuer he be that is in this estate, the curse of God hangeth ouer his head, and will so do till hee get reconciliation with God in Christ. This being so, aboue all things in this world we must labor to be at peace with God, and neuer cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such time as we be in Gods fauour, his fearfull curse hangs ouer our heads, & if we so perseuere without repentance, the day will come when we shall heare this fearefull



sentence pronounced against us: *Away from me ye cursed into hell fire.* What hell fire is, we must not curiously search, but rather giue our whole endeaour to learne how we may auoid it: as when a mans house is on fire, his care must be, not to search how it came, but rather how to quench it: yet we are to know thus much, that by hell fire is not meant any bodily flame, but it signifies the seazing of the fearful & terrible wrath of God both on body and soule for euer. For howsoeuer the body be subiect to burning with fire, yet the soule being spiritual can not burn; & therefore hell fire is not a material fire, but a grieuous tormēt fit resembled therby. *Prepared for the diuell and his angels.*) There is in euery mā's heart by nature this corruption: whereby when he sinneth, he thinks that there is no daunger but all is well, having as Esai saith, made a *covenant with hell*. But here consider, that although the deuill was once an angell of light, yet when he had sinned, he could not escape hell: it was prepared euen for him. Now then shall ungodly men which are not halfe so wily thinke to escape?

Nowe followeth the reason of their reiection in these wordes: *For I was an hungred and ye gave me no meate, &c.* Hence we learne these two points: 1. that all mans religiō & seruing of God is in vaine, if so be we shew no cōpassion toward the poore members of Christ, in feeding, clothing, lodging, & visiting of them. For we must thinke, that many of those against whom this reason shalbe brought, did know religiō & profess the same, yea they prophesied in the name of Christ, & called on him, saying, *Lord, Lord:* & yet the sentence of condemnation goeth against them, because they shewed no cōpassion toward the mēbers of Christ, & therefore it is a principall vertue, & a speciall note of a christian, to shew the bowels of cōpassion towardes his needy brethren. Here againe we note, that it is not sufficient for us to abstaine frō euil, but we must also do good. For it is not said, *I was an hungred and ye tooke meate from me*, but, *When I was hungry ye gave me no meate*. They are not charged with doing euil, but, for not doing good. S. Iohn saith, *The axe is laid to the root of the tree*, & the reason followes, not because the



the tree bare euil fruite, but *because it bare not good fruit: there-  
fore it must be cast into the fire.* This condemnes a bad opi-  
nion of all worldly men, who thinke that all is well, & that  
God will be mercifull unto them, because they do no man  
harne. Thus we see how the deuill blindes the eyes of men:  
for it will not stand for paiment at the day of iudgement to  
say, I haue hurt no man, unlesse we further doe all the good  
we can.

The third point is the defence which impenitent sinners  
make for themselves in these wordes, *Lord, when saw we  
thee an hungred, or thirstie, or naked, or in prison, or sicke, and  
did not minister unto thee?* Thus in their owne defence, that  
which Christ saith they gainsay, & iustifie themselves. Here  
mark the nature of all impenitent sinners, which is to sooth  
& flatter themselves in sinne, & to maintaine their own righ-  
teousnes, like to the proude Pharisee in his praier, who brag-  
ged of his goodnes & said, *Lord, I thanke thee, that I am not* Luk. 18. 10.  
*as other men are, extortioners, &c.* and in the very same man-  
ner ignorant persons of all sortes among us, iustifie them-  
selves in their strong faith, and bragge of their zeale of gods  
glory, and of their loue to their brethren, and yet indeede  
shew no signes thereof. And truly wee are not to maruell  
when we se such persons to iustifie themselves before men,  
whereas they shall not be ashamed to doe it at the day of  
iudgement before the Lord Iesus himselfe.

The last point, is Christes answere to them againe in  
these wordes: *Verily, I say vnto you, in as much as yee did it  
not to one of the least of these, yee did it not to me.* This sen-  
tence beeing repeated againe, doeth teach us the lesson  
which wee learned before, that when wee are to shewe  
compassion to any man, especially if hee be a member of  
Gods Church, we must not cōsider his outward estate or his  
basenesse, in that he vvantes foode or raiment, but beholde  
Christ in him, not respecting him as a man, but as a member  
of Christ. This it is that must mooue us to compassion, and  
cause us to make a supply of his wants more the any respect  
in the worlde besides. And surely when Christ in his mem-  
bers



bers comes to our dores and complains that he is hungry and sicke, and naked, if our bowels came not towards him, there is not so much as a dramine of the loue of God in vs.

The seventh point in the proceeding of the last iudgement is, the retribution or reward in these words: *and they shall goe into everlasting paine, and the righteous into life everlasting.* How doe the wicked enter into hell and the godly into heaven? *Answ.* By the powerfull & commaunding voice of Christ, which is of that force, that neither the greatest rebell that euer was among men, nor all the diuels in hell shall be able to withstand it. And seeing that after the day of iudgement we must remaine for euer either in heaven or in hell, we are to looke about us, and to take heede unto our hearts. Indeed if the time vvere but a thousand or two thousand yeres, then with more reason men might take libertie to themselves: but seeing it is without end we must be most carefull through the whole course of our lives so to liue & behaue our selues, that when the day of iudgement shall come, we may auoid that fearful sentēce of euerlasting woe & condēnation, which shalbe prouounced against the wicked. And whereas all wicked men shall go to hell at Christs commandement, it teacheth us, willingly to obey the voice of Christ in the ministerie of the worde. For if we rebell against his voice in this world, vwhen in the day of iudgemēt sentence shalbe pronounced against us, we shall heare another voice, at the giuing whereof, vve must obey whether vve will or no, and thereupon go to euerlasting paine, whether vve vwould not. Let us therefore in time denie our selues for our sinnes past, and onely relie upon Christ Iesus for the free remission of them all, and for the time to come leade a newe reformed life.

Thus much of the order of Christ his proceeding at the day of iudgement. Nowv followv the uses thereof, vvhich are either comforts to gods church or duties for all mē. The first comforte or benefite is this, that the same person vvhich died for us upon the crosse to work our redemption, must also be our iudge. And hence vve reape two speciall comfortes. I. The people of God shall hereby inioy full redem-



redemption from all miseries and calamities which they had in this life. So Christ himselfe speaking of the signes of the end of the world saith to his disciples: *When you see these things, lift up your heads: for your redemption draweth nere.* The he shall wipe all teares from their eyes. Secondly, we shall hereby haue a finall deliuerance from all sinne. Now what a ioyfull thing it is to be freed from sinne, may plainly appeare by the cry of Saint Paul: *Oh wretched man that I am, who shall deliuer me from this bodie of death?* And certen it is, that he which knowes what sinne is, and seriously repents him of the same, would wish with all his heart to be out of this world, that he might leaue off to sinne, and thereby to displease God. Luk 21.18.

The second comfort is this: the godly in this worlde haue many enemies: they are reuiled, flaundred, and oftentimes put to death: well, Christ Iesus at the day of iudgement will take every mans case into his owne hand: he will then heare the complaint of the godly, howsoeuer in this world they found no remedie: and then he will reuenge their blood that is shed vpon the earth, according to their prayer. This comfort is to be considered especially of all those that are any way persecuted or molested by the wicked of this world. Apoc. 6.10.

Now follow the duties to be learned of euery one of vs, and they are diuerse. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance and humiliation for their sinnes, and to mooue them with all speede to seeke vnto Christ for the pardon of the same. When Paul preached to the Athenians, he willed them to repent vpon this ground & reason, *because the Lord hath appointed a day wherein he will iudge the world in righteousness.* To speake plainly; we can be content to heare the worde, and to honour him with our lippes, yet for the most part all is done but for fashions sake: for still we liue in our old sinnes: our hearts are not turned: but in the feare of God let vs bethinke our selues of the time, when we shall come before the iudge of heauen and earth, and haue all our sinnes laide open, and wee must Act. 17.31.



must answer for them all. This is the point which the holy Ghost vseth as a reason to mooue men vnto repentance: and assuredly if this will not mooue vs, there is nothing in the world will. Secondly, to this purpose Paul saith, *If we would*  
 1. Cor. 11. 31 *iudge our selues, we should not be iudged.* Wouldest thou then escape the iudgement of Christ at the last day? then in this life iudge thy selfe. Now a man in iudging of himselfe, must performe foure things: I. he must examine himselfe of his owne finnes: II. he must confesse them before the Lord. III. he must condemne himselfe, and as a iudge vpon the bench giue sentence against himselfe. Lastly, he must plead pardon, and cry vnto God as for life and death, for the remission of all his finnes: and he that doth this vnfainedly shall neuer be iudged of the Lord at the last day: but if we slacke and neglect this dutie in this life, then vndoubtedly there remaines nothing but eternall woe in the world to come.

Thirdly, by this we may learne one not to iudge or condemne another, as Paul saith, *Iudge nothing before the time*  
 1. Cor. 4. 3. *untill the Lord come, who lighten things that are hidde in darknes, and make the counsells of the hearts manifest.* And Christ saith, *Iudgement is mine: and, Iudge not, and ye shall not be iudged.* And againe Paul saith to the Romanes, *Why dost thou*  
 Rom. 14. 10. *iudge thy brother? for we must all appeare before the iudgement seat of Christ:* but some will aske, how doth one iudge another? *Answer.* Thus: I. when a man doth well, to say of him that he doth euill: II. when a man doth euill, then to make it worse: III. when a thing is doubtfull, to take it in the worst part. And by any of these three waies we are not to iudge either of mens persons, or of their actions.

Fourthly, we must endeaour our selues to keepe a good conscience before God and before all men. This is the practise of Saint Paul, who in consideration and hope of a resurrection vnto iudgement as well of the iust as of the vniust, endeaoured himselfe to haue alwaies a cleare conscience both towards God and towards men. His example is worthie our marking and imitation; for fewe there be that vpon this occasion make any conscience either of dutie to  
 God



God or to their brethren.

Fifthly, the last iudgement must stirre vs vp to a reuerend feare of God, and cause vs to glorifie him: as the angel saith in the Revelation, *Feare God and giue glorie to him: for the* Rev. 14. 17.  
*houre of his iudgement is come.* And doubtles if any thing in the world will mooue a man to feare the Lord it is this, to remember the fearefull and terrible day of iudgement.

Now hauing spoken hitherto of the first person the father, and also of the sonne, it followeth in the next place to speake of the third person, in these words, *7 beleue in the holy Ghost.* In which we may consider two things, the title of the person, and the action of faith repeated from the beginning. The title is, *holy Ghost*, or *Spirit*. It may here be demaunded, how this title can be fit to expresse the third person, which seemes to be common to the rest: for the father is holy, and the sonne is holy: againe the father is a spirit, and the sonne is a spirite. *Answer.* Indeede the father and the Sonne are as well to be tearmed holy in respect of their natures, as the third person: for all three subsisting in one and the same Godhead, are consequently holy by one and the same holines: but the third person is called holy, because beside the holines of natures, his office is to sanctifie the Church of God. Nowe if it be said that sanctification is a worke of the whole Trinitie, the answere is, that although it be so, yet the worke of sanctification agrees to the holy Ghost in speciall maner. The father sanctifieth by the Sonne and by the holy Ghost: the Sonne sanctifieth from the father and by the holy Ghost: the holy Ghost sanctifieth from the father and from the sonne by himselfe immediatly: and in this respect is the third person tearmed holy. Againe the third person is tearmed a Spirit, not only because his nature is spirituall (for in that respect the father is a spirite and the sonne is a spirit;) but because he is *spired* or *breathed* from the father and from the sonne, in that he proceeds from the both. Thus we see there is speciall cause why the third person is called the *holy Ghost*.

Now the action of faith which concernes the third person, is to beleue in him. Which is, I. to acknowledge the H.  
Ghost



Ghost as he hath revealed himselfe in the word. II. In speciall to beleue that he is my sanctifier and comforter. III. To put all the confidence of my heart in him, for that cause. In these words are comprised foure points of doctrine, which are to be beleued concerning the H. Ghost. The first, that he is very God. For we are not to put our affiance or confidence in any but in God alone. And no doubt the pennars of the Creed in that they prefixed these words, *I beleue in*, before the article of the third person, meant thereby to signifie that he is true God, equall with the father and the sonne, according to the tenour of the Scriptures themselves. Peter saith to Ananias: *Why hath satan filled thine heart, that thou shouldest lie vnto the holy Ghost?* and continuing the same speech, he chaungeth the tearme onely, and saith, *Thou hast not lied vnto men, but vnto God.* Whereby he insinuateth that the holy Ghost is very God. In the vision of the Prophet Isai, the wordes by him set down are thus: *I heard the voice of Iehoua, saying, whome shall I send, &c. and he said, go and say to this people: Ye shall heare in deede, but ye shall not understand.* But Paul quoting the same place, spake on this maner: *Well spake the H. Ghost by Esay the Prophet, saying, goe vnto this people and say vnto them.* Now these places being compared together make it plaine, that the title of *Iehovah*, agreeth to the holy Ghost. But yet the enemies of this truth which thinke, that the holy Ghost is nothing else but the action or operation of God, obiekt out of the Scriptures to the contrarie: I. God knoweth the Sonne: the holy Ghost knoweth not the Sonne: for *none knoweth the sonne but the father: ergo* the holy Ghost is not God. *Answer.* That place excludeth no person in Trinitie, but onely creatures, and false gods, and the meaning is this: *None*, that is, no creature, or idole god, knoweth the sonne of God, but the father. And the opposition is made to exclude creatures, not to exclude the holy Ghost. Againe they obiekt, that the holy Ghost *maketh request for vs* with groanes and sighes that cannot be vttered: *ergo* the holy Ghost is not God, but rather a gift of God. For he that is true God can not pray, groane, or sigh. *Answer.* Pauls meaning

Act. 5. 3. 4.

Isa. 6. 9.

Act. 28. 15.

Mat. 11. 27.

Rom. 8. 26.



meaning is thereby to signifie that the holy Ghost causeth vs to make requests, and stirreth vp our heartes to groane and sigh to God: for he said before, *we haue receiued the spirit of adoption, whereby we cry, Abba, father.* Yet further, they object the wordes of the angel Gabriel to the virgin Marie, saying, *The vertue of the most high hath overshadowed thee:* and hence they gather, that if the holy Ghost be the vertue of God, then he is not God indeede. *Ans.* As Christ is called the word of God, not a word made of letters or syllables, but a substantiall word, that is, beeing for euer of the same substance with the father: so in this place the holy Ghost is called the vertue of the most highest, not because he is a created qualitie, but because he is the substantiall vertue of the Father & the sonne: & therefore God equal with them both. Furthermore they alledge, that neither the Scriptures nor the practise of the Primitiue Church doth warrant vs to pray to the holy Ghost. *Ans.* It is not true. For whensoever we direct our praier to any one of the three persons, in him we pray to them all. Besides, we haue example of praier made to the holy Ghost in the word of God. For Paul saith to the Corinthians, *The grace of our Lord Iesus, the loue of God the father, and the fellowship of the holy Ghost be with you all.* And the words are as if Paul had said thus; O father, let thy loue, O sonne, let thy grace, O holy Ghost, let thy fellowship be with them all. And therefore this first doctrine is true, and as wel to be beleeued as any other, that the *holy Ghost is God.* Rom. 8.15. Luk. 1.31. 2. Cor. 13.13.

The second point is, that the holy Ghost is a distinct person from the father and the sonne. Hereupon the articles touching the three persons are thus distinguished, I beleue in the father, I beleue in the sonne, I beleue in the H. Ghost. This point also is consonant to the Scriptures which make the same distinctio. In the baptisme of Christ, the father uttereth a voice from heauen, saying, *This is my beloued Sonne, in whom I am well pleased:* & not the Sonne, or the holy Ghost. Secondly the Sonne stood in the water, and was baptised by Iohn, and not the Father, or the holy Ghost. Thirdly, the holy Ghost descended from heauen vpon Christ. Math. 15.16.



Christ in the forme of a doue; and not the father, or the sonne, but the holy Ghost alone. Christ in his commissi-  
 on vnto his disciples, saith, *Goe teach all nations, baptizing*  
 Matt. 28. 19. *them into the name of the father, the sonne, and the holy Ghost.*  
 Now if the holy Ghost had beene the same person either  
 with the father, or with the sonne, then it had beene suffi-  
 cient to haue named the father and the sonne onely. And  
 the distinction of the third person from the rest, may be  
 conceiued by this, that the holy Ghost is the holy Ghost,  
 and not the father or the sonne.

The third point to be beleueed is, that the holy Ghost  
 proceedeth from the father and the sonne. For a further  
 prooffe hereof, consider these places. Paul saith, *Ye are not*  
 Rom. 8. 9. *in the flesh but in the spirit: for the spirit of God dwelleth in*  
*you. But if any man haue not the spirit of Christ, he is not his. &*  
 Gal. 4. 6. *again, Because ye are sonnes, God hath sent forth the spirit*  
*of the sonne into your hearts: where we may obserue that*  
*the holy Ghost is the spirit both of the father and of the*  
*sonne. Now the holy Ghost is called the spirit of the fa-*  
*ther, not onely because he is sent of him, but because hee*  
*proceedeth from the father; as Christ saith to his disciples:*  
 Ioh. 15. 26. *When the comforter will come, whome I shall send vnto you*  
*from the father, euen the spirit of truth, which proceedeth of*  
*the father, he shall testifie of mee. And therefore likewise he*  
*is the spirit of the sonne, not onely because he is sent of*  
*the sonne, but also because he proceedeth from him. A-*  
*gain, in the trinitie the person sending doth communi-*  
*cate his whole essence and substance to the person sent.*  
*As the father sending the sonne doth communicate his*  
*essence and substance to the sonne. For sending doth pre-*  
*suppose a communication of essence. Now the father and*  
*the sonne send the holy Ghost: therefore both of them*  
*communicate their substance and essence vnto the same*  
 Ioh. 14. 16. *person. Thirdly Christ saith, The holy Ghost hath receiued of*  
*mine, which he shall shew vnto you, namely knowledge and*  
*truth, to be reuealed vnto his Church. Whence we may rea-*  
*son thus: the person receiuing knowledge from an other,*  
*receiues essence also: the H. Ghost receiueth truth & know-*  
 ledge



ledge from Christ to be reuealed vnto the Church: & therefore first of all he hath receiued substance and essence from the sonne. But some peradventure will say, where is it written in all the Bible in expresse words, that the holy Ghost proceeds frō the sōne as he proceeds frō the father. *Ans.* The Scripture saith not so much in plaine tearmes; yet we must know that that which is gathered forth of the by iust cōsequēt, is no lesse the truth of God, then that which is expressed in words. Hereupon all Churches, saue those in Greece, with one consent acknowledge the truth of this point.

The fourth and last point is, that the holy Ghost is equal to the father & the sōne. And this we are taught to acknowledge in the Creede, in that we doe as well beleeue in the holy Ghost as in the father and the sonne. And though the holy Ghost be sent of the father & the sonne, yet (as I haue said before) that argues no inequality (for one equal may send another by consent) but order onely, whereby the Holy Ghost is last of all the three persons. Againe in that the H. Ghost receiueth from the sonne, it prooues no inferioritie. Because he receiues from the sonne whatsoever he receiues by nature, and not by grace. And he receiues not a part, but all that the sonne hath, sauing the proprietie of his person.

Now follow the benefits which are giuen by th H. ghost, & they are of 2. sorts: some are cōmō to all creatures, & some are proper to men. The benefit of the H. Ghost common to all creatures, is the worke of creation & preservation. For all things were created & made, & afterward preserved by the H. Ghost. So Elihu saith, *The spirit of God hath made me.* And Moses saith, *In the beginning the spirit mooued upon the waters.* The phrase is borrowed from a bird, who in hatching of her young ones sits vpon the egges, mooues her selfe vpon them, and heates them. And so likewise the holy Ghost in the beginning did by his owne power cherish and preserve the masse or lumpe whereof all things were made, and caused it to bring forth the creatures. This beeing euident that the holy Ghost hath a stroake in the worke of creation and preservation, we must vnfainedly acknowledge that we were first created, and since that  
time

Iob 33.4.  
Gen. 1.2.



time continually preserved by the benefit euen of the third person.

The benefits proper vnto men, are of two sorts: some are common to all men both good and badde; and some proper to the elect and faithfull. The benefits common to all men are diuerse: I. the gift of practising a particular calling. As in the bodie seuerall members haue seuerall vses; so in euery societie seuerall men haue seuerall offices and callings, and the gifts whereby they are inabled to performe the duties thereof, are from the holy Ghost. When Gedeon became a valiant captaine to deliuer the Israelites, it is said he *was cleathed with the spirit*. Bezaleel and Aholiab beeing set apart to build the tabernacle, were filled with the *spirit of God* in wisdom and in vnderstanding, and in all workemanship, to finde out curious workes, to worke in gold and in siluer and in brasse; also in the art to set stones, and to carue in timber, &c. By this it is manifest, that the skill of any handicraft is not in the power of man, but comes by the holy Ghost. And by this we are taught to vse all those gifts well, wherby we are inabled to discharge our particular callings, that they may serue for the glorie of God, and the good of his Church: and those that in their callings vse fraud and deceit, or else liue inordinately, doe most vnthankfully abuse the gifts of the holy Ghost, which one day they must answer for.

Heb. 6. 4.

The second gift common to all, is Illumination, whereby a man is inabled to vnderstand the will of God in his word. The Iewes in the reading of the old testament had a vaile ouer their hearts: and the like haue all men by nature, to whome the word of God is foolishnes. Paul at his conuersion was smitten blinde, and scales were vpon his eyes: the like also be ouer the eies of our mindes; and they must fall away before we can vnderstand the will of God. Now it is the worke of the holy Ghost to remooue these scales and filmes from our eies. And for this very cause hee is called *the annointing and eyesalue*: for as it doth cleare the eyes, and take away dimnesse from them; so doth the holy Ghost take away blindnes from our mindes, that we may see

1. Ioh. 2. 20.

Apoc. 3. 18.

see



see into the truth of Gods word. This beeing a common gift, and receiued both of good and badde, it standeth vs in hand not to content our selues with the bare knowledge of the word, but therewithall we must ioyne obedience, and make conscience thereof, or else that will befall vs which Christ foretold, that he which knoweth his masters will and doth it not, shall be beaten with many stripes. Luk. 12. 47.

The third gift of the holy Ghost, is the gift of prophecie, 1. Cor. 12. 10. whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not giuen to euery man, yet is it common both to good and badde. For in the day of iudgement when men shall come to Christ and say, Master we haue prophecied in thy name, he shall answer again, I neuer knew you, depart from me ye workers of iniquitie. Hereupon those that are in the calling of the ministerie, and haue receiued the gift of prophecie, must not herewithall be puffed vp. For if they be not as wel doers of Gods will, as teachers, their gifts wil turne to their further condemnation. As the carpenters that built Noahs arke when the floode came were drowned, because they would not obey Noahs preaching: so those that haue the gifts of prophecie, and are builders in Gods house, if they build not themselves as well as others, for all their preaching at the day of iudgement, they shal be condemned and therefore it standeth them in hande, not to content themselves with this, that they know and teach others Gods wil, but they themselves must be the first doers of the same.

The fourth common gift of the holy Ghost, is Abilitie to bridle and restraine some affectiōs, so as they shall not breake out into outragious behauiour. Haman a wicked man, & anemie to Gods Church, when he saw Mordecai the Jew sitting in the kings gate, & that he would not stand vp nor moue for him, he was full of indignatiō, neuertheles the text saith, that *he refrained himselfe*. And when Abimelech an heathen king had taken Sara Abrahams wife, God said vnto him: *I know that thou diddest this with an upright heart*: and the text addeth further, *I haue kept thee, that thou shouldst not sinne against me*. And thus the Lord giueth to



men, as yet without the spirit of sanctification, this gift to bridle them selues, so as in outward action they shall not practise this or that sinne. For why did not Abimelech commit adulterie? surely because God kept him from it. Againe, in the histories of the heathen we may read of many that were iust, liberall, meeke, continent, &c. and that by a generall operation of the holy Ghost that represseth the corruption of nature for the common good. Here then if any man aske, how it commeth to passe that some men are more modest and ciuill then others, seeing all men by nature are equally wicked, the answere may be, not as the common saying is, because some are of better nature then others (for all the sonnes of Adam are equall in regard of nature: the childe new borne in that respect is as wicked as the eldest man that euer liued) but the reason is, because God giueth this common gift of restraining the affections more to some then to others. This must be considered of vs all. For a man may haue the spirit of God to bridle many sinnes, and yet neuer haue the spirit to mortifie the same, and to make him a new creature. And this beeing so, we must take heede that we deceiue not our selues. For it is not sufficient for a man to liue in outward ciuilitie, & to keepe in some of his affections vpon some occasion (for that a wicked man may doe) but we must further labour to feele in our selues the spirit of God, not onely bridling sinne in vs, but also mortifying and killing the same. In deede both of them are the good gifts of Gods spirit, but yet the mortification of sinne is the chiefest, beeing an effectuall signe of grace, and proper to the elect.

Luk. 8. 13.

The fifth grace and gift of the holy Ghost is, to heare and receiue the word of God with ioy. In the parable of the sower, one kinde of badde ground are they, *which when they haue heard, receiue the word with ioy.* And this is that which the author of the Hebrues calls the *tasting of the good vword of God, and of the poverers of the vworld to come.* We knowe that there is great difference betweene tasting of meate and eating of it. They that sit downe at the table doe both tast and eate, but they that dresse the  
meate



meate doe onely see and tast thereof: so it is at the Lords table. Many there be that haue this gift, truly both to tast and eate of the bodie and bloode of Christ offered in the word and sacraments: and some againe doe onely tast and feele the sweetenesse of them and reioyce therein, but yet are not indeede partakers thereof. Now if this be so, then all those which heare the worde of God must take heede how they heare, and labour to finde these two things in themselves by hearing: I. that in heart and conscience they be thoroughly touched and humbled for their sinnes: II. that they be certely assured of the fauour and loue of God in Christ, and that the sweete promises of the Gospell doe belong to them: and in consideration hereof they must make conscience of all sinne both in thought word & deede, through the whole course of their liues. And this kinde of hearing bringeth that ioy which vanisheth not away.

Thus much of the benefits of the holy Ghost common to all men both good and bad: now follow such as are proper to the Elect, all which may be reduced vnto one, namely the *Inhabitation of the Spirit*, whereby the elect are the temples of the H. Ghost: who is said to dwell in men, not in respect of substance (for the whole nature of the H. Ghost cannot be comprised in the bodie or soule of man) but in respect of a particular operation: and this dwelling stands in two things. The first that the holy Ghost doth abide in them, not for a time onely, but for euer: for the worde, *dwelling*, noteth perpetuitie. Secondly, that the holy Ghost hath the full disposition of the heart, as when a man commeth to dwell in an house, whereof he is lord, he hath libertie to gouerne it after his owne will: now this disposition of the hearts of the faithfull by the holy Ghost, standeth in five speciall & notable gifts, euery one worth our obseruation.

The first is a certen knowledge of a mans owne reconciliation to God in Christ. As it is said in *Isai*, *By his knowledge my righteous seruant shall iustifie many.* And Christ saith, *This is life eternall that they knowe thee to be the onely* *Ioh. 17.3.* *very God, and vvhome thou hast sent Iesus Christ.* This



Rom. 8. 16.

1. Cor. 2. 12.

knowledge is not generall, for then the deuils might be saued; but it is particular, whereby a man knoweth God the father to be his father, and Christ the redeemer, to be his redeemer, and the holy Ghost to be his sanctifier and comforter. And it is fit the speciall worke of the H. Ghost, as Paul saith, *The spirit of God beareth witnes to our spirits, that we are the children of God.* And, *we haue receiued the spirit which is of God, that we might knowe the things that are giuen vnto vs of God.*

Ioh. 3. 5.

Math. 3. 11.

The second gift is regeneration, whereby a man of a limme of the deuill is made a member of Christ, and of a child of satan (whome euery one of vs by nature do as liuely resemble as any man doth his owne parent) is made the child of God. *Except a man (saith our Sauour Christ) be born againe by water and the spirit, he cannot enter into the kingdome of heauen.* Iohn Baptist in saying that Christ baptized with the H. Ghost and fire, compares the spirit of God to fire and water. To fire for two causes: I. as it is the nature of fire to warme the bodie that is benumbed and frozen with cold: so when a man is benumbed and frozen in sinne, yea when he is euen stark dead in sinne, it is the propertie of the holy Ghost to warme and quicken his heart, and to reuiue him. II. Fire doth purge and eate out the drosse from the good mettall: now there is no drosse nor canker that hath so deeply eaten into any mettall as sinne into the nature of man, and therefore the holy Ghost is as fire to purge and eate out the hidden corruptions of sinne out of the rebellious heart of man. *Againe the holy Ghost is compared to cleare water for two causes: I. man by nature is as drie wood without sappe, and the propertie of the holy Ghost is as water to supple and to put sappe of grace into the dead and rotten heart of man.* II. the propertie of water is to clense and purifie the filth of the bodie: euen so the holy Ghost doth spiritually wash away our finnes, which are the filth of our nature; and this is the second benefite of the H. Ghost. By this we are taught that he which would enter into the kingdō of God, & haue the H. Ghost to dwell in him, must labour to feele the worke of regeneration by  
the



the same holy spirit: and if a man would know whether he haue this worke wrought in him or no, let him marke what S. Paul saith, *They that are of the spirit, saue the things that are of the spirit: but they that live after the flesh, saue the things of the flesh.* If therefore a man haue his heart continually affected with that which is truly good, either more or lesse; it is a certen token that his wicked nature is changed, and he regenerate. but contrariwise if his heart be alwaies set on the pleasures of sinne, and the things of this world, he may iustly suspect himselfe that he is not regenerated. As for example: if a man haue all his minde set vpon drinking & gulling in of wine and strong drink, hauing litle delight nor pleasure in any thing els, it argues a carnal mind and vngenerate, because it affects the things of the flesh; & so of the rest. And on the contrary, he that hath his minde affected with a desire to do the wil of God, in practising the works of charitie & religion, he I say, hath a spirituall and a renewed heart, and is regenerate by the holy Ghost. Rom. 8. 5.

The third worke of the holy Ghost is, to gouerne the hearts of the elect: this may be called spirituall regiment. A man that dwelleth in a house of his owne, orders & gouerns it according to his owne wil: euen so the holy Ghost gouerns all thē in whō he dwelleth, as Paul saith, *they that are the sonnes of God are ledde by his spirit,* a most notable benefit: for looke where the holy Ghost dwelleth, there he wil be Lord, gouerning both heart, minde, will, and affections; and that two waies: I. by repressing all badde motions vnto sinne, arising either from the corruption of mans nature, from the world, or from the deuill. II. by stirring vp good affections and motions vpon euery occasion: so it is saide, *The flesh (that is, the corruption of mans nature) lusteth against the spirit: and the spirit (that is, grace in the heart) lusteth against the flesh;* and that after a double sort: first by labouring to ouermaster and keepe downe the motions thereof: secondly by stirring vp good motions and inclinations to pietie and religion. In Esay the holy Ghost hath most excellent titles: *The spirit of the Lord: the spirit of wisdom and understanding: the spirit of counsell, and of strength:* Rom. 8. 14.



Gal. 5. 22.

Lach. 12. 10.

Rom. 8. 26.

*the spirit of knowledge, and of the feare of the Lord.* Now he is so called, because he stirreth vp good motions in the godly, of wisdom, of knowledge, of strength, of vnderstanding, of counsell, and of the feare of the Lord. And Saint Paul saith, that the fruits of the spirit are *ioy, peace, loue, long suffering, gentlenes, goodnes, faith, meekenes, temperance, &c.* all which are so tearmed, because where the H. Ghost ruleth, there he ingendreth these good gifts and motions of grace: but among all the inward motions of the spirit, the most principall are these: 1. an vtter disliking of sinne, because it is sinne. And that is, when a man hath an eye not so much to another mans finnes, as to his owne, and seeing them, is truly sorowfull for them, and disliketh them, and himselfe for them, not so much because there is a place of torment, or a day of iudgement to come, wherein he must answer to God for them all: but as if there were no hell or iudgement, because God is displeased by them, who hath beene vnto him a most louing and merciful father in redeeming him by Christ. The second is an hungry desire aboue all things in this world, to be at vnicie with God in Christ for the same finnes. This is a motion of the H. Ghost, which no man can haue but he in whom the H. Ghost doth dwell. The third, the gift of heartie praier. For this cause the H. Ghost is called *the spirit of supplications*, because it stirreth vp the heart, & makes it fit to pray: & therefore Paul saith, *that the spirit of God helpeth our infirmities: for we knowe not what to pray as we ought, but the spirit it selfe maketh request for vs with sighes which cannot be expressed.* This is an ordinarie worke of the holy Ghost in all that beleue: and he that would know whether he haue the spirit dwelling truly in his heart, shall know it by this: A mother carrieth hir child in hir armes, if it crie for the dugges and suckes the same, it is aliue: being obserued many daies together if it neither crie nor stirre, it is dead. In like manner it is an vnfallible note of a true child of God to cry to his father in heauen by praier, but he that neuer crieth nor feeleth himselfe stirred vp to make his mone to God, is in a miserable case, and he may well be thought to be but a dead childe: and therefore let



vs learne in praier vnfainedly to powre out our soules before God, considering it is a speciall gift of the holy Ghost bestowed on the children of God.

The fourth worke of the holy Ghost in the heart of the elect is, comfort in distresse, and therefore our Saviour Christ calleth him *the comforter whome he w<sup>ll</sup> sende*: Ioh. 15. 26. and in the Psalme he is called *the oyle of gladnes*, because Psal. 45. 9. he maketh glad the heart of man in trouble and distresse. There be two things that fill the heart full of endlesse griefe: 1. outward calamities, as when a man is in any daunger of death, when he looseth his goods, his good name, his friends, and such like. The second thing is, a troubled conscience, whereof Salomon saith, *A troubled spirit, who can beare it?* and of all other it is the most heauie and grievous crosse that can be. When as the hand of God was heauie vpon Iob, this was the soarest of all his affliction, and therefore he crieth out that the arrowes of the almightie did sticke in his soule. Now what is the comfort in this case? *Answer.* In the midst of all our distresses the holy Ghost is present with vs, to make vs reioyce and to fill vs with comforts that no tongue can expresse. And hereupon, the vngodly man when afflictions befall him, is readie to make away himselfe, because he wanteth the comfort of the holy Ghost.

The last benefit wrought in the hearts of the elect is, the strengthening of them to doe the weightiest duties of their callings: and hence the holy Ghost is called *the spirit of strength*. There be diuerse things to be done of a Christian man that are farre beyond the reach of his power; as first, when he seeth his owne sinnes and is truly humbled for them, then to lift vp the hand of faith to heauen, and thereby to catch hold on the mercie of God in Christ, is the hardest thing in the whole world: and this doe all those know to be true in some part, which know what it is to beleue. Secondly it is as hard a thing in the time of temptation to resist temptation, as for



drie wood to resist the fire when it begins to burne. Thirdly, when a man is put to his choice, either to loose his life, goods, friends, and all that he hath, or else to forsake religion; euen then to forsake all and to sticke vnto Christ, is a matter of as great difficultie as any of the former. Fourthly, when a man wanteth the ordinarie meanes of Gods providence, as meat, drinke, and cloathing, then at the very same instant to acknowledge Gods prouidence, to reioyce in it, and to relie thereon, is as much as if a man should shake the whole earth. It is against our wicked nature to trust God, vnlesse he first lay down some pawne of his loue and mercie towards vs. How then, will some say, shall any one be able to doe these things? *Answer.* The holy Ghost is the spirit of strength, and by him we doe al things, as Paul saith, *I am able to doe all things through the helpe of Christ which strengtheneth me.*

hil. 4. 12.

rom. 8. 13.

Cor. 1. 22.

2. Chr. 32. 31

Concerning these gifts of the holy Ghost, two questions may be mooued. First, what is the measure of grace in this life. *Answer.* Small in respect. In this world, we receiue, as Paul saith, but the *first fruits of Gods spirit*: and the *earnest of the spirit*. Nowe the first fruits properly are but as an handfull or twaine of corne, to a whole corne field, containing many acres and furlongs of ground. And the earnest in a bargaine it may be is but a pennie laid downe for the paying of twenty thousand pound. The second question is, whether the graces of the H. Ghost may be wholly lost or not. *Answer.* The common gifts of the spirit may be lost and extinguished: But the gifts proper to the Elect can not. Indeede they may be diminished and couered as coales vnder ashes, and as the sappe in the roete of the tree in the winter season, not appearing at all in the braunches; and the feeling of them may be lost: but they cannot either finally or totally be abolished. It is true that God doth forsake his children; but that is only in part, as he left Ezechias to prooue & try what was in his heart. A mother that loues her child most tenderly, sets it downe in the flore, lets it stand & fall & break the face, and all this while shee hides her selfe, not because her purpose is to leaue her

her



her childe quite, or to make it hurt it selfe; but that when shee taketh it up againe, it may loue her the better. So dealeth the Holy Ghost with men to make them see their own weakenesse & frailtie: he hides himselfe as it were in some corner of the heart for a season, that they may the more earnestly hunger after grace, the want whereof they felte.

The use of this article whereby we confesse that we beleeue in the Holy Ghost is manifold. First, considering that all the giftes which any man hath, whether they be giftes of knowledge in the worde of God, or of humane learning, or againe giftes whereby men are inabled to practise their trades or handicraftes, doe come not from our selues but from the holy ghost, we are taught this dutie. Looke what giftes soeuer we for our partes haue receiued of the spirit of God, we must use them so, as they may euer serue for the glorie of God and good of our brethren, and not to the practising & setting forth of any maner of sinne, and by consequent to the seruice of the deuill. For that is as if a man receiuing riches and reuenues of his prince should straight way go to the princes enemy & employ them for his benefite; which were a point of exceeding trecherie.

Furthermore in euery place the greater part of men are blind and ignorant persons both young and olde: and aged folkes as they are ignorant themselves, so they nuzzle up their youth in ignorance. Conferre with them, you shall find that they can say nothing but that which may be learned by common talke, as that there is a God, and that this God must bee worshipped: but aske them further of the meanes of their saluation, and of their duties to God and man, and they will answere you that they are not booke-learned: tell them further that the ordinarie means to bring men to knowledge is the preaching of the word, which if they will not use, they shalbe inexcusable; they will say, alas, we are dull of memorie and can not learne. Well, for all this, thou saiest thou beleeuest in the holy ghost, and hee is thy schoole-master to teach thee: though thy capacitie be dull, yet he is able to open thine understanding: for as there is outwarde teaching by the minister, so the worke of the  
holy



1. Sam. 2. 25.

holy ghost is ioyned withall to enlighten the conceit of the minde, that they which heare the worde with reuerence may profite thereby and get knowledge. But if for all this men will not learne, but remaine ignorant still, then let them marke the example of the sonnes of Eli: hein some part did rebuke them for their wickednesse, but yet they woulde not obey; and the reason is there set downe, *because the Lords would destroy them*. In the same manner howsoeuer we may not iudge of any mans person, yet this may be said, that if men refuse to heare the worde of God when they may, or if in hearing they will not obey, it is a fearefull signe that God will at length destroy them. When a trumpet is sounded in a mans eare, and hee lyes still, not stirring at all, hee is certainly deade. And surely when the trumpet of the gospell is sounded in the eares of our hearts, if we awake not out of our sinnes to newnesse of life, wee are no better then deade men before God. Wherefore the case beeing thus dangerous and the punishment so great, let us labour in time for the knowledge of Gods will, and preuent Gods iudgements before they light upon us.

Gal. 5. 25.

Esa. 44. 3, 4.

Thirdly, as the Apostle saith, *If we live in the spirite, wee must walke in the spirit*, that is, if we be dead unto sinne by the power of the holy ghost, and be raised up to newnesse of life, then we must walke in the spirite. Now to walke in the spirite, is to leade our liues in shewing forth the fruites of the spirite. In Esai the holy ghost is compared unto water powred forth on the drie land, which maketh the wilowes to blossome and to beare fruite: wherefore those that haue the giftes of the spirit must be trees of righteousness bringing forth the fruits of the spirit, which (as they are set downe by Paul) are principally nine.

The first fruit is *love*, which respects both God and man. Loue unto God is an inwarde and spirituall motion in the heart, whereby God is loued absolutely for himselfe. This loue shewes it selfe in two things. I. when a mans heart is set and disposed to seeke the honour and glorie of God in all thinges. II. when a man by all meanes strives and endeauours himselfe to please God in euery thing, counting



ting it a most miserable estate to liue in the displeasure of God: and the heart that is thus affected, can haue no greater torment then to fall into sinne, whereby God is offended and his displeasure prouoked. By these two signes a man may know whether he loue God or no, and by them also must hee testifie his loue. Now our loue to man is a fruite of this loue of God: for God is to be loued for himselfe: man is loued for God. This loue must not be in shew onely, but in deede and action. Saint Iohn biddeth us *not to loue in worde and tongue onely, but in deed and trueth.* Brotherly loue doth not alwaies lie hid, but when an occasion is offered, it doeth breake forth into action; it is like fire, which though for a time it be smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth to his neighbour as he hath, and where none is shewed, none is. 1. Ioh. 3. 18.

The second fruite is *Ioy*, when a man is as glad at the good of his neighbor as at his own good: & this is a speciall worke of the holy ghost. For the nature of man is to pine away and to grieue at the good of another; and it is a worke of grace to reioyce thereat. Paul saith, *Reioyce with them that reioyce.* And this was the holy practise of the friendes and neighbours of Zacharias and Elizabeth, when Iohn Baptist was borne, *They came and reioyced with them.* Rom. 12. 15. Luk. 1. 58.

The third fruit of the spirit is *Peace*. Of this Paul speaketh most excellently, saying, *If it be possible, as much as in you is have peace with all men.* It is nothing else, but concord which must be kept in an holy manner, with all men, both good & bad so farre forth as can be. Isai the Prophet speaking of the fruits of the gospel saith, *The wolfe shall dwell with the lamb, & the leopard with the kid, &c.* Where note, that in the kingdome of Christ, when a man is called into the state of grace, howsoeuer by nature he be as a wolfe, as a leopard, as a lyon, or as a beare, yet he shal then lay away his cruell nature, and become gentle and liue peaceably with all men. Now for the practising of this peace, there are three duties especially to be learned & perfourmed: I. rather then peace should Rom. 12. 18. Esai. 11. 6.



Mat. 17. 26,  
27.

Gal. 6. 1.

Mat. 5. 9.

shoulde be broken, a man must yeeld of his owne right. When Publicanes came to our Sauour Christ for tribute, he had a lawfull excuse: for howsoeuer he liued in low estate among them, yet hee was the right heire to the kingdome, & therefore was free: neuerthelesse he stood not on his priuiledge, but calleth Peter, saying, *Least wee offend them, goe to the sea and cast in an angle, and take the first fish that cometh up: and when thou hast opened his mouth, thou shalt finde a peece of twentie pence: take it, and give it to them for thee and me.* Here we see that our Sauour Christ, rather then he woulde breake the common peace, yeeldes of his owne right: and so we must doe if we will be good followers of him. Secondly when any man shall sinne either in worde or in deed, specially if it be upon infirmitie, wee must auoide bitter inuestiues and mildely tell him of his fault, and in all meekenesse and loue labour for his amendment. So Paul teacheth us, saying, *If any man be fallen into any fault by occasion, restore such an one with the spirite of meekenesse, considering thy selfe, least thou be also tempted, &c. Beare yee one anothers burden.* Thirdly euery man within the compasse of his calling, must be a peace-maker betweene them that are at variance. This is a speciall duty of godlines and christianitie, and therefore our Sauour Christ doeth highly commend such, and pronounceth this blessing upon them, that *they shall be called the children of God.*

The fourth fruite of the spirit is *long suffering*: and it standeth in two pointes: I. when a man deferreth his anger and is hardly brought to it: II. being angrie doth yet moderate the same, and stay the hotnesse of that affection. For the first, to bridle anger, it is a speciall work of the H. ghost, and the meanes to attaine vnto it are these: I. not to take notice of the iniuries and wrongs done vnto us, if they be not of great moment, but to let them passe, as not knowing them. Salomon saith, *It is a mans discretion to deferre his anger.* Now how is that done? It is added in the next words: *It is the glory of a man to passe by infirmitie*: that is, when a man shall ouershoote himselfe, either in word or in deede, to let it passe either wholly, or till a time convenient, as though



though we knew not of it. The second way to deferre and  
 bridle anger is, when a man hath iniured us either in word  
 or deede, to thinke with our selues that wee haue iniured  
 others in the same maner: and for this cause Salomon saith,  
*Give not thine heart to all the wordes that men speake, lest* Eccle. 7. 23.  
*thou doe beare thy servant cursing thee: For oftentimes thine*  
*heart also knoweth that thou hast cursed others.* A man must  
 not listen to euerie mans wordes at all times: but hee is to  
 thinke that he hath spoken or done the same to other men,  
 and that now the Lord meeteth with him by the like, as it  
 is saide, *With what measure yee mete, it shalbe measured to you* Mat. 7. 2.  
*again.* This is a thing which few consider. Euill men de-  
 sire good reporte and woulde haue all men speake well of  
 them, whereas they can speake well of none: but indeede  
 they must begin to speake well of others before others shall  
 speake well of them. Thirdly, a man must consider how  
 God dealeth with him. For so often as he sinneth hee pro-  
 uoketh god to cast him away and to confound him eternal-  
 ly, yet the Lorde is mercifull and long suffering. Euen so  
 when men doe offend and iniury us, wee must doe as God  
 doth: not be angry but fight against our affections, endea-  
 uouring to become patient & long suffering as God is with  
 us. The second propertie of long suffering is to keepe the  
 affection of anger in moderation and compasse. It is not al-  
 waies a sinne to be angry, and therefore it is said of Christ  
 (in whome was no blemish of sinne) that *he was angry:* yet Mar. 3. 5.  
 wee must looke that our anger be moderate and not over-  
 long, as Paul saith, *Let not the sonne goe downe vpon your*  
*wrath.*

The fift fruite of the spirite is *gentlenesse*, whereby a man  
 behaueth and sheweth himselfe friendly and courteous to  
 euerie man, as Paul saith to Titus, *Put them in remembrance* Tit. 3. 2.  
*that they speake euill of no man, that they be no fighters but soft,*  
*shewing all meekenesse unto all men, whether they be good or*  
*badde.* This gentlenesse standeth in these pointes: First to  
 speake to euerie man friendly and louingly. II. to salute  
 friendly and courteously. III. to be readie vpon euery oc-  
 casion to giue reuerence and honour to euery man in his  
 place.



place. It is made a question of some whether a man is to salute & speak unto them that are knowen to be lewd & wicked men: but here we see what our dutie is in that we are taught to be courteous to all men both good and badde, yet so as wee approoue not of their sinnes: as for that which S. Iohn saith of false Prophets, *Receive them not, neither bid them. God speed*, it is to be understood of giuing an outward approbation to false teachers.

2. Iohn. 10.

Iob. 36. 15.

1. Cor. 9. 22.

Gal. 5. 13.

Psal. 15.

The sixth fruit is *goodnesse*, which is, when a man is ready to doe good and become seruiceable in his calling to all men at all times upon all occasions. This was to be seene in that holy man Iob: he saith, that *hee was eyes to the blind, and feet to the lame, a father unto the poore, and when he knew not the cause, he sought it out*. And S. Paul shewed this fruite most notably after his conuersion, for he saith, that *hee was made all things to all men that he might save some*. Hee was content to undergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteousness bearing fruit not for themselves but for others, and therefore Paul in the Epistle to the Galatians giueth this rule, *Do seruice one to another in love*. In these daies it is harde to finde these duties perfourmed in any place. For both practise and proverbe is commonly this, *Every man for himselfe, and God for us all*: but it is a gracelesse saying, and the contrary must be practised of all that desire to be guided by the spirit.

The seventh fruite is *faith*: Faith or fidelitie standeth in these two duties. One to make conscience of a lie, and to speake everie thing whereof we speake, as we thinke it is, and not to speake one thing and thinke another. A rare thing it is to find this vertue in the world now a daies: who is he that maketh conscience of a lie? and is not truth banished out of our coastes, considering that for gaines and outward commodities men make no bones of glosing and dissembling? but alas, the practise is damnable, & the contrarie is the fruite of the Holy Ghost, namely to speake the truth from the heart: and he that can doe this, by the testimonie of God himselfe shall rest in the mountaine of his holinesse, euen in the kingdome of heauen. The second point



point wherein fidelitie consisteth is, when a man hath made a promise that is lawfull and good, to keepe and performe the same. Some thinke it is a small matter to breake promise, but indeed it is a fruite of the flesh; and contrariwise a fruite of the spirit to perfourme a lawfull promise: and a mans word should be as sure as an obligation: and in conscience a man is bounde to keepe promise so farre forth as hee vwill, to whom the promise is made. Indeed if a man be released of his promise, he is then free: otherwise if wee promise and doe not perfourme, we doe not onely cracke our credit before men, but also sinne before God.

The eighth fruite of the spirit is *meekenesse*, which is a notable grace of God, when a man prouoked by iniuries doth neither intend nor enterprise the requitall of the same. And it standes in three duties. The first is to interpret the sayings and doings of other men in better part as much as possibly may be. The second when men mistake and misconstrue our sayings and doings, if the matter be of smaller moment, to be silent and patient as Christ was when hee was accused before the high priestes and Pharisees: this being withall remembred, that if the matter be of weight and moment, vve may defend our selues by soft and milde answeres. The thirde is not to contend in word or deede with any man, but vwhen vve are to deale with others to speake our mind and to an end.

The last fruite of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meate, drinke, and apparell. In bridling the lust, these rules must be observed. I. Eating and drinking must be ioyned with continuall fasting, after this manner. Wee must not glutt our selues, but rather abstaine from that vvhich nature desireth, and as some use to speake, leaue our stomackes craving. II. A man must so eate and drinke, as afterwarde he may the better be inabled for Gods worship. Creatures are abused vwhen they make us unfitte to serue God. The common fault is; on the sabbath day men so pamper themselves, as that they are made unfitte both to heare and learne Gods vvorde, and fite for nothing but to slumber and sleepe:



Tit. 2. 3.

sleepers: but following this rule of temperance these faulces shall be amended. III. This must be a caueat in our apparell, that we be attired according to our callings in holy comelineffe. The Lorde hath threatned to visite all thote that are cloathed in straunge apparell. And holy comelineffe is this, when the apparell is both for fashion and matter so made and worne, that it may expresse and shew forth the graces of God in the heart, as sobrietie, temperaunce, grauitie, &c. and the beholder may take occasion by the apparell, to acknowledge and commend these vertues. But lamentable is the time, looke on men and women in these daies, and you may see and reade their sinnes written in great letters on their apparell, as intemperance, pride, and wantonnesse. Euerie day new fashions please the world, but indeede that holy comelineffe which the Holy Ghost doeth commend to us is the right fashion when all is done. And these are the nine fruites of the spirit, which wee must put in practise in our liues and conuersations.

1. Thess. 4. 4.

Fourthly if we belecue in the holy ghost, and thereupon doe persuaade our selues, that hee will dwell in us: wee must daily labour as wee are commaunded *to keepe our vessels in holinesse and honour unto the Lorde*: and the reason is good. If a man be to entertaine but an earthly prince or some man of state, he would be sure to haue his house in a readinesse, & all matters in order against his comming, so as euery thing might be pleasing unto so worthy a guest: well now, behold, wee put our confidence and affiance in the holy ghost, and doe belecue that he will come unto us, and sanctifie us, and lodge in our hearts. He is higher then all states in the world whatsoeuer, and therefore we must looke that our bodies and soules be kept in an honourable and holy manner, so as they may be fitte temples for him

Eph. 4. 30.

to dwell in. S. Paul biddeth *us not to grieve the holy spirit*, where the holy ghost is compared to a guest, & our bodies and soules unto houses: and as men use their guesstes friendly and courteously, shewing unto them all service and dutie: so must wee doe to gods spirit which is come to dwell and abide in us, doing nothing in any case, which may disquiet

or



or molest him. Now there is nothing so grievous unto him as our finnes, and therefore we must make conscience of all manner of sinne, least by abusing of our selues, we do cause the holy ghost as it were with griefe to depart frō us. When the arke of the couenant which was a signe of the presence of God, was in the house of Obed Edom, the text saith, that the Lord blessed him and all his house: but when the holy ghost dwelles in a mans heart, there is more then the arke of the Lorde present, euen God him selfe: and therefore may we looke for a greater blessing. Now then shall we grieue the holy goost by sinning, seeing we reape such benefite by his abode? It is saide, that our Sauour Christ was angrie when hee came into the temple at Ierusalem, and saw the abuses therein. Now shall hee be angrie for the abuses that are done in a temple of stone, and seeing the temples of our bodies which are not made of stone, but are spirituall, figured by that earthly temple, seeing them (I say) abused by sinne, will he not be much more angry? Yea we may assure our selues, he can not abide that. And therefore if wee beleue in the holy ghost, wee must hereupon be moued to keepe our bodies and soules pure & cleane. And further to perswade us hereunto, we must remember this, that when we pollute our soules and bodies with any manner of sinne, wee make them euen stables and styes for our wretched enemie the deuill to harbour in. For when Sathan is once cast out, if afterward wee fall againe to our olde finnes and loosenesse of life, and so defile our bodies, they are then most cleane and neate for him to dwell in: whereupon he wil come and bring seuen other deuils worse then himselfe, and so a mans last ende shall be worse then his beginning. Now what a fearefull thing is this, that the body which should be a temple for the holy ghost, by our finnes should be made a stable for the deuill. Further S. Paul biddeth us, not to *quench the spirit*. The graces of the holy spirite in this life are like sparks of fire, which may soone be quenched with a little water. Now so oft as we sinne, we cast water upon the grace of God, and as much as wee can put out the same: therefore it standes us in hand

2. Sam. 6. 11.

1. Thes. 5. 19.



to make conscience of euery thing wherein wee may offende and displease God. And wee may assure our selues, that so long as wee liue and lie in our corruptions and sinnes, the Holy Ghost will neuer come and dwell with us. Hee is a pure spirite, and therefore must haue an undefiled temple to dwell in.

Thus we haue heard what is to be beleeued concerning the father, sonne, & holy ghost: now looke as we beleue in God distinguished into 3. persons: so we must remember that when wee perourne diuine worshippe to him, we may distinguish the persons, but wee are not to seuer them: when wee pray to the father, wee must not omit the sonne or the Holy Ghost, but make our prayers to them all: for as in nature they are one, and in person not deuided but distinguished: so in all worshippe wee must neuer confounde or seuer the persons, but distinguish them, and worship the trinitie in unitie and unitie in trinitie: one God in three persons, and three persons in one God.

<sup>a</sup> August. in  
enchir. c. 56.

<sup>b</sup> Idem lib. 4.  
cap. 10. de  
symb. ad Ca-  
sich.

<sup>c</sup> Ruffin. in  
symb.

Hitherto we haue intreated of the first part of the Creed concerning God: now followeth the second part thereof concerning the Church: and it was added to the former upon speciall consideration. For<sup>a</sup> the right order of a confession did require, that after the Trinitie the Church should be mentioned, as the house after the owner, the temple after God, and the citie after the builder. Againe the Creed is concluded with pointes of doctrine concerning the Church, because whosoeuer is out of it is also forth of the number of Gods children: and he cannot haue God for his father, which hath not the Church for his mother.

Question is made what the wordes are which are to be supplied in this article, *the holy Catholike Church*, whether, *I beleeve*, or, *I beleeve in*: and ancient expositours haue sufficiently determined the matter. One<sup>c</sup> saith, In these vvordes in which is set forth our faith of the godhead, it is said, *In God the father, in the sonne, and in the holy ghost*: but in the rest where the speech is not of the godhead but of creatures and mysteries, the preposition *In* is not added that it should be, *in the holy Church*, but, *that we should beleeve there is an holy*



an holy Church not as God, but as a *company* gathered to God. And men should beleeeve that there is remission of sinnes, not, in the remission of sinnes: and they shoulde beleeeve the resurrection of the body, not, in the resurrection of the body: therefore by this preposition the Creatour is distinguished from the creatures, and thinges pertaining to God from thinges pertaining to men. Another upon these wordes, *Aug. tract. 29. in Ioh.* This is the worke of God that yee beleeeve in him, saith, If yee beleeeve in him, ye beleeeve him; not if yee beleeeve him, yee beleeeve in him, for the devils beleeeved God, but did not be-  
*honne in him.* Againe of the Apostles, we may say, we beleeeve Paul, but vvee doe not beleeeve in Paul: wee beleeeve Peter, but wee beleeeve not in Peter. For his faith that beleeveth in him which iustifieth the ungodly, is imputed to him for righte-  
ousnesse. What is it therefore to beleeeve in him? by beleeving to love and like, and as it vvere to passe into him, and to be incor-  
porated into his members. Nowv the reasons which some Papistes bring to the contrarie to prooue that wee may beleeeve in the creatures, and in the Church, are of no moment. First they alledge the phrased of scripture, Ex-  
od. 14. 31. They beleeeved in God, and in Moses. 1. Sam. 27. 12. And Achis beleeeved in David. 2. Chron. 20. 20. Beleeve in the Prophets and prosper. Answer. The Hebrew phrased in which the servile letter Beth is used, must not be translated with a preposition that ruleth an accuseth or ablativ case, but with a dativ case on this manner, Beleeve Moses, David, the Prophets: and it doeth not import any affiance in the creature, but onely a giving of credence by one man to another. Secondly they alledge, that ancient fathers reade the article on this manner, I be-  
leeve in the holy Catholike Church. Answer. Indeed some haue done so: but by this kinde of speech they signified no more but thus much, that they beleeeved that there was a Catholike Church.

*Epiphanius  
Anchor.*

Thus hauing found what words are to be supplied, let us come to the meaning of the article. And that wee may proceede in order, let us first of all see vwhat the Church is. The Church is a peculiar company of men, predestinate to life



1. Pet. 2. 9.

*everlasting and made one in Christ.* First I say, it is a peculiar company of men, for Saint Peter saith, *Yee are a chosen generation, a royall priesthood, an holy nation, and a peculiar people.* He speakes indeede of the Church of God on earth, but his saying may be also extended to the whole Church of God, as well in heauen as in earth. Now because there can be no companie vnlesse it haue a beginning & a cause whereby it is gathered: therefore I adde further in the definition, *predestinate to life everlasting.* Noting thereby the ground and cause of the Catholike Church, namely Gods eternall predestination to life euerlasting: and to this purpose our Sauour Christ saith, *Feare not little flocke, for it is your fathers will to give you the kingdome:* signifying thereby, that the first and principall cause of the Church, is the good pleasure of God whereby hee hath before all workes purposed to aduance his elect to eternal saluatiō. Therefore one

<sup>a</sup> Bernard. in Cant. saith well, *only the elect are the Church of God.* And further, because no companie can continue and abide for euer, vnlesse the members thereof be ioyned and coupled together by some bonde, therefore I adde in the last place, *made one vwith Christ.* This union maketh the Church to be the Church: and by it the members thereof, whether they be in heauen or in earth, are distinguished from all other companies whatsoever. Now this coniunction betwene Christ and the Church is auouched by Saint Paul when hee saith, *Christ is the heade to his bodie, vvhich is his Church:* and vwhen he ascribes the name of Christ not onely to the person of the sonne but to the Church it selfe, as in the Epistle to the Galatians. *To Abraham and his seede vvere the promises made:* hee saith not, *and to his seedes,* as speaking of many, but, *and vnto his seed,* as speaking of one, *vvhich is Christ:* that is, not the redeemer alone, but also the Church redeemed. For Christ as hee is man is not the onely seede of Abraham. And this definition of the Church is almost in so many words set downe in the Scriptures in that it is called the *Family of God*, partly in heauen, and partly in earth, named of Christ: and it is also called *the heavenly Ierusalem,*

*the*

Col. 1. 18.

Gal. 3. 16.

Eph. 3. 15.



the mother of vs all: and, the celestiall Ierusalem: and, the con- Gal. 4.26.  
gregation of the first borne. Nowe for the better understan- Heb. 12.22.  
ding of the nature, estate, and partes of the Church, two  
pointes among the rest must be considered; the efficient  
cause thereof, Gods predestination; and the forme, the my-  
sticall Vnion.

In handling the doctrine of Predestination, my meaning  
is, onely to stande on such pointes as are reuealed in the  
worde and necessarie, tending to edification. And first I  
will shewe what is the trueth, and secondly the contrarie  
falshood. In the trueth I consider foure things: I. what Pre-  
destination is: II. what is the order of it: III. what be the  
partes of it: IIII. what is the use.

Predestination may thus be defined: *It is a parte of the  
counsell of God, whereby hee hath before all times purposed in  
him selfe to shew mercie on some men, and to passe by others,  
shewing his iustice on them for the manifestation of the glorie  
of his owne name.* First, I say, it is a parte of his counsell,  
because the counsell or decree of God, universally extends  
it selfe to all things that are: and Predestination is Gods  
decree so farre forth as it concernes the reasonable crea-  
tures, especially man. Now in euery purpose or decree of  
God, three things must be considered; the beginning, the  
matter, the ende. The beginning is the will of God where-  
by he willeth and appointeth the estate of his creatures:  
and it is the most absolute, supreme, and soueraigne cause  
of all things that are, so farre forth as they are: having no-  
thing either aboue it selfe or out of it selfe, to be an impul-  
sive cause to mooue or incline it; and to say otherwise, is to  
make the will of God to be no will. Indeepe mens willes are  
mooued & disposed by externall causes, out of themselves  
borrowed from the things whereof deliberation is made,  
because they are to be ruled by equitie and reason: and a  
mans bare will without reason is nothing. Now Gods will  
is not ruled by any other rule of reason or iustice, but it selfe  
is an absolute rule both of iustice and reason. A thing is not  
first of al reasonable & iust, & the afterward willed by god:  
but it is first of all willed by God & thereupon it becom's



reasonable and iust. The maner of his purpose is a decreed manifestation of two of the most principall attributes of the godhead, mercy and iustice: & that with a limitation or restraint of mercy to some of the creatures, & iustice to some others, because it was his good will and pleasure. And wee are not to imagine that this is a point of crueltie in God: for his verie essence or nature is not iustice alone, or mercie alone, but iustice and mercie both together: and therefore to purpose the declaratiō of them both upō his creatures over whome he is a soueraigne Lorde; & that without other respects, upon his very will & pleasure is no point of iniustice. The supreme end of the counel of God is the manifestatiō of his own glory partly in his mercy, & partly in his iustice. For in cōmon equity, the end which he propoūd unto himself of al his doings must be answerable to his nature, which is maiesty & glory, & (as I haue said) iustice & mercie it self.

And because Pauls disputation in the 9. to the Romans giues light & sufficient confirmation to this which I now teach, I will stand a litle in opening & resolving of the same. Frō the 1. verse to the 6. he lets downe his grieve conceiued for his brethren the Iewes, & therewithall, that it might not be thought that he spake of malice, he doth onely in close and obscure manner insinuate the *Reiection* of that nation. This done, in the 6. verse he answeres a secrete obiection which might be made on this manner. If the Iewes be reiectēd then *the worde of God is of none effect*: that is, then the couenant made with the forefathers is void, but the couenant can not be void, therefore the Iewes are not reiectēd. The assumption he takes for graunted, and denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction betweene man and man euen among the Iewes, whereby some are indeed in the couenant, some not. And this distinction is prooued by 3. examples: the first in this ver. that of the children of Iacob the common parent of all the Iewes, some are *Israel*, that is, truly in the couenant as Iacob was: & some are not *Israel*. Nowe it might be further obiected that the Iewes are not only the posterity of Iacob, but the seed of Abrahā in whom all nations of the earth are blessed: and therefore not to be



reieſted. And to this Paul answeres verſ. 7. alledging a ſecond example of the diſtinction betweene man and man out of the family of Abraham in which ſome were indeede ſonnes, ſome were not. For the prooſe of this, firſt he ſettes downe the wordes of the text in Moſes, *In Iſaac ſhall thy ſeed be called*: & ſecondly makes an expoſition of them with a collection on this maner. All they which are the ſons of the promiſe are the ſeed of Abraham or the ſons of god: but Iſaac is a ſon of promiſe & not Iſmael: therefore Iſaac is the ſeed of Abraham & heire of the bleſſing, & not Iſmael. The propoſition is in the 8. ver. the aſſumpt. ō in the 9. ver. the cōcluſion in the 7. ver. Here mark, I. how he makes a double ſeed, one according to the fleſh, the other ſpirituall: & two kinde of ſonnes, one of the fleſh, the other the ſonne of the promiſe or the ſonne of God: for he puts the one for the other. I I. that the diſtinction betweene Iſaac & Iſmael wherby one is in the couenāt of grace, the other not; ſtands not in their foreſeene faith & unbelief, & the fruits of the: but in the purpoſe & wil of God it ſelfe. For Iſaac is called *the child of promiſe*, becauſe by the vertue of it he was borne & beleued & was adopted the child of God, & made heire of the couenāt giuē to Abraham: & therefore conſequently the right of adoption beſell him by the mere good pleaſure of God which is the firſt cauſe of our ſaluation, without reſpect of any thing in the perſon of Iſaac. For what God by his promiſe brings to paſſe in time, that he moſt freely decreed before all times. Now cōſidering the Iewes might ſay, that Iſmael was reieſted becauſe he was born of the handmaid Hagar, whereas they, for their partes deſcend of Abraham & Sara by Iſaac the lawfull ſonne, Paul addes a third exāpie of the diſtinction betweene man & mā out of the family of Iſaac in which Iacob was a true ſonne and heire of the promiſe, and Eſau was not. Now the diſtinction of theſe two perſons is propounded in the 10. ver. & confirmed v. 11. 12, 13. In which are ſet down 3. things. I. the time of this diſtinction, *yer the children were born*, & therefore *whē they had neither don good nor euill*. And this circūſtance is noted to ſhewe, that God was not mooued by any preuiſion or preconiſideratiō of Iacobs godlineſſe and Eſaus prophaneneſſe to preferre the one



before the other. I I. The ende why the distinction was made at this time and not afterward when they were borne is, *that the purpose of God which is according to his election might remaine sure, not of workes but by him that calleth: that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternal life, it proceeds not of any dignitie in the man whome God calleth, but frō his mercy & alone good pleasure, that his decree of sauing the elect might remaine firme and sure for euer. Hence it is manifest that there is an unchangeable decree of election of some men (for he that takes all and excepts none can not be said to choose) to saluation, depending upon the alone will of God: and therefore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, he testifies thereby, that his purpose is to passe by some without shewing of mercy. I I I. The authour of this distinction, God himselfe by his purpose before all times, which purpose he made manifest by testimonie given to Rebecca, saying, *The greater shall serue the younger*: that is, the first borne and more excellent according to the flesh, shall loose his birthright & the blessing of his father, and in respect of title to the couenant, be subiect to the yonger. And because this testimony concerning the freedome and seruitude of Iacob and Esau might seeme insufficient to proue the election of the first & the reiectiō of the secōd, therefore Paul addes a second testimony out of Malachi, *I haue loved Iacob and hated Esau*: that is, I haue purposed to loue Iacob & to hate Esau. And these wordes no doubt, are alledged to expound the former place out of Moses, and shewe that the bondage of Esau was ioyned with the hatred of God, & the freedome of Iacob with the loue of God as tokens thereof.*

Against this receiued expositiō of the former words which I haue now propounded, sundry exceptions are made. First, that the prerogative of Isaac aboue Ismael, & Iacob aboue Esau, was only in temporarie blessings in that God vouchsafed unto thē the right of the lād of Canaan. *Ans.* If these places are to be understood of tēporall blessings & not spirituall,



ual, then the Apostle hath not fitly alledged the former examples, to prooue the reiectiō of the Iewes from the Covenant. For though it be graunted there be a difference betweene man and man, in respect of earthly blessings, yet doth it not follow that there shall be the same difference in things concerning the kingdome of heauen. If a father for some cause disinherit one or two of his children, it were absurd thereupon to conclude that he might therefore kill any of the rest. Againe, the land of Canaan was not onely an earthly inheritace, but also a pledge and figure vnto our forefathers of a better inheritance in heauen: and therefore the excluding of Ismael and Esau from the land of Canaan was a signe that they were excluded from the covenant of grace, and the right of eternall life. Some others say, that by Iacob and Esau are not meant two persons, but the two nations of the Idumeans and the Israelites. *Answer.* It is a manifest vncruth. For it was not possible for two nations to striue in the wombe of Rebecca, vnlesse we consider them as they were comprehended vnder there two heads, to wit, the very persons of Iacob and Esau. And wheras they say that Esau in person neuer serued Iacob, but onely in his posteritie, the answer is, that Iacobs freedome and prerogatiues were spirituall, and not temporall which by faith he saw a farre off, but inioyed not: and therefore proponi- Heb. 11. 13.  
onally Esau was debased to the condition of a seruant in respect of his younger brother; not so much in respect of his outward estate and condition; as in regard of the covenant made with his auncetours from which he was barred. And though it be graunted that by Iacob and Esau two nations and not two persons are to be vnderstood, yet all comes to one head, for thereceiuing of the nation of the Israelites into the covenant, and the excluding of the nation of the Edomites; both descending of Iacob and Esau, serue as well to prooue Gods eternall election and reprobation; as the receiuing and reiecting of one man. Others say that these words, *I haue hated Esau*, are thus to be vnderstood; I haue lesse loued Esau then Iacob. But how then shall we say that Paul hath fitly alledged this text to prooue the reiection



reiection of the Iewe from the fauour of God and the Couenant of grace, considering that of men, whereof one is loued more of God, the other lesse; both may still remaine in the Couenant. Lastly, it is alleadged that the former exposition makes Ismael and Esau damned persons. *Answer.* Wee must leaue vnto God all secret iudgement of particular persons, and yet neuerthelesse Paul doeth very fidly in there two perions, both descending of Abraham, and both circumcised; set fourth examples of such as for all their outwarde prerogatiues, are indeede barred from the couenant of life euerlasting before God. And againe the opposition made by Paul requires that the contrarie to that which is spoken of Isaac and Iacob, should be saide of Ismael and Esau. And there is nothing spoken of either of them in the Scriptures which argues the disposition of men ordained to eternall life. Ismael is noted with the brande of a mocker, and Esau of a prophane man.

To proceede in the text, because the doctrine of Paul deliuered in the former verses might seeme straunge vnto the Romanes, therefore in the 14. verse hee laies downe an obiection, and answeres the same. The obiection is this: If God put distinction betweene man and man, without respect had to their persons, vpon his owne will and pleasure, then hee is vniust: but hee is not vniust: therefore hee makes no such distinction. The answer is, *God forbid.* Whereby he denies the consequence of the proposition, on this manner, Though God should elect some to saluation, and reiect some others and that vpon his will, yet were there no iniustice with God. The reason of this answer follows in the 18. vers. God hath *absolute power of will*, whereby without being bound to any creature, he may and can first of all haue mercie on whome he will, and secondly harden whome he wil. For the prooffe of the first, that God hath mercie on whome he will, he laies downe

the



the testimonie of Moses vers. 15. *I will haue mercie on him on whom I will shew mercie, and I will haue compassion on him on whom I will haue compassion.* And in vers. 16. makes his collection thence, *that it* [namely the purpose of God according to election v. 11.] *is not in him that willet h or in him that runneth, but in God that sheweth mercie.* Whereby hee reacheth that the free election of God in order goes before all things that may in time befall man: and that therefore neither the intentions and indeauours of the minde, nor the workes of our life, which are the effects of election, can be the impulsive causes to moue God to choose vs to saluation. The second, that God hardens whome he will, is confirmed and made plaine by the testimonie of Scripture concerning Pharaos, vers. 17.

In the 19. vers. there followes an other obiection, arising out of the answere to the former, on this manner: If God will haue some to be hardened and reiect-ed, and his will can not be resisted, then with no iustice can he punish them that are necessarily subiect to his decree: but God will haue some to be hardened and reiect-ed, and his will can not be resisted: therefore (saith the aduersarie) with no iustice can he punish man that is necessarily subiect to his decree. Here marke, that if there had beene an vniuersall election of all men, and if men had beene elected or reiect-ed according as God did foresee that they would beleue or not beleue, the occasion of this obiection had beene cut off. But let vs come to Pauls answere. In the 20. verse he takes the assumption for graunted, that some are reiect-ed because God will: and that the will, that is, the decree of God can not be resisted: and onely denies the coherence of the preposition, checking the malipert pride of the aduersarie, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man should sue God at the lawe, and bring him as it were to the barre, and pleade against him as his equall, whereas indeede the creature

*A childe might answer this obiection, if men were elect and refused for their foreseene faith and unbelieve.*



is nothing to the creator, and is absolutely to submit it selfe to his will in all things. In vers. 21. he proceeds to a second answere, shewing that Gods will is not to be blamed, because by his absolute soueraignie and the right of creation he hath power to chuse men, or to reiect and harden them. And where there is right and power to doe a thing, the wil of the doer is not to be blamed. Now that God hath this right and power ouer his creature, it is prooued by a comparison from the lesse to the greater, on this manner. The potter hath power ouer the clay to make of the same lumpe one vessell to honour, and an other to dishonour: therefore may God much more *make some vessells of mercie and some vessells of wrath prepared to destruction*. The first part of the comparison is vers. 21. the second part vers. 22, 23. And least any man should thinke that God makes vessells of honour and dishonour without sufficient and iust cause in himselfe, as the potter may doe: therefore he sets downe ends of the will of God: he makes vessells of dishonour to *shew his wrath*, and to *make manifest his power*: and againe he condemnes no man till he haue *suffered him with long patience*. And he makes vessells of honour that he might *declare the riches of his glorie vpon them*. Hence it is manifest, first that the ende of predestination is the glorie of God, which is to be made manifest partly in his iustice and partly in his mercie: secondly that men are not elected or refused of God, for their foreseene corruptions or vertues: for then Paul would not haue said that God made vessells of dishonour, but that beeing so alreadie, he left them in their dishonour.

Thus from the 6. verse of this chapter to the 24. Paul hath described vnto vs the doctrine of Gods eternall predestination, and that by the iudgement<sup>a</sup> of Diuines in all ages.

<sup>a</sup> *August.*  
*Beda. Tho.*  
*Aquinas on*  
*this place.*

The order of Gods predestination is this. It is the proper-  
tie of the reasonable creature to conceiue one thing after  
another, whereas God conceiues all things at once with  
one acte of vnderstanding, and all things both past and  
to come are present with him; and therefore in his eternall  
counsell



counsell he decrees not one thing after an other, but all things at once. Neuerthelesse for our vnderstandings sake, we may distinguish the counsell of God concerning man into two acts or degrees: the first is, the purpose of God in him selfe, in which he determines what he will doe, and the end of all his doings: and that is to create all things, specially man for his owne glorie, partly by shewing on some men his mercie, and vpon others his iustice. The second is another purpose whereby he decrees the execution of the former, and laies downe meanes of accomplishing the end thereof. These two acts of the counsell of God, are not to be seuered in any wise, nor confounded, but distinctly considered with some difference. For in the first God decrees some men to honour, and some to dishonour, and this man more then that, vpon his will and pleasure, and there is no other cause hereof knowne to vs. In the second, knowne and manifest causes are set downe of the execution of the former decree. For no man is actually condemned but for their sinnes, and no man is actually saued but for the merit of Christ. Furthermore this latter acte of the counsell of God, must be conceiued of vs in the second place and not in the first. For euermore the first thing to be intended is the end it selfe, and then afterward the subordinate meanes and causes whereby the end is accomplished. Again the second acte of Gods counsell containes two other; one which sets downe the preparation of the means whereby Gods *Predestination* begins to come in execution; and they are two, the creation of man righteous after the image of God, the voluntarie fall of Adam and withall the shutting vp of all men vnder damnation: the other appoints the applying of the seuerall meanes to the persons of men, that Gods decree which was set downe before all times, may in time be fully accomplished; as shall afterward in particular appeare.

*Predestination* hath two parts, the Decree of *Election*, the Decree of *Reprobation* or *No-election*. This diuision is plaine by that which hath bene said out of the 9. cap. to the Rom. and it may be further confirmed by other testimonies.



2. Tim. 2. 19. *nics.* Of some it is said, that the Lord *knowes who are his:*  
 and of some others, Christ shall say in the day of iudgement,  
 Math. 7. 23. *I neuer knew you.* In the Acts it is said, that as many of the  
 Acts. 13. 48. *Gentiles as were ordained to life everlasting beleueed.* And  
 Iud. 4. *Iude saith of false prophets, that they were ordained to con-*  
*demnation.*

In handling the decree of Election, I will consider three  
 things: I. what Election is: II. the execution thereof:  
 III. the knowledge of particular Election. For the first, Gods  
 Election is a decree in which according to the good pleasure of  
 his will, he hath certainly chosen some men to life eternal in Christ  
 for the praise of the glorie of his grace. This is the same which  
 Eph. 1. 4. 5. Paul saith to the Ephesians, *God hath chosen vs in Christ be-*  
*fore the foundation of the world, that we should be holy and with-*  
*out blame before him in loue: who hath predestinate vs to be a-*  
*dopted through Iesus Christ unto himselfe, according to the good*  
*pleasure of his will.* Nowe that we may the better conceiue  
 this doctrine, let vs come to a consideration of the severall  
 points thereof. First of all I say Election is Gods decree. For  
 there is nothing in the world that comes to passe either v-  
 niuersally or particularly, without the eternall & vnchange-  
 able decree of God. And therefore whereas men are actu-  
 ally chosen, & brought to life everlasting, it is because God  
 did purpose with himselfe and decree the same before all  
 worlds. Now touching the decree it selfe, fixe things are to  
 be obserued. The first, what was the motiue or impulsive  
 cause that mooued God to decree the saluation of any man.  
 Answer. The good pleasure of God. For Paul saith, *he will*  
 Rom. 8. 18. *haue mercie on whome he will haue mercie:* and, *he hath prede-*  
 Eph. 1. 5. *stinate vs according to the good pleasure of God.* As for the opi-  
 nion of them that say, that foreseene faith and good workes  
 are the cause that mooued God to choose men to saluation,  
 it is frivolous. For faith and good workes are the fruits and ef-  
 fects of Gods election. Paul saith, *he hath chosen vs,* not be-  
 Eph. 1. 4. *cause he did foresee that we would become holy, but that*  
 Ioh. 1. 12. *we might be holy.* And *he hath predestinate vs to adoption.*  
 Which is all one as if he had said, *he hath predestinate vs*  
*to beleue, because adoption comes by beleueing.* Now if  
 men



men are elected that they might beleue, then are they not elected because they would beleue. For it can not be that one thing should be both the cause & the effect of another.

The second point is, that Gods Electiō is vnchangeable; so as they which are indeed chosen to saluation can not per-  
 ish, but shall without faile attaine to life euerlasting. Paul

Rom. 9.11.

takes it for a conclusion, that the purpose of God according to Election must remaine firme and sure; and againe, that the gifts and calling of God are without repentance.

and 11.29.

And Samuel saith, *The strength of Israel will not lie or repent. For he is not a man that he should repent.* Such as Gods

1.Sam.15.29.

nature is, such is his will and counsell: but his nature is vnchangeable, *I am Iehovah, saith he, and I chaunge not:* there-  
 fore his will likewise and his counsells be vnchangeable.

Mal.3.6.

And therefore whensoever the spirit of God shall testifie vnto our spirits, that we are iustified in Christ, and chosen to saluation, it must be a meanes to comfort vs, and to stablish our hearts in the loue of God. As for the opinion of

them that say, the Elect may fall from grace and be damned, it is full of hellish discomfort, and no doubt from the deuil. And the reasons commonly alleadged for this purpose, are of no moment, as may appeare by the skanning of

them. First they object that the Churches of the Ephesians, Thessalonians, and the dispersed Iewes are all called Elect by the Apostles themselves, yet sundrie of them afterward fell away.

Eph.1.4.

1.Thess.1.4.

1.Pet.1.1.

*Answer.* I. There are two kinds of iudgement to be giuen of men, the iudgement of certentie, & the iudgement of charitie. By the first indeed is giuen an infallible determination of any mans Election; but it belongs vnto God

principally & properly: & to men but in part, namely so far forth as God shall reueale the estate of one man vnto another. Now the iudgement of charitie belongs vnto all men;

& by it, leauing all secret iudgements vnto God, we are charitably to think that all those that liue in the Church of God, professing themselves to be members of Christ, are indeede elect to saluation, till God make manifest otherwise. And

on this manner, & not otherwise do the Apostles call whole churches elect. II. they are called elect of the principal part,  
 and:



Psal. 69. 28.

Exod. 32. 32

Rom. 9. 3.

Ioh. 6. 70.

Ioh. 15. 19.

Eph. 1. 4.

and not because euery member thereof was indeed elect; as it called an heape of corne though the bigger part be chaffe. Secondly it is alleadged, that Dauid praies that his enemies *may be blotted out of the booke of life*, which is the Election of God, and that Moses and Paul did the like against themselues. *Answer.* Dauids enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus Iudas so long as he was one of the disciples of Christ, was accounted as one hauing his name written in heauen. Now hence it follows, that mens names are blotted out of Gods booke, when it is made cleare and manifest vnto the worlde, that they were neuer indeede written there. And where Moses saith, *forgiue them this sinne: if not, blotte me out of thy booke:* and Paul, *I could wish to be accursed, &c.* there meaning was, not to signifie that men elected to saluation may become reprobates: onely they testifie their zealous affections, that they could be content to be depriued of their owne saluation, rather then the whole bodie of the people should perish, and God loose his glorie. As for that which Christ saith, *Haue I not chosen you twelue, and one of you is a deuill,* it is to be vnderstood not of election to saluation, but of election to office of an Apostle; which is temporarie and changeable.

The third point is, that there is an actuall election made in time, beeing indeede a fruit of Gods decree, and answerable vnto it, and therefore I added in the description these words, *whereby he hath chosen some men.* All men by nature are sinners, and children of wrath, shut vp vnder one and the same estate of condemnation. And actuall election is, when it pleaseth God to seuer and single out some men aboue the rest, out of this wretched estate of the wicked worlde, and to bring them to the kingdome of his owne sonne. Thus Christ saith of his owne disciples, *I haue chosen you out of the world.*

The fourth point is, the actuall or reall foundation of Gods Election, and that is Christ: and therefore wee are said to be chosen to saluation *in Christ.* He must be considered two waies: as he is God, we are predestinate of him, euen



euē as we are predestinate of the father and the H. Ghost. As he is our Mediatour, we are predestinate *in him*. For when God with himselfe had decreed to manifest his glorie in sauing some men by his mercie, he ordained further the creation of man in his owne image, yet so as by his owne fall he should infold himselfe and all his posteritie vnder damnation: this done, he also decreed that the Word should be incarnate actually, to redeeme those out of the former miserie, whome he had ordained to saluation. Christ therefore himselfe was first of all predestinate as he was to be our head, and as Peter saith, *ordained before all worlds*; and we secondly predestinate in him, because God ordained that the Execution of mans Election should be in him. Here if any demaund, how we may be assured that Christ in his Passion stode in our roome and steade, the resolution will bee easie, if wee consider that hee was ordained in the eternall counsell of God, to be our suretie and pledge, and to be a publike person to represent all the Elect in his obedience and sufferings: and therefore it is that Peter saith, that he *was deliuered by the foreknowledge and determinate counsell of God*. And Paul, that *grace was giuen vnto vs through Christ Iesus before the worlde was*.

1. Pet. 1. 20.

August. de prædest. sanct. c. 15.

Act. 2. 23.

2. Tim. 1. 9.

The fifth point is, concerning the number of the Elect. And that I expressed in these words, *bath chosen some men to saluation*. If God should decree to communicate his glorie and his mercie to all and euery man, there could be no Election. For he that takes all, can not be said to choose. Therefore Christ saith, *Many are called, but few are chosen*. Some make this question, how great the number of the Elect is, and the answere may be this, that the Elect considered in themselves be innumerable, but considered in comparison to the whole world, they are but fewe. Hence it follows necessarily, that *sauiug grace* is not vniuersall, but *indefinite or particular*, vnlesse we will against common reason make the streames more large and plentiful then the very fountaine it selfe. And this must excite vs aboue all things in the world to labour to haue fellowship with



Christ, and to be partakers of the speciall mercie of God in him, yea to haue the same sealed vp in our heartes. Benefits common to all, as the light of the sunne, &c. are not regarded of any. Things common to fewe, though they be but temporall blessings, are sought for of all. God giues not riches to all men, but to some more, to some lesse, to some none. And hereupon how doe men like drudges toile in the world from day to day, and from yeare to yeare, to enrich themselues. Therefore much more ought men to seeke for grace in Christ, considering it is not common to all. We must not content our selues to say, God is mercifull, but we must goe further, and labour for a certificate in the conscience, that we may be able to say that God is indeede mercifull to vs. When the Disciples would haue knowne how many should be saued, he omitting the question, answeres thus, *Strive to enter in at the straight gate.*

Eph. 1.5.

The last point is, the ende of Gods Election, and that is the manifesting of the praise and excellencie of the glorious grace of God.

Rom. 8.30.

Tit. 1.1.

Act. 13.48.

Rom. 8.30.

1. Pet. 2.2.

Thus hauing scene what Election is, let vs now come to the Exequution thereof. Of which remember this rule, *Men predestinate to the ends, that is, eternall life, are also predestinate to the subordinate meanes, whereby they come to eternall life: and these are vocation, iustification, sanctification, glorification.* For the first, he that is predestinate to saluation, is also predestinate to be called, as Paul saith, *Whome he hath predestinate, them also he calleth.* Secondly, whome God calleth, they also were predestinate to belecue; therefore sauing faith is called *the faith of the elect.* And in the Acts, *as many as were ordained to life everlasting beleueed.* Thirdly, whome God hath predestinate to life, them he iustifieth, as Paul saith, *whome he hath predestinate, them he calleth, and whome he calleth, them he iustifieth.* Fourthly, whome he hath predestinate to life, them he hath predestinate to sanctification and holines of life, as Peter saith, that the Iewes were Elect according to the foreknowledge of God the father unto sanctification of the



the spirit. Lastly, they that are predestinate to life, are also predestinate to obedience, as Paul saith to the Ephesians, *Ye are the workmanship of God, created in Christ Iesus unto good workes, which God hath ordained that we should walke in them.* Eph. 2.10

This rule beeing the truth of God must be obserued: for it hath speciall vse. First of all it serues to stoppe the mouthes of vngodly and prophane men. They vse to bolster vp them selues in their sinnes by reasoning on this manner: If I be predestinate to eternall life, I shall be saued whatsoeuer come of it, and howe wickedly and leudly soeuer I liue: I will therefore liue as I list, and follow the swinge of mine owne will. But, alas, like blinde biards they thinke they are in the way, but they rush their heads against the wall, and farre deceiue them selues. For the case stands thus: all men that are ordained to saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they may come to saluation. And therefore all the Elect that liue in this worlde shall be called, iustified, sanctified, and lead their liues in all good conscience before God & men: and they that liue and continue in their owne wicked waies disputing on this manner, If I be ordained to saluation, I shall not be damned, ouershut themselves, and as much as they can plunge them selues headlong into the very pitte of hell. And for a man to liue and die in his sinnes, let the world dispute as they will, it is an vnfallible signe of one ordained to damnation. Secondly, there be others that thinke that the preaching of the word, the administration of the Sacraments, admonitions, exhortations, lawes, good orders, and all such good meanes are needelesse, because Gods counsellis be vnchaungeable: if a man shall be condemned, nothing shall helpe: if a man be saued, nothing shall hinder. But we must still for our part remember that God doth not onely ordaine the ende, but also the meanes whereby the end is compassed: and therefore the very vse of



all prescribed meanes is necessarie. And for this cause we must be admonished with diligence to labour and vse all good meanes, that we may be called by the ministerie of the Gospell, and iustified, and sanctified, and at length glorified. If a king should giue vnto one of his subiects a princely pallace, vpon condition that he shall goe vnto it in the way which he shall prescribe, oh what paines would the man take to know the way, and afterward to keepe & continue in it: but behold, the kingdome of heauen is the most glorious and roiall pallace that euer was; and God hath bestowed the same on his Elect: and he requires nothing at their hands but that they would turne their faces from this world, and walke vnto it in the way which he hath chalked forth vnto them in his word. Therefore if we would haue life euerlasting, wee must come forth of the broad way that leades to destruction, and enter into the straight way that leades to eternall life. We must acquaint our selues with the guides which are the ministers of the word, that will crie vnto vs, here is the way walke ye in it, when we goe to the right hand or to the left. Vocation, iustification, sanctification, repentance, new-obedience, are the markes of the way, and we must passe by them all: and thus our wearie soules weltring a while in this world, shall at length be receiued into euerlasting happines.

Luk. 10. 20.

Touching the knowledge of particular Election, two speciall points are to be skanned: I. whether a man may know his Election: II. how it may be knowne. For the first, Papists are of minde that no man can certesly know his owne Election vnlesse he be certified thereof by some speciall reuelation from God: but the thing is false and erronious which they say. VVhen the Disciples of our Sauour Christ returned from preaching, and shewed what wonders they had done, and how deuills were subiect vnto them, the text saith they reioyced greatly. But Christ answered them againe, saying, *In this reioyce not, but rather reioyce that your names are written in heauen.* VVhereby hee signifies that men may attaine to a certen knowvledge of their ovyne Election.

For



For we can not, neither doe we reioyce in things either vn-  
knowne or vncerten. Saint Peter saith, *Giue all diligence to* 2.Pet.1.10.  
*make your election sure.* Now in vaine were it to vse diligence  
if the assurance of Election could not be compassed with-  
out an extraordinarie reuelation. And Paul saith to the  
Corinthians, *Prooue your selues whether ye be in the faith or* 2.Cor.13.5.  
*not.* Where he takes it for graunted, that he which hath  
faith may know that he hath faith, and therefore may also  
know his Election: because sauing faith is an vnfallible  
marke of Election.

The second point is, how any man may come to know  
his owne Election. And there be two waies of knowing it.  
The one is by ascending vp as it were into heauen, there  
to search the counsell of God, and afterwarde to come  
downe to our selues. The second by descending into our  
owne hearts to goe vp from our selues, as it were by Iacobs  
ladder, to Gods eternall counsell. The first way is daunge-  
rous, and not to be attempted. For the waies of God are vn-  
searchable and past finding out. The second way alone is to  
be followed, which teacheth vs by signes and testimonies  
in our selues, to gather what was the eternal counsel of God  
concerning our saluation. And these testimonies are two:  
the testimonie of Gods spirit, and the testimonie of our  
spirits, as Paul saith, *the spirit of God beareth witnes together* Rom.8.16.  
*with our spirits, that we are the sonnes of God.*

Touching the testimonie of Gods spirit, two questions  
may be demaunded. The first is, by what meanes the spirit  
of God giueth a particular testimonie in a mans conscience  
of his adoption. *Answer.* It is not done by any extraordi-  
narie reuelation, or *enthusiasme*, that is, an ordinarie reuela-  
tion without the word; but by an application of the pro-  
mises of the Gospell in the forme of a practicall syllogisme,  
on this manner: *Whosoever beleeueth in Christ, is chosen to*  
*life everlasting.* This proposition is set downe in the word  
of God, and it is further propounded, opened, and applied  
to all that be in the Church of God by the ministers of the  
Gospell set apart for this ende. Now while the hearers of  
Gods worde giue themselves to meditate and consider



of the same promise, comes the spirit of God and inlightens the eyes, and opens the heart, and giues them power both to will to beleue, & to beleue indeed: so as a man shall with freedome of spirit, make an assumption and say, *but I beleue in Christ*, I renounce my selfe, all my ioy and comfort is in him. Flesh and blood cannot say this, it is the operation of the holy Ghost. And hence ariseth the blessed conclusion which is the testimonie of the spirit, *therefore I am the child of God*.

The second question is, how a man may discern between the *illusion* of the deuill, and the testimonie of the spirit. For as there is a certen perswasion of Gods fauour from Gods spirit; so there be sleights and frauds of the deuill, whereby he flatters and sooths men in their sinnes: and there is in all men naturall presumption in shew like faith, indeede no faith. And this counterfait mocke-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant and carelesse people; aske any of them whether he be certen of his saluation or no, he will without any bones making protest that he is fully perswaded and assured of his saluation in Christ: that if there be but one man in a countrie to be saued, it is he: that he hath serued God alwaies, & done no man hurt: that he hath euermore beleued, and that he would not for all the world so much as doubt of his saluation. These and such like presumptuous conceits in blinde and ignorant persons, runne for currant faith in the worlde. Nowe the true testimonie of the spirit is discerned from naturall presumption, and all illusions of the deuill by two effects and fruits thereof, noted by Paul in that he saith, that the spirit makes vs *crie Abba*, that is *father*. The first is, to pray so earnestly with groanes and sighes, as though a man would euen fill heauen and earth with the crie not of his lippes, but of his heart, touched with sense and feeling of his manifold sinnes and offences. And this indeede is a speciall and principall note of the spirit of adoption. Nowe looke vpon the loose and carelesse man, that thinks himselfe so filled with the perswasion of the loue and fauour of God, ye shall finde



finde that he very seldome or neuer praies : and when he doth , it is nothing else but a mumbling ouer the Lords praier, the Creede, and the tenne Commaundements for fashions sake. Which argues plainly that the perswasion which he hath of Gods mercie , is of the flesh and not of the spirit. The second fruit is, the affection of a ductifull childe to God a most louing father: and this affection makes a man stande in feare of the maiestie of God wheresoeuer he is, and to make conscience of euery euill way. Nowe those that are carried away with presumption, so soone as any occasion is giuen, they fall straight into sinne without mislike or stay, as fire burnes with speede vwhen drie vwoode is laide vnto it. In a worde, where the testimonie of the spirit is truly wrought, there be many other graces of the spirit ioyned therewith, as when one branch in a tree buddeth the rest budde also.

The testimonie of our spirit is the testimonie of the heart and conscience, purified and sanctified in the bloode of Christ. And it testifieth two waies, by inward tokens in it selfe, by outward fruits. Inward tokens are certen speciall graces of God imprinted in the spirit, whereby a man may certainly be assured of his adoption. These tokens are of two sorts, they either respect our sinnes, or Gods mercie in Christ. The first are in respect of sinnes past, present, or to come. The signe in the spirit which concerneth sinnes past, is *godly sorrow*, which I may tearme a beginning and mother grace of many other gifts and graces of God. It is a kinde of grieve conceiued in heart in respect of God. And the nature of it may the better be conceiued, if we compare it with the contrarie. Worldly sorrow springs of sinne, and it is nothing else but the horrou of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may indeede be occasioned by our sinnes, but it springs properly of the apprehension of the grace and goodnes of God. Worldly sorrow is a grieve for sinne onely in respect of the punishment: godly sorrow is a liuely touch and grieve of heart for sinne because it is sinne, though there were no punishment for it.

2. Cor. 7. 10.



Now that no man may deceiue himselfe in iudgeing of this sorrow, the holy Ghost hath set downe seuen fruits or signes thereof whereby it may be discerned. The first is *Care* to leaue all our sinnes past: the second is *Apologie* whereby a man is moued and carried to accuse and condemne himselfe for his sinnes past, both before God and men. The third is *indignation*, whereby a man is exceedingly angrie with himselfe for his offences. The fourth is *fear*, least he fal into his former sins againe. The 5. is *desire*, whereby he craueth strength and assistance, that his sinnes take not hold on him as before. The sixth is *zeale*, in the performance of all good duties contrarie to his special sinnes. The seuenth is *revenge*, whereby he subdues his bodie least it should hereafter be an instrument of sinne as it hath beene in former time. Now when any man shall feele these fruits in himselfe, he hath no doubt the godly sorrow which here we speake of.

Gal 5.17.

The token which is in regard of sinnes present, is the combate betweene the flesh and the spirit, proper to them that are regenerate, who are partly flesh and partly spirit. It is not the checke of conscience which all men finde in themselves both good and badde, so oft as they offende God: but it is a fighting and struing of the minde, will, and affections with themselves, whereby so farreforth as they are renewed, they carrie the man one way, and as they still remaine corrupt, they carrie him flat contrarie. Men hauing the disease called *Ephialtes*, when they are halfe asleepe feele as it were some weightie thing lying vpon their breasts, and holding them downe: now lying in this case, they strue with their hands and feete and with all the might they haue to raise vp themselves, and to remoue the weight, and cannot. Behold here a liuely resemblance of this combate. The flesh which is the inborne corruption of mans nature, lies vpon the hearts of the children of God, and presseth them downe as if it were the very weight of a mountaine: now they, according to the measure of grace receiued, strue to raise vp themselves from vnder this burden, & to doe such things as are acceptable



table to God; but can not as they would.

The token that respects sinne to come is Care to prevent it. That this is the mark of Gods children, appeareth by the saying of Iohn, *Hee that is borne of God sinneth not, but keepeth himselfe that the wicked one touch him not.* And this care shewes it selfe not onely in ordering the outward actions, but euen in the verie thoughtes of the heart. For where the Gospell is of force it brings every thought into captiuitie to the obedience of Christ: and the Apostles rule is followed, *whatsoeuer things are true, whatsoeuer things are honest, &c. thinke on these things.*

1. Ioh. 5. 18.

2. Cor. 10. 5.

Philip. 4. 8.

The tokens which concerne Gods mercy are especially two. The first is, when a man feeles him selfe distressed with the burden of his sinnes, or when he apprehends the heauie displeasure of God in his conscience for them: then further to feele how he stands in need of Christ, & withall heartily to desire, yea to hunger and thirst after reconciliation with God in the merite of Christ, and that aboue all other things in the world. To all such Christ hath made most sweete and comfortable promises, which can appertain to none but to the elect. Ioh. 7. 37. *If any man thirst, let him come to me and drinke: hee that beleeueth in me, as saith the scripture, out of his bellie shall flow rivers of water of life.* Rev. 21. 6. *I will give vnto him which is a thirst of the well of the water of life freely.* Now if hee that thirsteth drinke of these waters, marke what followeth, Ioh. 4. 14. *Who soeuer drinketh of the water that I shall give him, shall neuer be more athirst: but the water that I shall give him, shall be in him a well of water springing up vnto everlasting life.*

The second is a straunge affection wrought in the heart by the spirit of God, whereby a man doth so esteeme & value, and as it were, set so high a price on Christ & his righteousness, that hee accounts euen the most pretious things that are to be but as dung in regard thereof. This affection was in Paul, and it is expressed in the parable in which after a man hath found a treasure, he first hides it, and then selles all hee hath and makes a purchase of the fiede where it is. Now euery man will say of himselfe, that he is thus affected

Phil. 3. 8.

Mat. 13. 44.



to Christ, and that hee more highly esteemes the least drop of his blood, then all things in the world beside: whereas indeed most men are of Esaus minde, rather desiring the red broth then Isaaks blessing, and of the same affection with the Israelites which liked better the onyons and flesh pots of Egypt, then the blessings of God in the land of promise. Therefore that no man may deceiue him selfe, this affection may bee discerned by two signes. The first is to loue and like a christian man because hee is a Christian. For hee that doth aright esteeme of Christ, doth in like manner esteeme of the members of Christ. And of this very thing our Sauour Christ saith, *He that receiveth a Prophet in the name of a prophet, shall receive a prophets rewarde, and he that receives a righteous man in the name of a righteous man, shall receive the rewarde of a righteous man.* And Saint Iohn saith, *Hereby vee knowe that vee are translated from death to life, because vee love the breethren: that is, such as are members because they are so.* The second signe of this affection is a loue and desire to the comming of Christ, whether it be by death unto any man particularly, or by the last iudgement universally, and that for this ende that there may be a full participation of fellowship with Christ. And that this verie loue is a note of adoption, it appeares by that which S. Paul saith, that *the crowne of righteousness is laid up for all them that love the appearing of Christ.*

Mat. 10. 41.  
2. Tim. 4. 8.

1. Ioh. 2. 3.

Mal. 3. 17.  
*Si quod vis  
nō potes deus  
fāctū compu-  
car. August.*

The outwarde token of adoption is New-obedience, whereby a man endeauours to obey Gods cōmandements in his life and conuersation: as S. Iohn saith, *Hereby wee are sure that we know him, if wee keepe his commandements.* Now this obedience must not be iudged by the rigour of the morall law, for then it should be no token of grace, but rather a meanes of damnation: but it must be esteemed and considered as it is in the acceptation of God, who spares them that feare him as a father spares an obedient sonne, esteeming things done not by the effect and absolute doing of them, but by the affection of the doer. And yet least any man should heare be deceiued, wee must knowe that the obedi-



obedience, which is an infallible marke of the child of god, must be thus qualified. First of all it must not be done unto some fewe of Gods commaundements, but unto them all without exception. Herod heard Iohn Baptist willingly, & did many things: and Iudas had excellent things in him, as appeares by this, that he was content to leaue all and to followe Christ, and hee preached the Gospell of the kingdome in Iurie as well as the rest: yet alas, all this was nothing: for the one could not abide to become obedient to the 7. commandement in leauing his brother Philips wife; and the other would not leaue his couetousnes to die for it. Vpright & sincere obedience doth inlarge it selfe to all the commandements, as Dauid saith, *I shall not be confounded,* Psal. 119. 8. *when I haue respect to all thy commandements.* And S. Iames Iam. 2. 10. saith, *hee which faileth in one law is guiltie of all:* that is, the obedience to many commandements is indeed before god no obedience, but a flat sinne if a man wittingly and willingly faile in any one thing. He that repents of one sinne truly, doth repent of all: & he that liues but in one known sinne without repentance, though he pretend neuer so much reformation of life, indeed repents of no sinne. Secodly this obedience must extend it selfe to *the whole course of a mans life* after his conversion and repentance. We must not iudge of a man by an action or two, but by the tenour of his life. Such as the course of a mans life is, such is the man: though he, through the corruption of his nature faile in this or that particular action, yet doth it not preiudice his estate before God, so be it he renew his repentance for his seuerall slippes and falles, not lying in any sinne; and withall from yere to yere walke unblameable before God & men. S. Paul saith, *The foundation of God remaineth sure: the Lorde knowes who are his.* Now some might hereupon say, it is true indeed, god 2. Tim. 2. 19. knowes who are his, but how may I be assured in my selfe that I am his? to this demaund as I take it, Paul answers in the next words, *Let every one that calleth on the name of the Lord depart from iniquity:* that is, let men invoke the name of God, praying seriously for things whereof they stand in need, withall giuing thanks, & departing fro all their former sinnes,



1. Theſſ. 3. 23.

finnes, and this shall be unto them an infallible token that they are in the election of God. Thirdly in outward obedience it is required that it proceede from the whole man: as regeneration which is the cause of it, is thorough the whole man in bodie, soule, and spirit. Againe, obedience is the fruite of loue, and loue is from the pure heart, the good conscience, and faith unfained.

Thus we haue heard the testimonies and tokens whereby a man may be certified in his conscience that he was chosen to saluation before all worldes: If any desire further resolution in this point, let them meditate upon the 15. Psal. and the first Epistle of Saint Iohn, being parcels of scripture penned by the holy ghost for this ende.

Here some will demaund how a man may be assured of his adoption if he want the testimony of the spirit to certifye him thereof. *Answer.* Fire is knowen to be no painted but a true fire by two notes; by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowen to be fire by the heate. In like manner, as I haue said, there be two witnesses of our adoption, Gods spirit, & our spirit: now if it fall out that a man want the principall, which is the spirit of adoption, he must then haue recourse to the second witnesse, and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certainly assure him selfe of his adoption, as wee knowe fire to be fire by the heate though it want a flame.

Againe it may be demanded on this manner: how if it come to passe that after inquirie, we finde but fewe signes of sanctification in our selues. *Answer.* In this case we are to haue recourse to the least measure of grace, lesse then which, there is no sauing grace, and it stands in two things: an heartie disliking of our sinnes because they are sinnes, & a desire of reconciliation with God in Christ for them all: & these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to be wanting. If any shall say, that a wicked man may haue this desire, as Balaam, who desired to die the death of the righteous: the answer is, that Balaam indeede desired to die



die as the righteous man doeth, but hee could not abide to live as the righteous: hee desired the ende, but not the proper subordinate meanes which tend unto the end; as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the second is the worke of grace. Now I speake not this to make men secure and to content them selves with these small beginnings of grace, but onely to shew how any may assure themselves that they are at the least babes in Christ: adding this withall, that they which haue no more but these small beginnings must be carefull to increase them, because hee which goes not forward goes backward.

Bernard.  
Looke  
pag. 12.

Lastly, it may be demanded what a man should doe if he want both the testimonie of Gods spirit and his owne spirite, and haue no meanes in the world of assurance. *Answer.* He must not utterly despaire, but be resolved of this, that though hee want assurance now, yet he may obtaine the same hereafter. And such must be aduertised to heare the word of God preached: and being outwardly of the Church, to receiue the sacraments. When we haue care to come into the Lordes vineyard and to converse about the wine-presse, wee shall finde the sweete iuyce of heauenly grace pressed forth unto us plentifully by the word and sacraments, to the comfort of our consciences concerning Gods election. This one mercy that God by these meanes in some parte reveales his mercie, is unspeakeable. When sicknesse or the day of death comes, the dearest seruants of God, it may be must encounter with the temptations of the deuill, and wrastle in conscience with the wrath and displeasure of God, as for life & death; & no man knowes how terrible these things are but those which haue felte them. Now when men walke thus through the valley of the shadow of death, vnlesse God shoulde as it were, open heauen, & streame downe unto us in this world some light-some beames of his love in Christ by the operation of his spirite, miserable were the case euen of the righteous.

Thus much of Election: now followes Reprobation; in handling whereof we are to obserue three things. I. what

it



it is. I I. how God doth execute this decree. III. how a man may iudge of the same.

For the first, *Reprobation is Gods decree, in which because it so pleased him, he hath purposed to refuse some men by means of Adams fall and their owne corruptions, for the manifestation of his iustice.* First I say, it is a decree, & that is euident thus. If there be an eternall decree of God, whereby he chooseth some men, then there must needs be another decree whereby he doth passe by others & refuse the. For electiō alwaies implies a refusall. Againe what God doth in time, that hee decreed to doe before time: as the case falles out euen with men of meane wisdom, who first of all intend with themselues the things to be done and after doe them. But God in time refuseth some men as the scripture testifieth, and it appeareth to be true by the euent: Therefore God before all worlds decreed the reiecting of some men.

Iud. 4.  
Rom. 9. 22.  
2. Cor. 4. 3.  
2. Th. 2. 9, 13

Now in this decree 4. pointes are to be considered. The first is the matter or object thereof, which is the thing decreed, namely the reiectiō of some men or the manifestatiō of his iustice upon them. This may seeme strange to mans reason, but here we must with all submission strike our top-sailes, for the worde of God saith as much in plaine termes. The Apostle Iude speaking of false Prophets saith, *that they were of old ordained to this damnation.* And Paul saith in emphaticall termes, *that God makes vessels of wrath prepared to destruction: and that some are reiectēd, whome he opposeth to them which are electēd to saluation.*

Mat. 11. 25.  
Vers. 26.

The second point is the impulsive cause that mooued God to set downe this decree concerning his creature, and that was nothing out of himselfe, but his very will and pleasure. He hardened Pharaoh with finall hardnesse of heart because he would: and therefore he decreed to do so because he would. And our Sauour Christ saith, *I thanke thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them vnto babes.* But upō what cause did God so? It follows in the next words, *It is so, O father, because thy good pleasure is such.* And if it be in the power and libertie of a man to kill



an oxe or a sheepe for his use, to hunt and kill the hare and partridge for his pleasure: then much more without iniustice may it be in the will and libertie of the creatour to refuse and forsake his creature for his glorie. Nay it standes more with equitie a thousand folde that all the creatures in heauen and earth should ioyntly serue to set forth the glorie and maiestie of God the creatour in their eternall destruction, then the striking of a flie or the killing of a flea should serue for the dignitie of all men in the world. For all this, it is thought by verie many to be very hard to ascribe unto God that is full of bountie and mercie such a decree, & that upō his verie wil: but let us se their reasons. First of all they say it is a point of crueltie for God to purpose to create a great part of the world to damnation in hell fire: the answer is, that by the vertue of this decree God can not be said to create any man to damnation, but to the manifestation of his iustice and glorie in his due & deserued damnation: and the doing of this is absolute iustice. Secondly it is alledged that by this meanes God shall hate his own creature, and that before it is: but it is an untruth. We must distinguish betweene Gods purpose to hate and actuall hating. Now indeede God before all worldes did purpose to hate some creatures: and that iustly so farre forth as his hating of them will serue for the manifestation of his iustice: but he neither hates them indeed nor loues thē before they are: and therefore actuall hatred comes not in till after the creation. Whō God hath decreed to loue, thē whē they are once created, he begins to loue in Christ with actual loue: & whom he hath decreed to hate, them being once created, he hates in Adā with actuall hatred. Thirdly it is objected, that by this doctrine god shalbe the authour of sinne, for he which ordaines to the end ordaines to the means of the end: but God ordaines men to the end that is the dānation: therefore he ordaines them to the means therof, that is, sin. *Ans.* The propositiō being thus understood, he which ordains a man to an end, in the same order & maner ordaines him to the meanes, is false. For one may be ordained to the end simply, the end being simply good: and yet not be simply ordained



ordained to the meanes, because they may be *evill* in themselves, and onely good in part, namely so farre forth as they have respect of goodnesse in the minde of the ordainer. Secondly, the assumption is false: for the supreme ende of Gods counsell is not damnation, but the declaration of his iustice in the iust destruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to perishment, but as it is a reall execution of iustice. Thirdly wee must make distinction betwene sin it selfe & the permission thereof, and betwene the Decree of reiection, and Actuall damnation: now the permission of sinne and not sinne it selfe properly is the subordinate meanes of the decree of Reiection. For when God had decreed to refuse some men, hee withall decreed the permission of sinne, to which permission men were ordained: and sinne it selfe is no effect, but onely the consequent of the decree: yet so, as it is not onely the antecedent, but also the efficient and meritorious cause of actuall damnation.

The third point is the reall foundation of the execution of this decree, which is condemnation; and that is the voluntarie fall of Adam and of all his posteritie in him with the fruite thereof, the generall corruption of mans nature. For howsoever God hath purposed to refuse men because it so pleased him, yet when his purpose comes to execution he condemnes no man but for his sinnes: and sinne though it were not in the counsell of God an impulsive cause that mooved him to purpose a refusall, yet was it a subordinate meanes of damnation: God in wonderfull wisdom ordering and disposing the execution of this decree, so as the whole blame and fault of mans destruction should be in him selfe. And therefore the Lorde in the Prophet Ose saith, *One hath destroyed thee, but I will helpe thee*: that is, salvation is of God, & the condemnation of men is from themselves. Now whereas many depraving our doctrine say, that we ascribe unto God an absolute decree in which hee doth absolutely ordaine men to damnation, they may here be answered. If by absolute, they understand that, which is opposed

Hos. 13. 9.



opposed to conditionall, then we hold and auouch, that all the eternall decrees of God are simple or absolute, and not limited or restrained to this or that condition or respect. If by absolute, they understand a bare and naked decree without reason or cause, then wee denie Gods decrees to be absolute. For though the causes thereof be not knownen to us, yet causes there be, knownen to him, and iust they are: yea the verie will of God it selfe is cause sufficient, it being the absolute rule of iustice. And though men in reason cannot discern the equitie and iustice of Gods will in this point, yet may we not thereupon conclude that therefore it is uniuert. The Sunne may shine clearely though the blind man see it not. And it is a flat mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrariwise, God must first will a thing before it can be iust. The will of God doeth not depend upon the qualitie and nature of the thing, but the qualities of things in order of causes follow the will of God. For euerie thing is as God willes it. Lastly if it be called an absolute decree, because it is done without all respect to mans sinne: then we still denie it to be absolute. For as God condemnes man for sinne: so hee decreed to condemne him for and by his sinne: yet so, as if the question be made, what is the cause why hee decrees rather in his iustice to condemne this man then that man, no other reason can be rendred, but his will.

The last point is the ende of Gods decree, namely the manifestation of his iustice, as Salomon saith, *The Lord hath made all things for his owne sake, and the wicked for the day of euill.* And Paul saith that God made vessels of wrath, to shew his vvarth and to make his power knownen. Prov. 16. 4.  
Rom. 9. 21.

Thus we haue seene what Reprobation is: Nowe folloves the execution thereof, for that which God decrees before time, in time he executes. And here a speciall rule to be remēbred is this. *Those which are ordained to iust dānation, are likewise ordained to be left to them selues in this worlde in blindness of minde and hardnesse of heart, so as they neither*



1. Pet. 2. 3.

*shall nor will repent of their sinnes.* The truth of this wee may see in Gods worde. For S. Peter speaking of the Priests and doctours, and chiefe of the people among the Iewes, saith plainly, *They stumbled at the word, and are disobedient.* Why so? The reason is there set downe: *because they were ordained unto it of olde.* And so Paul saith to the Corinthians, that hee handled not the worde of God deceitfully, but in the declaration of the trueth hee approoved himselfe to euery mans conscience in the sight of God. Now hereupon it might be saide, how then comes it to passe that all receiue not the gospell in Corinth, and to this hee answeres with a terrible sentence, *If (saith hee) our gospell be hid, it is hid to them that perish:* giuing us to understand, that god leaues them to themselves in this worlde, whome hee purposeth to refuse. And the Lord by the prophet Esai saith of the Iewes. *By hearing they shall heare and not understand, and by seeing they shall see and not perceive, lest they should heare with their eares, and see with their eyes, and understande with their hearts, and so turne and be saved.*

Esai. 6. 9.

The use of this rule is manifold: first it serueth to overthrow the opinion of carnall men which reason thus: If I be ordained to damnation, let me liue neuer so godly and well, I am sure to be damned, therefore I will liue as I list: for it is not possible for me to alter Gods decree. Blasphemous mouthes of men make nothing of this and like speeches, and yet they speake flatt contraries. For whom God hath purposed in his eternall counsell to refuse, them also he hath purposed for their sinnes to leaue to the blindness of their mindes and hardnesse of their heartes, so as they neither will nor can liue a godly life.

Secondly, this rule doeth as it were, leade us by the hande, to the consideration of the fearefull estate of many people among us. Wee haue had for the space of thirtie yeeres and more the preaching of the Gospell of Christ, and the more plentifully by reason of the schooles of learning. But what hath beene the issue of it, I doubt not but in many it hath beene the meanes of their con-

version



version and saluation : but to speake generally of the greater parte there is little or no fruite to be scene . The most after this long preaching remaine as blinde , as impenitent , as harde hearted , and as unreformed in their liues as euer they vvere , though they haue hearde the Lorde calling them to repentance from day to day , and from yeere to yeere . Well , if this rule be the trueth of God , as no doubt it is , then I say plainly that there is a most fearefull iudgement of God amongst vs . My meaning is not to determine or giue sentence of any mans person , of any towne or people , neuerthelesse this may be auouched , that it is a terrible and daungerous signe of the wrath of God , that after this long and daily preaching , there is still remaining a generall hardenesse of heart , impenitencie , and want of reformation in the liues of men . The smither smithie , the more it is beaten the harder it is made : and commonly the heartes of men , the more they are beaten with the hammer of Gods worde , the more dull , secure , and senslesse they are . This beeing so , it standes euery man in hande to looke to his owne estate . Wee are carefull to flie the infection of the bodily plague : oh then how carefull shoulde wee bee to flie the common blindenesse of minde and hardnesse of heart , which is the verie plague of all plagues a thousande folde worse then all the plagues of Egypt . And it is so much the more fearefull , because the more it takes place , the lesse it is perceiued . When a malefactor on the day of assise is brought forth of the iayle , with great boltes and fetters to come before the iudge , as hee is going all men pittie him and speake comfortably unto him : But why so ? because hee is now to be arraigned at the barre of an earthly iudge . Nowe the case of all impenitent sinners is farre more miserable then the case of this man : for they lie fettered in bondage vnder sin & satan , and this short life is the way in which they are going euerie houre to the barre of Gods iustice , who is the King of kings and Lord of lords , there to be arraigned & to haue



sentence of condemnation giuen against them. Now canst thou pitie a man that is before an earthly iudge, and wilt thou not be touched with the miserie of thine owne estate who goest euery day forward to the barre of Gods iustice; whether thou be sleeping or waking, sitting or standing, as a man on the sea in a ship goes continually toward the ha- uen, though he himselfe stirre not his foote. Begin now at length to lay this point to your hearts, that, so long as ye run on in your blind wayes without repentance, as much as yee can, yee make poste hast to hell-warde: and so long as you continue in this miserable condition, as Peter saith, *Your iudgement is not farre off, and your damnation sleepeth not.* Thirdly seeing those whome God hath purposed to refuse shall be left unto themselves, and neuer come to repentance, we are to loue and embrace the word of God preached & taught unto us by the ministers of the gospell: with- all submiting our selues unto it, and suffering the Lord to humble us thereby, that we may come at length out of the broad way of blindness of minde and hardnesse of heart leading to destruction, into the straight way of true repentance and reformation of life, which leadeth to saluation. For so long as a man lives in this world after the lusts of his own heart, he goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it but for a litle while to be a companion in the way of destruction with them that perish: and therefore I say once againe, let us all in the feare of God lay his word unto our heartes, and heare it with such reuerence, as that it may be in us the sworde of the spirite to cut downe the sinnes and corruptions of our natures and worke in us a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the Iudgement to be giuen of it. This iudgement belon- geth to God principally and properly, because hee know- eth best what he hath determined cōcerning the estate of euery man, & none but he knowes who they be which are ordained to due & deserued dānation. And againe, he only knoweth



knoweth the hearts and willes of men, and what grace he hath given them, what they are, and what all their sinnes be, and so doth no angell nor creature in the world beside. As for men, it belongs not to them to giue iudgement of reprobation in themselves or in others, unlesse God reueale his will unto them and giue them a gift of discerning. This gift was bestowed on sundry of the Prophets in the old Testament, and in the new Testament on the Apostles. Dauid in many Psalmes makes request for the confusion of his enemies, not praying only against their sinnes which we may do, but euen against their persons, which we may not do. No doubt he was guided by gods spirit, & receiued thence an extraordinarie gift to iudge of the obstinate malice of his aduersaries. And Paul praies against the persō of Demetrius, saying, *The Lord reward him according to his doings.* And such kinde of praies were lawfull in them, because they were caried with pure & upright zeale, & had no doubt a speciall gift whereby they were able to discern of the finall estate of their enemies. Againe, God sometimes giues this gift of discerning of some mens finall impenitencie to the Church upon earth, I say not, to this or that priuate person, but to the bodie of the Church or greater part thereof. S. Iohn writing unto the Churches saith, *There is a sinne unto death* (that is, against the H. ghost) *I say not that thou shouldest pray for it:* in which words he takes it for granted, that the sinne might be discerned by the Church in those daies. And Paul saith, *If any man beleue not the Lord Iesus, let him be had in execration, Mara-natha,* that is, pronounced accursed to euerlasting destruction. Whence it appeares that the Church hath power to pronounce men reiected to euerlasting damnation, upon some special occasions, though I dare not say ordinarily and usually. The primitive Church with one consent praied against Iulian the Apostata, & the praies made were not in vaine as appeared by his fearefull end. As for priuate and ordinary men for the tempering and rectifying of their iudgements, in this case they must follow two rules. The one is, that euery member of the Church is bound to beleue his owne election.

Ps. 69. &amp; 109.

2. Tim. 4. 14.

1. Ioh. 5. 16.

1. Cor. 16. 22.



1. Ioh. 3.

It is the commandement of God binding the very conscience, that we should belecue in Christ: Now to belecue in Christ is not onely to put our affiance in him, and to be resolved that we are iustified and sanctified and shalbe glorified by him, but also that we were elect to saluatioa in him before the beginning of the world, which is the foundation of the rest. Againe, if of things that haue necessarie dependance one upon another, we are to belecue the one, then we are to belecue the other. Now electiō & adoptiō are things conioyned, & the one necessarily dependes upon the other. For all the elect (as Paul saith) are predestinate to adoption: & wee are to belecue our owne adoption: & therefore also our election. The second rule is, that concerning the persons of those that be of the Church, wee must put in practise the iudgement of charitie, & that is to esteeme of them as of the elect of God till God make manifest otherwise. By vertue of this rule the ministers of Gods word are to publish and preach the Gospell to all without exceptiō. It is true indeed there is both wheat & darnell in Gods field, chaffe & corne in Gods barne, fish & drosse in Gods net, sheep & goates in Christs fold: but secret iudgements belong unto God, and the rule of loue which is to thinke and wish the best of others is to be followed of us that professe faith working by loue.

It may be demanded what we are to iudge of them that as yet are enemies of Christ. *Ans.* Our duty is to suspēd our iudgements concerning their finall estate: for we know not whether God will call them or no: and therefore we must rather pray for their conversion then for their confusion.

Againe it may be demanded what is to be thought of all our ancetours & forefathers that liued & died in the times whē Popery took place. *Ans.* We may well hope the best & thinke that they were saued: for though the Papacie be not the Church of God, and though the doctrine of popery race the foundation, yet neuerthelesse in the very midst of the Romane papacie God hath alwaies had a remnant which haue in some measure truly serued him. In the olde Testament when open idolatrie took place in all Israel, God saith



to Eliah, *I have reserved 7. thousand to my self that never bowed knee to Baal.* & the like is & hath bin in the generall apostasie under Antichrist. S. Iohn saith, that when the woman fled into the vildernes for a time, euen then *there was a remnant of her seed which kept the cōmandements of God, & have testimony of Iesus Christ.* And againe when ordinary meanes of saluation faile, then God can & doth make a supply by means extraordinary, & therefore there is no cause why we should say that they were condemned.

See Illyr. Ca.  
tal. test. veri-  
tatis.  
Rev. 12. 17.

Thirdly it may be demāded whether the cōmō iudgemēt giuen of *F. Spira* that hee is a reprobate be good or no? *Ans.* we may with better warrāt say no; then any mā say, yea. For what gifts of discerning had they which came to visit him in his extremitie? & what reasons induced them to giue this peremptorie iudgement. He said himselfe that he was a reprobate: that is nothing; a sick mans iudgement of himselfe is not to be regarded. Yea but he despaired; a senslesse reasō: for so doth many a man yeere by yeere, & that very often as deeply as euer *Spira* did, & yet by the good help of the ministry of the worde both are & may be recouered. And they which wil auouch *Spira* to be a reprobate, must go further & prooue 2. things, that he despaired both *wholly* and *finally*: which if they can not proue, we for our parts must suspende our iudgementes, and they were much to blame that first published the booke.

Lastly it may be demādend what is to be thought of thē that make very fearful ends in rauing & blaspheming. *Ans.* Such strāge behauiours are oftē times the fruites of violent diseases which torment the body & bereaue the minde of sense & reason: & therefore if the persons liued wel, we must thinke the best: for we are not by outward things to iudge of the estate of any man. Salomon saith, that all things come alike to all & the same condition to the iust & to the wicked.

Thus much of the parts of predestination. Now followes the use thereof: & it concernes partly our iudgemēts, partly our affectiōs, & partly our liues. The uses which concerne iudgement are 3. And first by the doctrine of predestinatio we learne, that there cā not be any iustification of a sinner



before God by his workes. For Gods election is the cause of iustification, because whome God electeth to saluation after this life, them he electeth to be iustified in this life. Now election it selfe is of grace and of grace alone, as Paul *Rom. 11. 5.* saith, *Election is by grace, and if it be of grace, it is no more of workes: or else were grace no grace:* therefore iustification is of grace and of grace alone. And I reason thus. The cause of a cause is the cause of all things caused: but grace alone is the cause of predestination, which is the cause of our vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the scriptures ascribe not onely the beginning, but also the continuance & accomplishment of all our happinesse to grace. For first as election, so vocation is of grace. Paul saith, *God hath* *2. Tim. 1. 9.* *called vs not according to our workes, but according to his purpose and grace.* Againe, faith in Christ is of grace. So it *Phil. 1. 29.* is saide, *To you it is giuen to beleeve in Christ.* Also the iustification of a sinner is of grace. So Paul saith plainly to *Rom. 3. 24.* the Romanes: *you are iustified freely by his grace.* Againe, sanctification and the doing of good workes is of grace: So it is saide, *Wee are his workmanship created in Christ Ie-* *Eph. 2. 10.* *sus vnto good workes, which God hath ordained that wee shoulde walke in them.* Also perseverance in good workes and godlinesse is of grace: So the Lord saith, *I will* *Ier. 32. 40.* *make an everlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their heartes, that they shall not depart from mee.* Lastly, life euermore is of grace: So Paul saith, *Life e-* *Rom. 6. 26.* *uerlasting is the gift of God through Iesus Christ:* Now they of the Church of Rome teach the flatte contrarie: they make two iustifications; the first whereby a man of an euill man is made a good man: the second, whereby of a good man hee is made better. The first they ascribe to grace, but so, as the seconde is by workes. Secondly, hence wee learne, that the arte of iudiciall astrologie is vaine and frivolous. They that practise it, doe professe themselves to tell of thinges to come almost whatsoever, and this they doe by casting of figures: and the speciall point



point of their art is to iudge of mens nativities. For if they may know but the time of a mans byrth, they take vpon them to tell the whole courſe of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they profeſſe themſelues to tell all things that ſhall befall men either in bodie, goods, or good name, and what kinde of death they ſhall die. But that this their practice is not of God, but indeede vnlawfull, it may appeare by this, becauſe it ſtands not with the doctrine of Gods predeſtination. Two twinnes begotten of the ſame parents, and borne both at one and the ſame time, by the iudgement of Astrologians muſt haue both the ſame life, and the ſame death, and be euery way alike both in goods and in good name, yet we ſee the contrarie to be true in Iacob and Eſau, who were borne both at one time of the ſame parents. For Iacob tooke Eſau by the heele, ſo as there could not be much difference betweene them in time, yet for all this Eſau was a fierce man and wilde giuen to hunting, but Iacob was milde of nature, and liued at home: the one had fauour at Gods hand and was in the couenant, but God kept backe that mercie fro the other. Againe, in a pitcht field are ſlaine a thouſand men at one and the ſame time: now if we conſider the time of their births, it may be, they were borne at a thouſand ſundrie times, and therefore vnder ſo many diuerſe poſitions of the heauens, and ſo by the iudgement of all Astrologers ſhould haue all diuers and ſundrie liues and ends: but we ſee according to the determination of the counſell of God, they haue all one and the ſame ende: and therefore this muſt admoniſh all thoſe that are brought vp in ſchools of learning, to haue care to ſpend there times in better ſtudies: and it teacheth thoſe that are fallen into any manner of diſtreſſe, not to haue recourſe to theſe fond figure-caſters. For their astrologicall iudgements are falſe and fooliſh, as we may ſee by the two former examples. Thirdly, the knowledge of God is one of the moſt ſpeciall points in Chriſtian religion, and therefore the Lord ſaith, *Let him that reioyce, reioyce in this, that he vnderſtandeth and* Jer. 9. 24.

know-



Ioh. 17. 3.

*knoweth me. For I am the Lord which shew mercie and iudgement in the earth. And our Sauour Christ saith, This is life eternall to know thee, the onely very God, and whome thou hast sent Iesus Christ.* Nowe Gods predestination is a glasse wherein we may behold his maiestie. For first by it we see the wonderfull wisdom of God, who in his eternall counsell did foresee and most wisely set downe the state of euery man: secondly his omnipotencie, in that he hath power to saue and power to refuse whome he will: thirdly his iustice and mercie both ioyned together in the exequution of election; his mercie in that he saue those which were vtterly lost; his iustice in that he ordained Christ to be a mediator to suffer the curse of the law, and to satisfie his iustice for the Elect. Fourthly his iustice in the exequution of the decree of Reprobation: for though he decreed to hold back his mercie from some men, because it so pleased him, yet he condemneth no man but for his sinnes. Now the consideration of these & the like points, bring vs to the knowledge of the true God.

Mat. 24. 24.

The vses which concerne our affections are these. First the doctrine of predestination ministers to all the people of God matter of endlessse consolation. For because Gods election is vnchangeable, therefore they which are predestinate to saluation can not perish, though the gates of hell preuaile against them so as they be hardly saued, yet shall they certainly be saued: therefore our Sauour Christ saith, that in the latter daies shall arise false Christs and false prophets, which shall shew great signes and wonders, *so that* if it were possible they should deceiue the very elect. In which words he takes it for graunted, that the elect of God can neuer finally fall away. And hereupon he saith to his disciples when they reioyced that the deuils were subiect to them, *rather reioyce that your names are written in heauen.*

Luk. 10. 20.

And S. Paul speaking of Hymeneus & Alexander, which had falne away from the faith, least the Church would be discouraged by their fall, because they were thought to be worthie men & pillars of the Church; he doth comfort the from the very ground of election, saying, *The foundation of*  
God



God remaineth sure and hath this seale: The Lord knoweth who are his. Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the ground-work standeth fast: & therefore Paul saith further, *who shall lay any thing to the charge of Gods elect.* Nowe then that we may haue comfort in distresse, & some thing to stay vpon in al our troubles: we in this world are as strangers in a farre countrie: our passage home ward is ouer the sea of this world: the ship wherein we saile is the Church: & satan stirres vp many blasts of troubles & tēptations, & his purpose is to sink the ship, or to driue it on the rock; but we must take the anchor of hope & fasten it in heauen vpon the foundation of Gods Election, which being done we shal passe in safetie & reioyce in the midst of all stormes & tempests. Secondly whereas God refuseth some men and leaues them to themselves, it serues to strike a feare into euery one of vs whatsoeuer, as Saint Paul in the like case saith, the Iewes being the naturall braunches *are broken off through vnbeliefe, and thou standest by faith: be not high minded but feare.* This indeed was spoken to the Romanes, but we must also lay it vnto our hearts. For what is the best of vs but a lump of clay? & how soeuer in Gods counsell we are chosen to saluation, yet in our selues we are all shut vp vnder vnbeliefe, and are fit to make vessels of wrath. Our Saviour Christ calleth Iudas a deuil, & we know his leud life & fearful end: now what are we better then Iudas by nature? If we had bin in his steade, without the special blessing of God, we should haue don as he did: he betraied Christ, but if God leaue vs to our selues, we shal not onely betray him, but by our sinnes euen crucifie him a thousand waies. Furthermore let vs bethinke our selues of this, whether there be not already condemned in hel, who in their liues were not more grieuous offendours then we. Esay calleth the people of his time a people of Sodom & Gomorrha, giuing the Iewes then liuing to vnderstand, that they were as bad as the Sodomites, & as the people of Gomorrha, on whome the Lord had shewed his iudgements long before. If this be true, then let vs with feare and trembling be thākful to his maiestie that he hath preserved vs hitherto frō deserued dānation.

2.Tim.2.19.

Rom.8.33.

Rom.11.20.

Esa.1.10.

The



The vses which respects our liues and conuersations are manifold. First, seeing God hath elected some to saluation, and hath also laid downe the meanes in his holy worde whereby we may come to the knowledge of our particular election, we must therefore as Saint Paul counselleth vs, *2. Pet. 1. 10. give all diligence to make our election sure.* In the world men are carefull and painefull ynough to make assurance of lands and goods to themselves and their posteritie: what a shame is it then for vs, that we should be slacke in making sure to our selues the election of God, which is more worth then all the world beside? and if we shall continue to be slacke herein, the leases of our lands and houses and all other temporall assurances shall be billes of accusation against vs at the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteously in this present world, because all those whome God hath chosen to saluation, he hath also appointed to liue in newnes of life, as Saint Paul saith, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him. And againe, We are created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them. And, God hath chosen you to saluation through sanctification of the spirite and faith of the truth.*

*Eph. 1. 4.* The Elect are *vessells of honour*: and therefore all those  
*Eph. 2. 10.* that will be of the number of the Elect, must carrie themselves as vessells of honour. For so long as they lie in their finnes they be like vessells of dishonour, imploying themselves to the most base seruice that can be, euen to the seruice of the deuill. The sunne was ordained to shine in the day, and the moone in the night, and that order they keepe, yea euery creature in his kind obserueth the course appointed vnto it by creation, as the grasse to grow, and trees to bring forth fruit: now the elect were ordained to this ende to lead a godly life; and therefore if we would either perswade our selues or the world, that we are indeede chosen to saluation, we must be plentiful in all good works, & make conscience of euery euill way: and to doe otherwise is as much as to chaunge the order of nature, and as if the sunne should



should cease to shine by day and the moone by night. Thirdly, when God shall send vpon any of vs in this world crosses and afflictions, either in bodie or in minde, or any way else (as this life is the vaile of miserie and teares, and iudgement must begin at Gods house) we must learne to beare them with all submission and contentation of mind. For whome God knew before, them he hath *predestinate* to Rom. 8.29. *be made like vnto his sonne*. But wherein is this likenes? Paul saith, *in the fellowship of his afflictions*, and in a conformitie to Phil. 3.10. his death. And the consideration of this, that afflictions were ordained for vs in the eternal predestination of God, must comfort our hearts, and restraints our impatience so oft as we shall goe vnder the burden of them. Hence againe we learne that they which perswade themselves that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceiued. For Saint Paul saith, *God suffereth with long patience the vessells of wrath prepared to destruction, to make knowne his power and to shew forth his wrath on them*. Which beeing so, then no man by outward blessings ought to plead that he hath the loue of God. Sheepe that goe in fat pastures come sooner to the slaughterhouse then those which are kept vpon the bare common: and they which are pampered with the wealth of this worlde, sooner forsake God, and therefore are sooner forsaken of God then others. Salomon saith, *No man knoweth loue or hatred*, that is, by outward things: for all things come alike Eccles. 9.1. to all: the same condition is to the iust and to the vniust, to the wicked and good, to the pure and polluted. Lastly, it may be an offence vnto vs, when we consider that the doctrine of the Gospell is either not knowne, or else despised and persecuted of the whole world; but we must slay our selues with this consideration, that nothing comes to passe by chance, that God knowes who are his; and that there must be some in the world, on whome God hath in his eternall counsell purposed to manifest his power and iustice. Againē Ministers of the Gospell may be discouraged, when after long preaching they see little or no fruit of their labours: the people whome they teach remaining as blinde, impenitent,



impenitent, and vnreformed as euer they were. But they must also consider, that it is the purpose of God to chole some to saluation and to refuse others: and that of the first some are called sooner some later, and that the second being left to themselves neuer come to repentance. To this Paul had regard when he saide, *If our Gospell be hid it is hid to them that perish. And againe, We are vnto God the sweete sauour of Christ in them that are saved and in them that perish.*

Hitherto I haue deliuered the truth of this weightie point of religion, which also is the doctrine of the Church of England: now it followeth that wee should consider the falshood. Sundrie Divines haue deuised, and in their writings published a new frame or platforme of the doctrine of Predestination: the effect and substance whereof is this. The nature of God (say they) is infinite loue, goodnes, and mercie it selfe: and therefore he propoundes vnto himselfe an ende answerable thereunto, and that is the communication of his loue and goodnes vnto all his creatures. Now for the accomplishing of this supream & absolute ende, he did foure things. First he decreed to create man righteous in his own image: secondly, he foresaw the fall of man after his creatiō, yet so, as he neither willed nor decreed it: thirdly, he decreed the vniuersall Redemption of all & euery man effectually by Christ, so be it they wil beleue in him: fourthly, he decreed to call all & euery man effectually, so as if they will they may be saved. This being done, he in his eternall counsell foreseeing who would beleue in Christ, did thereupon Elect them to eternall saluation: and againe foreseeing who would not beleue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoeuer it may seeme plausible to reason, yet indeed it is nothing els but a Deuise of mans braine: as will appeare by sundrie defects and errours that be in it. For first whereas it is auouched that Adams fall came by the bare prescience of God, without any decree or will of his, it is a flat vntruth. The putting of Christ to death was as  
great



great a sinne as the fall of Adam, nay in some respects greater. Now that came to passe not onely by the foreknowledge of God, but also by *his determinate counsell*. And therefore as the Church of Ierusalem saith, *Herod and Pontius Pilate with the Gentiles and the people of Israel gathered themselves together to doe whatsoever thine hand and thy counsell had determined before to be done*: so may we say, that *Adam in his fall did nothing but that which the hand of God and his counsell had determined before to be done*. And considering the will of God extends it selfe to the least things that are euen to sparrows, whereof none doe light vpon the ground without our heauenly father, how can a man in reason imagine that the fall of one of the most principall creatures that are, shall fall out altogether without the will and decree of God. And there can be nothing more absurd then to seuer the foreknowledge of God from his counsell or decree. For by this meanes, things shall come to passe God nilling, or not knowing, or not regarding them. Now if any thing come to passe God nilling it, then that is done which God would not haue done; and to say so is to bereaue him of his omnipotencie. And if we shall say that things fall out God not knowing of them, we make him to be imprudent, and denie his omniscience: lastly, if we shall say that a thing is done God not regarding it, we bring in an idole of our owne braines, and stablish the idle-god of the Epicures. But it is objected to the contrarie, that if God any way decreed and willed the fall of Adam, then he was the author of sinne: which once to say is blasphemie. *Answer*. The argument followes not. There be three actions in the will of God; one whereby he doth absolutely will any thing and delight in it: and of all such things God himselfe is the author. The second is, wholly or absolutely to Nill a thing: and all things thus nilled can not possibly come to passe or haue the least being in nature. There is also a third action which comes as a meane betweene the two former, which is remissely or in part both to nill and will a thing; whereby though God approoue not euill as it is euill,

Act. 2. 23.

Act. 4. 28.

*Volente, nesciente, non curante.*

1. *Volendo velle.*

2. *Nolendo nolle, or penitus nolle.*

3. *Remissè & velle & nolle, or nolendo velle.*

and



*Decretum  
dei non tol-  
lit libertatē  
voluntatis  
sed ordinat.*

and therefore doth it not: yet he willeth the permitting of it to be done by others, or the beeing of it; because in respect of God that decreeth the permitting of euill, it is good that there should be euill. And on this maner and no otherwise God willed the fall of Adam: and therefore in the reason of any indifferent man, though he decreed the fall, yet shall he be free from the blame thereof, which lies wholly vpon the doer; these two caueats alwaies remembred: first that God by his will did not constraîne or force the will of Adam to sinne, or infuse into it any corruption; and that therefore he sinned willingly and freely, only by the <sup>a</sup> necessitie of immutabilitie, & not by the necessitie of coaction: secondly that God willed the fall for a most worthie end, which was to lay downe a way tending to the manifestation both of his iustice and mercie. Againe it is alleadged that if God willed Adams fall, then his will is flat contrarie to it selfe, because he wills that which he had by expresse commaundement forbidden. *Answer.* In deede if God should both wil and forbid one and the same thing, in one and the same respect, there should be a contradiction in Gods will: but that God doth not. He forbade Adams fall as it was a sinne: for so in euery commaundement sinne as it is sinne is condemned and punished: and yet because it was in a new respect, a meanes of manifesting his glorie, who is able to bring light out of darknes, therefore he willingly decreed the permission of it. Incest as it is a sinne, it is condemned in the seuenth commaundement, and punished with death: yet as incest was a punishment of Dauids adulterie, God is said to take his wiues and *to giue them* to his sonne Absolom.

1. Sam. 12.  
11.

Mark. 5. 12.

Some againe, as it appeares by their writings, feare to ascribe vnto God so much as a permission of Adams fall: but no doubt they are deceiued. For if these rules be true; that God is omnipotent: that he works all things that are by the counsell of his will, and gouernes them: that he hath care and regard ouer man: that nothing is hid from him: that he is vnchangeable, there must needs be permission of will. If the deuill could not enter so much as into an heard of swine without Christs permission, shall we thinke that he could

com.



compassse the fall and overthrow of man, without a permission? Indeed to permit, is not to hinder euill when one may; and with men this is a fault, but not with God, because he is not bound to hinder the euill which he permits.

The second fault is, that they make the Prescience of mans faith & vnbeliefe, to be the impulsive causes of Gods decree. For they say that God eternally decrees to saue or refuse men, because he did foresee that they would belecue or not belecue. But indeed it is a manifest vnt ruth. Among the causes of al things that are, there is an order set down by God himselfe, in which order some causes are highest some lowest, some in the midst. Now the highest cause of all is that, which ouerrules all and is ouerruled of none: and that is Gods will, beyond which there can be no higher cause: for God is placed aboue all, and subiect to none. And this very will of his is the cause of all things that haue being: for we must not imagine that a thing first of all existeth, and then afterward is willed of God; but first of all God wills a thing, and then afterward it comes to haue being. Nowe to say that foreseene faith or vnbeliefe are the moouing causes whereby God was induced to ordaine men either to saluation or to iust damnation, is to vndoe this diuine order of causes, and to displace the linkes; in that Gods will is made a secundarie or middle cause subordinate to others causes placed aboue it: and this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas all things depend vpon it. Againe, Paul saith that God hath opened the mysterie of his will, according to his good pleasure, *which he had purposed in himselfe*: whereby he makes a distinction betweene the creature and the Creatour. Men, when they purpose the doing of any thing, borrowe reasons of their purposes and wills out of themselves from the thinges to be done; because mans bare will is no sufficient cause to varrant the doing of this or that, in this or that manner, vnlesse there be iust reason. But Gods will is a simple and absolute rule of righteousness, and a thing is good so farr forth as Gods wills it. Therefore

Eph. i. 9.



there is no cause, why he should goe forth of himselfe for externall inducements and reasons of his eternall counsell: his very will in himselfe is a sufficient reason of all his purposes and decrees. And hereupon Paul saith, that Gods purpose was in himselfe, to shew that there is no dependance of his will vpon the creature, and that in ordering and disposing of his decrees hee had no reference or respectiue consideration of the qualities and workes of men. Thirdly by this doctrine, there is fastned vpon God want of wisdom, who is wisdom it selfe: and that is very absurd. A simple man that hath in him but a sparke of the wisdom of God, first of all intendes with himselfe the ende and euent of the busines to be done, and then afterward the meanes whereby the ende is accomplished: but in this platforme God is brought in, in the first place to foresee and consider with himselfe the meanes which tende to the ende, namely the faith and vnbeliefe of men, and then afterwarde to determine with himselfe what shall be the ende and finall condition of euery man either in life or death: as if a man should purpose with himselfe to builde an house without any consideration of the ende why; and afterwarde conceiue with himselfe the particullar vses to which hee will applie it. Fourthly, hence it followeth that faith shall not onely be an instrument, but also an efficient cause in the acte of iustification of a sinner before God. For the cause of a cause is also the cause of the thing caused; but foreseene faith is an impulsieue cause whereby God was moued to choose some men to saluation (as it is said:) and therefore it is not onely an instrument to apprehende Christs righteousness, but also a cause or meanes to moue God to iustifie a sinner; because iustification proceedes of Election which comes of foreseene faith: which is erroneous by the doctrine of all Churches, vnlesse they be Popish. Fifthly, this doctrine takes it for graunted, that all both young and old, euen infants that die in there infancie haue knowledge of the Gospell, because both faith and vnbeliefe in Christ presuppose knowledge of our saluation by him: considering that neither ordinarily, nor extraordina-  
rily



rily men belecue or contemne the thing vnknowne. But howe false this is, euen common experience doth shewe. Lastly, this platforme quite ouerthrowes it selfe. For whereas all men equally corrupt in Adam are effectually both redeemed and called, the difference betweene man and man, stands not in beleeuing or not beleeuing, for all belecue: but in this properly that some are confirmed in faith, some are not. Now when all without exception are indewed with grace sufficient to saluation, I demaund why some men are confirmed in grace, and others not confirmed, as also of Angels some were confirmed and stande, and some not confirmed, fell? No other reason can be rendered but the will of God. And to this must all come, strue as long as they will, that of men beeing in one and the same estate some are saued, some iustly forsaken, because God would. Againe, as the foreseeing of faith doth presuppose Gods giuing of faith, vnlesse men will say it is naturall: so the foreseeing of faith in some men alone, doth presuppose the giuing of faith to some men alone. But why doth not God conferre the grace of constant faith to all? because he will not: so then those men whose faith was foreseene, are saued, not because their faith was foreseene, but because God would.

The third fault is, that they ascribe vnto God a conditionall Purpose or counsell, whereby hee decrees that all men shall be saued, so be it they will belecue. For it is euery way as much against common sense, as if it had beene said, that God decreed nothing at all concerning man. A conditionall sentence determines nothing simply but conditionally, and therefore vncertainly: and when we speake of God, to determine vncertainly, is as much as if he had determined nothing at all, specially when the thing determined is in the power of mans will, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choise, desire to determine of all their affaires simple without condition: and when they doe otherwise it is either because they knowe not the euent of things, or because things to be



done are not in their power. No reason therefore that we should burden God with that, whereof we would disburden our selues. Again the Maiestie of God is disgraced in this kind of decree. God for his part would haue all men to be saued: why then are they not? men will not keepe the condition and beleue. This is flat to hang Gods will vpon mans will, to make euery man an Emperour, and God his vnderling, and to chaunge the order of nature by subordinating Gods will which is the first cause to the will of man which is the second cause: whereas by the very lawe of nature the first cause should order and dispose the second cause. But for the iustifying of a conditionall decree it is alleadged, that there is no eternall and hidden decree of God beside the Gospell, which is Gods predestination reuealed. *Ans<sup>w</sup>.* It is an vntruth. There be two wills in God, <sup>a</sup> one whereby hee determineth what he will doe vnto vs or in vs: the other, <sup>b</sup> whereby he determineth what we shall doe to him. Now Predestination is the first: whereupon it is commonly defined to be the preparation of the blessings of God, whereby they are deliuered which are deliuered, and the Gospell is the second. Again, Predestination determines who they are, and how many which are to be saued, and hereupon Christ saith, *I know whome I haue chosen*: but the Gospell rather determines what kinde of ones and how they must be qualified which are to be saued. Lastly Predestination is Gods decree it selfe: and the Gospell is an outward meanes of the exequution of it: and therefore though the Gospell be propounded with a condition, yet the decree of God it selfe may be simple and absolute.

<sup>a</sup> quid vult fieri de nobis, or, in nobis.

<sup>b</sup> quid vult fieri à nobis.

1oh. 13. 18.

The fourth defect, is the opinion of Vniuersall sauing grace appertaining to all and euery man: which may be fitly tearmed the Schole of vniuersal Atheisme. For it pulls downe the pale of the Church, and laies it wast as euery common field: it breedes a carelesenes in the vse of the meanes of grace, the word & sacraments; when as men shall be perswaded that grace shall be offered to euery one  
et.



effectually, whether he be of the Church or not at one time or other, wherefoever or howsoever he liue: as in the like case; if men should be told that whether they liue in the market towne or no, there shall be sufficient prouision brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all and euery man, is a witlesse conceit: for if men vniuersally be appointed to grace without exception, then there is no Electing or choosng of some out of mankinde to grace: and if some alone be appointed to grace, as it must needs be in Election, then is not grace vniuersall. And it is flat against the word of God. For Christ auoucheth plainly that fewer be chosen then called, and (as after-  
ward we shall see) all are not called. And he further saith, that all which are *giuen vnto him* shall be one with him and haue life euerlasting: but all men shall not be one with him and haue life euerlasting: and therefore all men are not giuen to Christ of the father, that is, ordained to saluation. And the Scripture saith, that all mens names are not written in the booke of life: and that the kingdome of heauen was not prepared for all. And whereas men build this their vniuersall Election vpon the largenes of the promise of the Gospel: vpon the like ground they might as wel make an vniuersall decree of Reprobation, whereby God decrees all men to be damned indefinitely vpon this condition, if they doe not beleeue. Now if vniuersall Reprobation be absurd, as it is indeede, then vniuersall Election must take part therewith.

As for the Vniuersal redemption of all & euery man, it is no better then a forgerie of mans braine. There shall be many in the day of indgement of whome Christ shall say, *that he neuer knew them*. Againe he saith, *He which beleeueth not is alreadie iudged, and the wrath of God abides vpon him*. But if all were effectually redeemed, and onely condemned for not beleeuing in Christ, it should haue beene said that they are alreadie iudged, and that the wrath of

Math. 22.14.

Ioh. 17. 2, 11,

24.

Apoc. 17. 8.

and 20. 12.

Math. 25. 34.

Math. 7. 23.

Ioh. 3. 36.



Ioh. 17. 9.

God not abides but *returnes vpon them*. Christ makes no intercession for the worlde: and therefore his redemption is not effectuell to all men. For the intercession is the meanes of applying the satisfaction. If it be said that by the world is meant onely contemners of grace, it appears to be otherwise in that Christ opposeth the world to them which *are the fathers, and are given to Christ* by him: thereby signifying that by the world he meanes all such as are not the fathers, and were *never given* to Christ.

Ioh. 10. 27.

*And he laies downe his life for his sheepe: now the sheepe haue all these brands or markes; they heare his voice, they know him, they follow him, they shall not perishe, none shall plucke them out of Christs hands: and these are onely such*

Rom. 8. 33.

*of whome Paul saith, who shall lay any thing to the charge of Gods elect: it is God that iustificeth, who shall condemne? And if this should be true that Christ was crucified and died no lesse to make satisfaction for the finnes of the damned, then for the finnes of Peter and Paul and the rest of the Saints, it followes necessarily that all their finnes are forgiven: considering that remission of sinne depends inseparably vpon satisfaction made to Gods iustice for sinne: and satisfaction doth necessarily abolish all fault. Wee graunt that Christs death is sufficient to saue many thousand worlds: we graunt againe it is euery way most effectuell in it selfe: but that it is effectuell in, or vnto the person of euery man, that we denie. For if it were thus effectuell, then it should be applied to the person of euery man, as to Caine, Iudas, Nero, Heliogabalus, &c. euen as the plaister is laide to the sore: beeing applied, Christs righteousness should be imputed for the iustification and sanctification of all and euery man: and thus some iustified before God and sanctified should after goe to hell and be damned, whereas Dauid neuer so much as dreaming of this diuinitie saith, that they are blessed which haue the pardon of their finnes; and Paul, that they which are iustified haue peace with God. But let vs heare what reasons may be alleadged to iustifie the Vniuersalitie of redemption: I. Ezechiel 33. vers. 11. *As I live, saith the Lord, I will not the**

Psal. 32. 1.

Rom. 5. 1.

death



death of the wicked: but, that the wicked returne from his wicked way. *Answer.* The place is to be vnderstoode not simplie but in respect; of the twaine God

rather wills the repentance of the sinner then his death. A-

gaine, he wills not death as it is the destruction of his crea-

ture, and so this place may be vnderstoode: yet neuerthe-

lesse he wills the same as it is a meanes of manifestation

of his iustice: and therefore the Prophet Isai saith, that *Isai 45.7.*

God createth euill. II. 1. Tim. 2. God would haue all

men to be saued and come to the acknowledgement of the

truth. *Answer.* The place is meant not of the per-

sons of all particular men, but of the orders and kindes

of men. For in the first verse Paul exhorted Timothie

that praier should be made for all men: and in the se-

cond verse opening his owne meaning, he addeth these

wordes, for Kings and all that be in authoritie: as though

he should say, we must pray not onely for priuate men

and for the common people, but also for publicke per-

sons, though they persecute the Gospell. But why? be-

cause in that very order God hath his Elect which shall

be saued. And on this manner Paul expoundes himselfe

else where. There is neither Iew nor Grecian: there is *Gal. 5.27.*

neither bond nor free: there is neither male nor female: for

ye are all one in Christ. III. Rom. 11. vers. 32. God

hath shut up all in unbeliefe that he might haue mercie on

all. *Answer.* The worde all, must be vnderstoode of

all that are to be saued, both of Iewes and Gentiles, as

the article added to all importeth, and the meaning is,

that God will saue all whome he purposeth to saue of his

mercie, and not of their merite, because all are sinners as

well Iewes as Gentiles: thus Paul expoundes himselfe

*Galat. 3.22.* The Scripture hath concluded all vnder sinne,

that the promise by the faith of Iesin Christ should be gi-

uen, to them that beleeue. And if we should expound

the word all, for every particular man, as some would haue

in, Paul must contradict himselfe, who said before that God

would haue mercie on whom he wil haue mercie, & whom

he will not haue mercie on. *Gal. 4.22.* The

τὸς πάν-

τας.



he will bee hardened, and in this very chapter his drift is to prooue the reiection of the Iewes, and the calling of the Gentiles. I V. Ioh. 3. 16. *God so loved the world that he hath given his onely begotten sonne, that whosoever beleueeth in him shall not perish, but haue everlasting life.* and Ioh. 6. 51. *I will giue my flesh for the life of the world.* *Answer.* By world, we must not vnderstand euery particular man in the world, but the Elect both among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the cōceit of the Iewes, which thought that they alone were loved of God, and not the Gentiles. And how this word is to be vnderstood in the newe Testament Paul doth fully declare Rom. 11. vers. 12. *If (saith he) the fall of them, that is, the Iewes, be the riches of the world, and the diminishing of them the riches of the Gentiles, &c. and vers. 15. If the casting away of them be the reconciling of the world, what shall the receiuing be but life from the dead.* Where by the world, he vnderstands the bodie of the Gentiles in the last age of the world. And thus he fully declares his owne meaning, when he saith to

2. Cor. 5. 18. *the Corinthians God was in Christ reconciling the world unto himselfe.* V. Rom. 14. vers. 15. *Destroy not him with thy meate for whome Christ died.* 2. Pet. 2. 1. *Denying the Lord that bought them, and bring upon themselves swift damnation.* Therefore Christ died for them also which are condemned. *Answer.* The reason is not good. For in these and such like places the Scripture speakes of men not as they are indeede before God, but as they are in appearance and profession, and as they are in the acceptance of men. For so long as a man holds and imbraces the Christian faith, so long in the iudgement of charitie we must esteeme him to be one that is redeemed by Christ, though in deede he be not. And this is the meaning of Peter when he saith, that false prophets denie the Lord that bought them. VI. In the preaching of the Gospell grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: and therefore Christs death appertaines and belongs to all men indifferently. *Answer.* The preaching of the Gospell is an ordinance



of God appointed for the gathering together and the accomplishment of the number of the elect: and therefore in the ministration of the word grace and salvation is offered principally and directly to the elect, and onely by consequent to them which are ordained to iust damnation: because they are mingled with the elect in the same societies: & because the ministers of God not knowing his secret counsell, in charitie thinke all to be elect. And though God in offering grace doe not conferre it to all, yet is there no delusion. For the offering of grace doth not only serue for the conuersion of a sinner, but also to be an occasion by mens fault of blinding the minde and hardening the heart, and of taking away excuse in the day of iudgement.

To conclude this pointe; Vniuersall redemption of all men, we graunt: the Scripture saith so: and there is an universalitie among the elect and beleeuers: but vniuersall Redemption of all and euerie man as well the damned as the elect and that effectually, we renounce as hauing neither footing in the scripture, nor in the writings of any ancient and orthodoxe diuine, for many hundred yeeres after Christ, his words not deprauid and mistaken.

As for vniuersall vocation, it is of the same kind with the former: because it is flat against the word of God in which is fully set downe a distinction of the whole world from the creation to the daies of Christ, into two partes: one, the people of God being receiued into the couenant: the other, being the greatest part of the world, No-people, and forth of the couenant. From the beginning of the worlde to the giuing of the lawe, the Church was shut up in the families of the Patriarches: and the couenant in the verie family of Abraham was restrained to Isaak: and the members of these families for this cause were called the sonnes of God; the rest of the world beside being tearmed as they were in Gen. 6. deede, the sonnes of men. From the giuing of the lawe till Christ the nation of the Iewes was the Church of God, and the rest of the world beside, no people of God. And therefore Esai calles them *prisoners* and them *that are in* Esai. 49. 2. *darkenesse*:



Ose 2.23. *darkenesse: and Ose, Such as are without mercie and no people:*  
 & 1.10. *and Zacharie, Such as are not ioyned to the Lord: and Paul,*  
 Zach. 2.11. *Such as are set to walke in their own waies, beeing without*  
 A&t. 14.16. *God and without Christ in the world. And this distinction be-*  
 Eph. 2.13. *tweene Iewe and Gentile it oode till the verie ascension of*  
 Christ. And hereupon when he was to send his disciples to  
 preach, hee charged them not to goe into the way of the  
 Gentiles, & not to enter into the cities of the Samaritanes,  
 Mar. 10.6,7. *but rather to goe to the lost sheepe of the house of Israel: &*  
 when the woman of Canaan made request for her daugh-  
 ter, he gives a deniall at the first vpon this distinction, say-  
 ing, *It is not meete to take the childrens bread and giue it unto*  
 Mat. 15.22. *dogges: and againe, I am not sent but unto the lost sheepe of the*  
*house of Israel.* It will be said, that this distinction arose of  
 this, that the Gentiles at the first fell away from the coue-  
 nant, and contemned the Messias. It is true indeede of the  
 first heads of the Gentiles the sonnes of Noe: but of their  
 posterity it is false, which in times folowing did not so much  
 as heare of the couenant, and the Messias. The Prophet E-  
 Esai. 55.5. *saith of Christ, A nation that knew not thee shall runne unto*  
 thee. And Paul speaking to the Athenians saith, that the  
 A&t. 17.30. *times of this their ignorance God regarded not: but now ad-*  
 monisheth all men euery where to repent: & to the Romans  
 Rom. 16.26. *he saith, that the mysterie touching Christ and his benefits*  
 1.Tim. 3.16. *was kept secret since the world began, & now opened & pub-*  
 lished among all nations. And if the Gentiles had but knowe  
 of the Messias, why did not their Poets and Philosophers  
 who in their writings notoriously abuse the Iewes with  
 sundry nicknames, at the least signifie the contempt of  
 the Redeemer. Wherefore to hold and much more to a-  
 uouch by writing, that all and euery one of the heathen  
 were called, it is most absurd: and if it were so, the Canibals  
 and the sauadge nations of America should haue known  
 Christ without preaching, which by the histories of the  
 discoverie of those countries is known to be false.

*\* Apella,  
 Verpus Re-  
 cuitus, Sab-  
 bataris, Cul-  
 tor nabium.*

Againe, if the Vocation of euery man be effectuell, then  
 faith must be common to all men either by nature or by  
 grace, or both: now to say the first, namely that the power  
 of



of beleeuing is common to all by nature, is the hereſie of the Pelagians, & to ſay it is common to all by grace, is falſe. *All men haue not faith*, ſaith Paul: nay many to whom the goſpell is preached, doe not ſo much as underſtand it and giue aſſent unto it; *Satan blinding their minds that the light of the glorious goſpell of Chriſt ſhould not ſhine vnto them*: and to ſay that faith is partly by nature & partly by grace, is the condemned hereſie of the ſemi-Pelagian: for wee can not ſo much as thinke a good thought of our ſelues.

2. Theſ. 3. 1.

2. Cor. 4. 4.

2. Cor. 3. 5.

The laſt defect in the platforme is, that they aſcribe vnto God a wrong end of his counſels: namely the communication of mercie or goodneſſe in eternall happines. For the abſolute & ſoueraigne ende of all gods doings muſt be answerable to his nature, which is not mercy and loue alone, but alſo iuſtice it ſelfe: and that is the manifeſtation of his glorie both in iuſtice and mercy by the expreſſe teſtimonie of ſcripture. Againe, if this were ſo, all men without exception ſhould be ſaued, becauſe God can not be fruſtrated of his end & purpoſe: & if but one man be damned, he is dāned, either becauſe God wil not ſaue him, or becauſe he cannot. If they ſay he will not, then he is changeable; if he can not, then he is not omnipotent, conſidering his purpoſe was to convey happines to all creatures.

Thus much of the efficient cauſe of the Church, namely Gods predeſtination: which doctrine could not here be omitted cōſidering no man can beleeue himſelfe to be a member of the Church, unleſſe withall he beleeue that he is predeſtinate to life euerlaſting. Now we come to the ſecond point, namely the *Myſticall union*, which is the very forme of the Church, whereby all that beleeue are *made one with Chriſt*. To the cauſing of this union 2. things are required, a Donation or giuing of Chriſt vnto that man which is to be made one with him: & a Coniunction betwene them both. Of the firſt, the Prophet Eſai ſaith, *Vnto vs a child is borne, & vnto vs a ſonne is given*: & Paul, *who ſpared not his own ſonne, but gave him for vs all: how ſhall he not with him giue vs all things alſo*? And touching it ſundry points muſt be conſidered. The firſt is, what is meant by this Giuing? *Anſwere*. It is an action or worke of God the Father by the holy ghhoſt,

Gal. 3. 28.

Eſai. 9. 16.

Rom. 8. 32.



whereby Christ as redeemer in the appointed time is really communicated to all ordained to saluation in such manner, that they may truly say that Christ himselfe with all his benefites is theirs, both in respect of right thereto, and in respect of all fruite redounding thence, and that as truly as any man may say that house and lande giuen him of his ancetours is his owne both to possesse and to use.

The second point is, what is the verie thing giuen? *Answer.* Whole Christ God and man is giuen, because his humanitie without his godhead, or the godhead without the humanitie doth not reconcile us to God. Yet in this giuing there must be a diuers consideration had of the two natures of Christ: for the communication of the godhead is meere-ly energeticall, that is, onely in respect of operation: in that it doeth make the manhood personally vnited vnto it to be propitiatorie for our sinnes and meritorious of life eternall. And to auouch any communication of the godhead in respect of essence, were to bring in the heresie of the Maniches, and to maintaine a composition & a commixtion of our natures with the nature of God. Againe, in the manhood of Christ, we must distinguish betweene the subiect it selfe, the substance of bodie and soule, and the blessings in the subiect which tend to our saluation. And the communication of the aforesaide manhoode is in respect of both without separation: for no man can receiue sauing vertue from Christ, vnlesse first of all he receiue Christ himselfe, as no man can haue the treasure hid in the field, vnlesse first of all he haue the field: and no man can be nourished by meate and drink vnlesse first of all he receiue the substance of both. And this is the cause why not only in the preaching of the word but also in the institution of the Lordes supper expresse mention is made, not only of Christs merite, but also of his verie body and bloode, whereby the whole humanitie is signified, as appears by that place where it is said, that *the Word was made flesh*. And though the flesh of it selfe profite nothing as S. Iohn saith, yet as it is ioyned to the godhead of the sonne and doth subsist in his person, it receiue thence quickening vertue, to reuiue and renewe  
all

Ioh. 6. 53, 54.

Ioh. 1. 14.



all those to whome it shall be giuen. Lastly, among the blessings that are stored up in the manhood of Christ for our saluation, some are giuen unto vs by imputation, as when we are iustified by the righteousness indeed inherent in his manhood but imputed vnto us: some by infusion, as when holiness is wrought in our hearts by the spirit, as a fruite of that holiness which is in the manhood of Christ, & deriued from it as the light of one candle from another.

The thirde point is, in what maner Christ is giuen unto us. *Answer.* God the father giueth Christ unto his Church not in any earthly or bodily manner, as when a King bestoweth a gift with his owne hand, and putteth it into the hande of his subiect: but the manner is altogether celestiall and spirituall: partly because it is brought to passe by the meere diuine operation of the Holy Ghost: and partly because in respect of vs this gift is receiued by an instrument which is supernaturall, namely faith, whereby we lay hold of & apply unto our selues the Euangelicall promises. And this maner of giuing may be conceiued thus. A mā that neuer stirred foote out of England holdes and enioyes lande in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to bestow it; and the man for his part as willing to accept and receiue it: and by this meanes that which at the first was the Emperours, by mutuall consent becomes the mans. In the same maner God the Father hath made an Euangelicall couenant with his Church: in which of his mercy hee hath made a graunt of his owne sonne vnto us, with righteousness and life euerlasting in him: and we againe by his grace accept of this graunt and receiue the same by faith: and thus by mutuall consent according to the tenour of the couenant, any repentant sinner may truly say, though I now haue mine abode upon earth, & Christ in respect of his manhood be locally in heaue; yet is he truly mine to haue & to enioy, his body is mine, his blood is mine. As for the giuing & receiuing of the body & blood of Christ in bodily maner (which the Papists maintaine in auouching the reall transubstantiation of bread and wine in the sacraments into the body & blood of Christ,



whereby Christ as redeemer in the appointed time is really communicated to all ordained to saluation in such manner, that they may truly say that Christ himselfe with all his benefites is theirs, both in respect of right thereto, and in respect of all fruite redounding thence, and that as truly as any man may say that house and lande giuen him of his ancetours is his owne both to possesse and to use.

The second point is, what is the verie thing giuen? *Answer.* Whole Christ God and man is giuen, because his humanitie without his godhead, or the godhead without the humanitie doth not reconcile us to God. Yet in this giuing there must be a diuers consideration had of the two natures of Christ: for the communication of the godhead is meere-ly energeticall, that is, onely in respect of operation: in that it doeth make the manhood personally vnited vnto it to be propitiatorie for our sinnes and meritorious of life eternall. And to auouch any communication of the godhead in respect of essence, were to bring in the heresie of the Maniches, and to maintaine a composition & a cominixtion of our natures with the nature of God. Againe, in the manhood of Christ, we must distinguish betweene the subiect it selfe, the substance of bodie and soule, and the blessings in the subiect which tend to our saluation. And the communication of the aforesaide manhoode is in respect of both without separation: for no man can receiue sauing vertue from Christ, vnlesse first of all he receiue Christ himselfe, as no man can haue the treasure hid in the field, vnlesse first of all he haue the field: and no man can be nourished by meate and drink vnlesse first of all he receiue the substance of both. And this is the cause why not only in the preaching of the word but also in the institution of the Lordes supper expresse mention is made, not only of Christs merite, but also of his verie body and bloode, whereby the whole humanitie is signified, as appears by that place where it is said, that *the Word was made flesh*. And though the flesh of it selfe profite nothing as S. Iohn saith, yet as it is ioyned to the godhead of the sonne and doth subsist in his person, it receiue thence quickening vertue, to reuiue and renewe  
all

Ioh. 6. 53, 54.

Ioh. 1. 14.



all thoſe to whome it ſhall be giuen. Laſtly, among the bleſſings that are ſtored up in the manhood of Chriſt for our ſaluation, ſome are giuen unto vs by imputation, as when we are iuſtified by the righteousneſſe indeed inherent in his manhood but imputed vnto us: ſome by infuſion, as when holineſſe is wrought in our hearts by the ſpirit, as a fruite of that holineſſe which is in the manhood of Chriſt, & deriued from it as the light of one candle from another.

The third point is, in what maner Chriſt is giuen unto us. *Anſw.* God the father giueth Chriſt unto his Church not in any earthly or bodily manner, as when a King beſtoweth a gift with his owne hand, and putteth it into the hande of his ſubiect: but the manner is altogether celeftiall and ſpiritual: partly becauſe it is brought to paſſe by the meere diuine operation of the Holy Ghoſt: and partly becauſe in reſpect of vs this gift is receiued by an inſtrument which is ſupernaturall, namely faith, whereby we lay hold of & apply unto our ſelues the Euangelicall promiſes. And this maner of giuing may be conceiued thus. A mā that neuer ſtirred foote out of England holdes and enioyes lande in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to beſtow it; and the man for his part as willing to accept and receiue it: and by this meanes that which at the firſt was the Emperours, by mutuall conſent becomes the mans. In the ſame maner God the Father hath made an Euangelicall couenant with his Church: in which of his mercy hee hath made a graunt of his owne ſonne vnto us, with righteousneſſe and life euerlaſting in him: and we againe by his grace accept of this graunt and receiue the ſame by faith: and thus by mutuall conſent according to the tenour of the couenant, any repentant ſinner may truly ſay, though I now haue mine abode upon earth, & Chriſt in reſpect of his manhood be locally in heaue; yet is he truly mine to haue & to enioy, his body is mine, his blood is mine. As for the giuing & receiuing of the body & blood of Chriſt in bodily maner (which the Papists maintaine in auouching the reall tranſubſtantiatio of bread and wine in the ſacraments into the body & blood of Chriſt,



Christ, and the Lutheranes also in teaching that his body and bloode is substantially either in, or with, or under the bread and wine) is an erroneous conceit flat opposite to sundrie points of the Christian faith. For Christ to this verie houre retaineth still the essence and essentiall properties of a true bodie, and wee beleue that really and visibly he ascended into heauen, and there abidestill his seconde comming to the last iudgement: who then hauing but common reason would imagine a communication of the bodie of Christ pent up in the element of bread, and conveyed into our bodies by the mouth and stomacke.

Ioh. 17. 2.

The third point is, whether we are not Lordes of Christ he being thus giuen unto us. *Ans.* No: for this donation is not single but mutuall. As Christ is giuen to us so wee againe are giuen to Christ, as he himselfe saith, *Those whom thou hast giuen me, Father, I have kept.* And wee are giuen unto him in that our bodies and soules are made his not onely as he is God, but also as he is our redeemer: and our sinnes with the guilt thereof are made his by imputation, & the punishment thereof is wholly laide upon him. This is all the dowrie which the Church being the spouse of Christ hath brought unto him.

The fift point is, how any man in particular may know that Christ is giuen unto him of the Father. *Ans.* When God giues Christ to man, he withall giues man grace and power to receiue Christ, and to apprehend him with all his benefits: and this we doe when wee utterly renounce our selues, this world and all things therein, bewaile our sinnes past, resting on the death of Christ for the pardon of them all, and as it were with both the armes of faith catching hold vpon him in all estates both in life and death. When the heart of any man is truly disposed and inclined to doe these and the like things, we may truly say, that God hath giuen him grace to receiue Christ.

The second thing required to make us one with Christ is, the Mysticall vnion, which is a Coniunction whereby Christ and his Church are actually coupled into one whol Mysticall bodie. Now that we may the better conceiue  
the



the nature of it, sundrie questions are to be mooued. The first, what kinde of Coniunction this is. *Answer.* In the scripture we meete with three kind of Coniunctions. The first is, coniunction in nature, when sundry things are coupled all by one and the same nature. As the Father, the Sonne, and the holy ghost being three distinct substances are all one, and therefore ioyned in one godhead or diuine nature. Now Christ and the beleeuert are not ioyned in nature: for then they twaine should haue one body & soule. The second coniunction is in person, when things in nature different, so concur together, that they make but one person, as body and soule make one man: and the godhead of the sonne with his manhood make but one Christ: in whome there is an union of distinct natures with unitie of person. Now Christ and a Christian are not ioyned in person: for Christ is one person, Peter a second, and Paul a third distinct from them both: and so many men as there be, so many seuerall persons. The third coniunction is in spirit; and this is the coniunction meant in this place, whereby Christ and his Church are ioyned together: for the very same spirit of God that dwellerh in the manhood of Christ and filleth it with all graces aboue measure, is deriued thence and dwelleth in all the true members of the church, and filleth them with the like graces in measure, and therefore S. Iohn saith, *Hereby wee know that wee dwell in him and hee in us, because he hath giuen vs of his spirit.* Hence it followes, that the bond of this coniunction is one & the same spirit descending from Christ the head to all his members, creating also in them the instrument of faith whereby they apprehend Christ and make him their owne.

The second is, what are the things united? *Answer.* Not the bodie of the beleeuert to the body of Christ, or the soule to his soule, but the whole person of the man to the whole person of Christ: yet in this order; wee are first of all & immediatly ioyned to the manhoode of Christ, and by the manhood to the godhead.

The thirde question is, what is the manner of this con-  
iunction. *Answer.* Wee must not thinke that Christ and his  
Church



Act. 2. 42.

Church are ioyned by imagination, as the mind of man and the thing whereof he thinkes: or by consent of heart as one friend is ioyned with another, and as the Iewes conuerted were all of one heart and soule: or by any abode in one place, or by touching as sea and land are both ioyned together and make one globe: or by any composition or commixtion of substances, as when many ingredients are put together to make one medecine. But this coniunction is altogether spiritual as the former giuing was, and incomprehensible to mans reason: and therefore we must rather labour to feele it by experience in the heart, then to conceiue it in the braine. Yet neuerthelesse it shall not be amisse to consider a semblance of it in this comparison. Suppose a man hauing the partes of his bodie disioyned farre asunder, his head lying in Italy, one arme in Germanie, the other in Spaine, and his legges with us in England: suppose further all these partes or quarters haue all one soule extending it selfe unto them all and quickening ech of them seuerally as though they were nearely ioyned together: and though the partes be seuered many hundred miles asunder, yet the distance of place doeth not hinder the coniunction, considering one and the same soule doth inlarge it selfe and giue life vnto them all. In the same maner the head of the Mysticall bodie Christ our Sauour is now in heauen, and some of his members in heauen with him and some in earth: and of these, some in England, some in Germanie, some in Italie, some in Spaine, distant many thousand miles asunder: and the spirit of God is as it were the soule of this body which giueth spirituall life to all the members: distance of place doth not hinder this coniunction, because the Holy ghost which linketh all the partes together, is infinite.

The benefites which we receiue by this Mysticall union are manifold. For it is the ground of the conueiance of all grace. The first that by meanes hereof every Christian as he is a Christian or a man regenerate hath his beginning and being in Christ, howsoeuer as he is a man he hath his being  
1. Cor. 1. 30. & subsisting in himselfe, as Paul saith, *You are of God in Christ.*  
And



And, *Wee are members of his body, of his fleſh, and of his bones.* Ephes. 5. 30.  
 How will ſome ſay can this be? After this maner. The comparison is taken from our firſt parentes. Eve was made of a rib taken out of Adams ſide he being caſt into a ſlumber: this being done, Adam awaked & ſaid, *This now is bone of my bone, and fleſh of my fleſh.* Chriſt was nailed on the croſſe and his moſt precious blood was ſhedde, and out of it ariſe and ſpring all true Chriſtians, that is, out of the merite of Chriſtes death and paſſion, whereby they become newe creatures. Secondly euerie one that beleeueth in Chriſt by reaſon of this union hath an unſpeakeable prerogative, for hereby he is firſt united to Chriſt, and by reaſon thereof is alſo ioyned to the whole trinitie, the father, the ſonne, and the holy ghoſt, and ſhall haue eternall fellowſhippe with them. Thirdly, ſundrie men ſpecially Papiſtes deride the doctrine of iuſtification by imputed righteouſneſſe; thinking it as abſurd that a mā ſhould be iuſt by that righteouſneſſe which is inherent in the perſon of Chriſt; as if we ſhould ſay, that one man may liue by the ſoule of another, or be learned by the learning of another. But here we may ſee that it hath ſufficient foundation. For there is a moſt nere and ſtraite union betweene Chriſt and all that beleue in him: and in this union Chriſt with all his benefites according to the tenour of the couenant of grace, is made ours really: & therefore we may ſtand iuſt before God by his righteouſnes; it being indeed his, becauſe it is in him as in a ſubiect; yet ſo, as it is alſo ours becauſe it is giuen unto us of God. Now there is no ſuch union betweene man & mā, & for that cauſe one man can not liue by the ſoule of another, or be learned by the learning of another. Fourthly, from this fountaine ſprings our ſanctification, whereby wee die to ſinne & are renewed in righteouſnes and holines. Wormes and flies that haue lyen dead all winter, if they be laid in the ſunne in the ſpring time, begin to reuiue by vertue thereof: euen ſo when we are united to Chriſt, & are as it were laide in the beames of this bleſſed ſonne of righteouſneſſe vertue is deriued thence which warmeth our benumbed heartes deade in ſinne, and reviveth us to newneſſe of life:



whereby we begin to affect and like good things, and put in practise all the duties of religion. Fifthly, hence we have the protection of Gods angels: for they alwaies wait and attend on Christ, and because wee are made one with him, they attend upon us also. Lastly by reason of this union with Christ, every beleever commeth to haue interest and to recouer his title in the creatures of God, and to haue the holy and lawfull use of them all. For we must consider, that although Adam created in the image of God was made Lord over all things in heauen & earth; yet when he fell by eating the forbidden fruite; he, and in him all mankind lost the title and use of them all. Now therefore that a man may recover his interest, hee must first of all be united and made one with Christ: and then by Christ who is Lord and King over all, shall he recouer that title in the creatures of God which hee had by creation, and be made Lord over them againe. But some will say, if this be so, then a Christian man may haue and enioy all creatures at his pleasure, and therefore the goods of other men. *Ans.* The reason is not good, for in this life we haue no more but <sup>a</sup> right unto the creature, & <sup>b</sup> right in it, that is, actuall possession is reserved for the life to come. Therefore wee content our selues with our allowed portions giuen unto us by God, by his grace using them in holy manner, expecting by hope the full fruition of all things till after this life. Again, if all title to the creatures be recovered by Christ, it may be demanded, whether infidels haue any interest to their goods or no? *Ans.* Infidels before men are right lordes of all their landes and possessions which they haue obtained by lawfull meanes, and in the courtes of men they are not to be deprived of them: but before God they are but vsurpers because they hold them not *in capite*, that is, in Christ: neither haue they any holy and right use of them, *for to the uncleane all things are uncleane.* And they must first of all become members of Christ before they can hold & enioy them aright, & use them well. The duties which are to be learned of the doctrine of this vnion are manifolde. And first of all wee are taught to  
purge

<sup>a</sup> *Jus ad rem.*  
<sup>b</sup> *Jus in re.*



purge our handes and heartes of all our finnes, and eſpecially to auoide all thoſe finnes whereby mens bodies are defiled, as drunkenneſſe, uncleanneſſe, fornication: for they driue away the ſpirit of God from his owne houſe, and diſſolue the bond of the coniunction betweene Chriſt and vs. Secondly we muſt euery one of us, which profeſſe our ſelues to be members of Chriſt, labour to become conformable unto him in holinneſſe of life, and to become new creatures: for this union requireth thus much. Let a man take the griftes of a crabbe-tree and ſet them into good ſtockes, yet will they not chaunge their ſappe, but bring forth fruite according to their owne nature euen ſowre crabbes: but it muſt not be ſo with us: wee are indeed wild oliues, and the braunches of wilde vines, yet ſeeing we are perſwaded that wee are grafted into Chriſt and made one with him, we muſt lay aſide our wild and ſoure nature, and take upon us the nature of the true vine, beare good fruite, haue good iuyce in us, and render ſweete wine. Thirdly, wee are taught hence to be plentiful in all good workes, conſidering wee are ioyned to him that is the fountaine of grace. And therefore Chriſt ſaith, *I am the true vine, and my Father is the huſbande man: every brannch that beareth not fruite in mee, hee taketh away; and euery one that beareth fruite hee purgeth it that it may beare more fruite.* And the Prophet Eſai compares the Church of God to a vineyarde with a tower and a wine-pretſſe in it. And God himſelfe comes often downe vnto it, to ſee the fruites of the valley, to ſee if the vine budde, and the Pomegranates flouriſh. And further wee muſt bring forth fruite with patience. For the Lorde of this vineyarde comes with croſſes and afflictions, as with a pruning knife in his hand to pare and to dreſſe us that wee may be fit to bring forth fruite plentifully in duties of pietie to God, and in duties of loue to all men, yea to our enemies. Chriſtian men are trees of righteousnes growing by the waters of the ſanctuary: but what trees? not like ours: for they are rooted upwarde in heauen in Chriſt, and their graines and branches

Ioh. 15. 1.

Eſai. 5. 7.

Cant. 6. 10.

Luk. 8. 15.

Ezec. 47. 12.



branches growe downward that they may beare fruite among men.

Hitherto we haue heard what the Church is: now to beleue the Church is nothing else but to beleue that there is a companie of the predestinate made one in Christ, and that withall we are in the number of them.

Eph. 2. 22.  
Coloff. 2. 19.

Before wee proceede any further, three rules must be obserued touching the Church in generall. The first, that Christ alone is the head of the Catholike Church, & that hee neither hath nor can haue any creature in heauen or earth to be his fellow herein. For the Church is his body, and none but he can perfourme the duty of an head unto it: which dutie stands in two things; the first is, to gouerne the Church by such power and authoritie whereby he can and doth prescribe lawes properly binding the consciences of all his members; the second is, by grace to quicken and put spirituall life into them, so as they shall be able to say, that they liue not, but Christ in them. As for the Supremacie of the sea of Rome whereby the Pope will needs stand ministeriall heade to the Catholike Church, is a satanicall forgerie. For the headshippe (as I may terme it) of Christ is of that nature or qualitie, that it can admitte no deputie, whether wee respect the commaunding or the quickening power of Christ before named. Nay Christ needes no vicar or deputie; for hee is all-sufficient in him selfe and alwaies present with his Church, as hee him selfe testifieth, saying, *Where two or three are gathered together in my name, there am I in the midst among them.* And whereas all commissions cease in the presence of him that giues the commission: it is as much pride and arrogancie for the Pope to take unto him selfe the title of the heade and universall Bishoppe of the Church, as it is for a subiect to keepe him selfe in commission in the presence of his King.

The seconde rule is, that there is no saluation out of the Church, and that therefore euerie one which is to be saued must become a member & a citizen of the Catholike and Apostolike Church: & such as remaine for euer out of the



the same perish eternally. Therefore S. Iohn saith, *They went out of us, they were not of us, for if they had beene of vs,* 1. Ioh. 2. 19.  
*they would have remained with us: but this commeth to passe*  
*that it might appeare, that they are not all of vs.* And againe,  
 that such as be holy are in the citie of God, *but without,* that  
 is, forth of the Church are dogges, inchanters, whoremongers, adulterers, &c. And the Arke out of which all perished, figured the Church, out of which all are condemned. And for this cause Saint Luke saith, that *the Lorde added* Rev. 22. 15.  
*to the Church from day to day such as shoulde be saved.* And Act. 2. 47.  
 the reason hereof is plaine: for without Christ there is no saluation, but out of the militant Church there is no Christ nor faith in Christ: and therefore no saluation. Again, forth of the militant Church there are no meanes of saluation, no preaching of the worde, no invocation of Gods name, no sacraments, and therefore no saluation. For this cause every man must be admonished euermore to ioyne himselfe to some particular Church being a founde member of the Catholike Church.

The thirde rule is, that the Church which here wee beleue is onely one. As Christ himselfe speaketh, *My dove is alone, and my undefiled is the onely daughter of her mother.* Cant. 6. 8. And as there is onely one God and one Redeemer, one faith, one baptisme, and one way of saluation by Christ onely, so there is but one Church alone.

The Catholicke Church hath two partes: the Church Triumphant in heauen, and the Church Militant on earth.

The Triumphant Church may thus be described: *It is a companie of the spirites of iust men, triumphing over the flesh, the devill, and the worlde, praising God.* First I say it is a companie of the spirites of men as the Holy Ghost Heb. 12. 23.  
 expressely tearmeth it, because the soules onely of the godly departed, as of Abraham, Isaac, Iacob, Dauid, &c. are as yet ascended into heauen, and not their bodies. Furthermore the properties of this companie are two. The first is, to make triumph over their spirituall enemies the flesh, the devill, the worlde: for the righteous man so long as he liues in this world is in continuall combat



Rev. 7. 10.

without truce with all these enemies of his saluation: and by constant faith obtaining victory, in the ende of his life hee is translated in glorious and triumphant manner into the kingdome of glorie. This was signified to Iohn in a vision in which hee saw an *innumerable company of all sorts of nations, kinreds, people, and tongues stande before the lambe clothed in long white robes with palmes in their handes*, in token that they haue beene warriours, but now by Christ haue gotten the victorie and are made conquerours. Their second propertie is to praise and magnifie the name of god, as it followeth in the former place, *saying, Amen: praise and glorie, and wisdom, and thanks, honour, power, and might be unto our God for evermore*. Hence it may be demanded whether Angels be of this triumphant Church or no? *Answer*. The blessed Angels be in heauen in the presence of God the father, the Sonne, and the Holy Ghost, but they are not of the mysticall bodie of Christ, because they are not under him as he is their Redeemer, considering they can not be redeemed which neuer fell: and it can not be prooued that they now stande by the vertue of Christs redemption: but they are under him as hee is their Lord and King, and by the power of Christ as hee is God, and their God, are they confirmed. And therefore as I take it, wee can not say, that angels are members of the mysticall body of Christ or of the triumphant Church.

A&amp; 14. 22.

Luk. 9. 23.

The Church Militant may be thus described: *It is the company of the elect or faithfull, living vnder the crosse, desiring to be removed and to be with Christ*. I say not that the Militant Church is the whole bodie of the elect, but only that part thereof which liueth upon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuered in the writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first is, that the members of this companie live vnder the crosse, and profite by it in all spirituall grace. And therefore it is saide, *that we must through many afflictions enter into the kingdome of heauen*. And our Sauour Christ saith, *If any man will come after me, let him deny himselfe, and take up his*



*his crosse every day and follow me.* The second marke is a desire to depart hence and to be with Christ, as Paul saith, *Wee love rather to be removed out of this body and to be with Christ.* 2. Cor. 5. 8. And againe. *I desire to be loosed and to be with Christ, which is best of all.* Phil. 1. 23. Where yet we must remember, that the members of Christ doe not desire death simply and absolutely, but in two respects: I. that they might leaue off to sinne, and by sinning leaue to displease God. II. That they might come to enioy happinesse in heauen, and to be with Christ.

Touching the generall estate of the Militant Church, two questions are to be considered. The first, how farre forth God is present with it assisting it by his grace. *Answer.* God giues his spirit unto it in such a measure, that although the gates of hell cannot preuaile against it, yet neuerthelesse it remaines still subiect to errour both in doctrine and manners. For that which is true in euerie member of the Church is also true in the whole: but euerie member of the militant Church is subiect to errour both in doctrine and manners: because men in this life are but in parte enlightened and sanctified, and therefore still remaine subiect to blindness of mind and ignorance, and to the rebellion of their willes and affections: whereby it comes to passe that they may easily faile either in iudgement or in practise. Againethat which may befall one or two particular Churches may likewise befall all the particular Churches vpon earth, all beeing in one and the same condition, but this may befall one or two particular Churches to faile either in doctrine or manners. The Church of Ephesus failed in leauing her first loue, whereupon Christ threatneth to remooue from her the candle-sticke. Rev. 2. 4. And the Church of Galatia was remooued to another Gospell from him that had called them in the grace of Christ: now why may not the same things befall twentie yea an hundred Churches which befell these twaine. Gal. 1. 6. Lastly experience sheweth this to be true, in that generall counsels haue erred. The counsell of Nicene beeing to reforme sundrie behaviours among the Bishops & Elders would with common cōsent haue forbidden mariage unto



August. de  
Baptis. lib. 2.  
cap. 3.

Ioh. 16. 13.

Ioh. 3. 34.

Act. 20. 20,  
27.

1. Tim. 3. 11.

them, thinking it profitable to be so, unless Paphnutius had better informed them out of the scriptures. In the third councill at Carthage certaine bookes Apocrypha, as the booke of Syrach, Toby, and the Macchabees are numbred in the Canon, and yet were excluded by the councill of Laodicea. And the saying of a divine is receiued, that former councills are to be reformed and amended by the latter. But Papistes maintaining that the Church can not erre, alleadge the promise of Christ: *How be it when he is come which is the spirit of truth, hee will leade you into all truth.* Answer. The promise is directed to the Apostles, who with their Apostolicall authoritie had this priuiledge graunted them, that in the teaching and penning of the Gospell they could not erre: and therefore in the councill at Ierusalem they conclude thus, *It seemes good vnto vs and to the holy Ghost.* And if the promise be further extended to all the Church, it must be understoode with a limitation: that God will giue his spirit unto the members thereof to lead them into all truth, so farre forth as shall be needfull for their saluation.

The second question is, wherein standes the dignitie & excellencie of the Church. Answer. It standes in subiection and obedience vnto the will & word of his spouse and heade, Christ Iesus. And hence it followeth, that the Church is not to challenge unto her selfe authority ouer the scriptures, but onely a ministerie or ministeriall service whereby shee is appointed of God to preserue and keepe, to publish & preach them, and to giue testimony of them. And for this cause, it is called the *pillar and ground of truth*. The Church of Rome not content with this, saith further that the authoritie of the Church in respect of us is aboue the authoritie of the scripture, because (say they) we can not know scripture to be scripture but by the testimonie of the Church. But indeed they speake an untruth. For the testimonie of men that are subiect to errour can not be greater and of more force with us then the testimonie of God who cannot erre. Againe, the Church hath her beginning from the worde: (for there can not be a Church with-



without faith, and there is no faith without the word, and there is no word out of the Scriptures) and therefore the Church in reſpect of vs, depends on the Scripture, and not the Scripture on the Church. And as the lawier which hath no further power but to expound the law, is vnder the law: ſo the Church which hath authoritie onely to publiſh and expound the Scriptures, can not authorize them vnto vs, but muſt ſubmit her ſelfe vnto them. And whereas it is alleadged that *faith comes by hearing*, and this hearing is in reſpect of the voice of the Church, and that therefore faith comes by the voice of the Church: the anſwere is, that the place muſt be vnderſtood not of that generall faith whereby we are reſolued that Scripture is Scripture, but of iuſtifying faith, whereby we attaine vnto ſaluation. And faith comes by hearing the voice of the Church, not as it is the churches voice, but as it is a miniſtery or means to publiſh the word of God, which is both the cauſe & obieſt of our beleeuing. Now on the contrarie we muſt hold, that as the carpenter knowes his rule to be ſtraight, not by any other rule applied vnto it, but by it ſelfe: for caſting his eye vpon it, he preſently diſcernes whether it be ſtraight or no: ſo we know and are reſolued that Scripture is Scripture, euen by the Scripture it ſelfe, though the Church ſay nothing; ſo be it we haue the ſpirit of diſcerning when we read, heare, and conſider of the Scripture. And yet the teſtimonie of the Church is not to be deſpiſed, for though it breed not a perſwaſion in vs of the certentie of the Scripture, yet is it a very good inducement thereto. Rom. 10.

The militant Church hath many parts. For as the Ocean ſea which is but one, is deuided into parts according to the regions and countries againſt which it lieth, as into the English, Spaniſh, Italian ſea, &c. ſo the Church diſperſed ouer the face of the whole earth, is deuided into other particular Churches according as the countries are ſeuerall in which it is ſeated, as into the Church of England and Ireland, the Church of Fraunce, the Church of Germanie, &c.

Againe, particular Churches are in a twofold eſtate: ſometime they lie hid in perſecution, wanting the publicke  
prea.



1 King 19.  
14, 18.

2. Chron.  
15. 3.

preaching of the word, and the administration of the sacraments; & sometimes again they are visible, carrying before the eyes of the world an open profession of the name of Christ: as the moone is sometime eclipsed & sometime shineth in the full. In the first estate was the Church of Israel in the daies of Eliah, when he wished to die: because the people had forsaken the couenant of the Lord, brokē down his altars, slaine his Prophets with the sword, and he was left alone and they sought to take away his life also. Behold a lamentable estate, when so worthie a Prophet could not finde an other beside himselfe that feared God: yet marke what the Lord saith vnto him, *I haue left seuen thousand in Israel, even all the knees that haue not bowed vnto Baal, and every mouth that hath not kissed him.* Again it is said, *that Israel had bin a long season without the true God, without priest to teach, and without the lawe.* Neither must this trouble any that God should so farre forth forsake his Church: for when ordinarie meanes of saluation faile, he then gathereth his Elect by extraordinarie meanes; as when the children of Israel wandered in the wildernesse wanting both circumcision and the Passeouer, he made a supplie by Manna and by the pillar of a cloude. Hence we haue direction to answere the Papists, who demaunde of vs where our Church was threescore yeares agoe before the daies of Luther: we say that then for the space of many hundred yeares an vniuersall Apostasie ouerspread the face of the whole earth, and that our Church then was not visible to the worlde, but lay hidde vnder the chaffe of Poperie. And the truth of this, the Records of all ages manifest.

The second estate of the Church is, when it flourisheth and is visible, not that the faith and secret Election of men can be seene (for no man can discern these thinges but by outward signes) but because it is apparant in respect of the outwarde assemblies gathered to the preaching of the worde and the administration of the Sacraments, for the praise and glorie of God and their mutuall edification. And the visible Church may be thus described: *It*



is a mixt companie of men professing the faith, assembled together by the preaching of the word. First of all I call it a mixt companie, because in it there be true beleeuers and hypocrites, Elect and Reprobate, good and badde. The Church is the Lords field in which the enemie soweth his tares: it is the corne fiore in which lieth wheat and chaffe: it is a bad of men in which beside those that be of valour & courage, there be white liuered souldiours. And it is called a Church of the better part, namely the Elect whereof it consisteth, though they be in number fewe. As for the vngodly, though they be in the Church, yet they are no more parts of it indeed, thē the superfluous humours in the vains, are parts of the body. But to proceed, how are the members of the visible Church qualified and discerned? the answer followeth in the definition, *professing the faith*. whereby I meane the profession of that religion which hath beene taught from the beginning, and is now recorded in the writings of the Prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to be a member of the Church.

Math. 13. 25.  
47.

Againe, because the profession of the faith is otherwhiles true and sincere, and otherwhiles onely in shew: therefore there be also two sorts of members of the visible Church, members before God and members before men. A member of the Church before God is he, that beside the outward profession of the faith, hath inwardly a pure heart, good conscience, and faith vnfained, whereby he is indeede a true member of the Church. Members before men, whome we may call reputed members, are such as haue nothing els but the outward profession wanting the good conscience and the faith vnfained. The reason why they are to be esteemed members of vs is, because we are bound by the rule of charitie to thinke of men as they appeare vnto vs: leauing secret iudgements vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begunne and continued, is the word: which, for that cause is called the *immortall seede* whereby we are borne anew, and *milke*,

1. Pet. 1. 23.  
Hebr. 5. 13.  
1. Cor. 3. 2.

where-



Isai 49.22.

Cant. 1.6.

vers. 7.

2.Kin. 4.23.

whereby we are fedde and cherished to life euerlasting. And hence it followeth necessarily, that the preaching of the doctrine of the Prophets and Apostles, ioyned with any measure of faith and obedience, is an vnfallible marke of a true Church. Indeede it is true, there be three things required to the good estate of a Church, the preaching of the Gospell, the administration of the Sacraments, and due exequution of Discipline according to the word: yet if the two latter be wanting, if there be preaching of the worde with obedience in the people, there is for substance a true Church of God. For it is the banner of Christ displaied, vnder which all that warre against the flesh, the deuill, the worlde, must range themselves. As the Lord saith by the Prophet Isai, *I will lift up my hand to the Gentiles, and set up my standard vnto the people, and they shall bring their sonnes in their armes, and their daughters shall be carried upon their shoulders.* Hence it followeth that men which want the preaching of the Gospell, must either procure the same vnto themselves, or if that cannot be, because they liue in the middest of idolatrous nations, as in Spaine and Italie, it is requisite that they should ioyne themselves to those places where with libertie of conscience they may inioy this happy blessing. Men are not to haue their hearts glued to the honours and riches of this worlde, but they should be of Dauids minde, and rather desire to be dorekeepers in the house of God, then to dwell in the tents of vngodlinesse. In the Canticles, the spouse of Christ saith, *Show mercie, O thou whome my soule loueth, where thou feedest, where thou liest at noone: for why should I be as shee that turneth aside to the flocks of thy companions.* To whome he answereth thus: *If thou knowe not, O thou the fairest among women, get thee forth by the steppes of the flocke, and feede thy kiddes by the tents of the shepheards:* that is, in those places where the doctrine of righteousness and life euerlasting by the Messias is published. When the Shunamites child was dead, shee told her husband that she would goe to the man of God, to whom he answered thus; *Why wilt thou goe to him to day, it is neither newe moone nor sabbath day:* whereby is signified that



that when teaching was skarse in Israel, the people did resort to the Prophets for instruction and consolation. And David saith, that the people where soeuer their aboad was, *went from strength to strength till they appeared before God in Sion.* And oftentimes, they beeing Profelytes, there aboad must needs be out of the precincts of Jewrie. Psal. 84. 7.

Thus we see what the visible Church is: nowe further concerning it, three questions are to be skāned. The first is, how we may discerne whether particular men and particular Churches holding errours, be sound members of the Catholicke Church or no. For the answering of this, wee must make a double distinction, one of errours, the other of persons that erre. Of errours, some are destroyers of the faith, some only weakners of it. *A destroyer* is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it selfe is ouerturned; as the deniall of the death of Christ, & the immortalitie of the soule, and such like: and the summe of these fundamentall points is comprised in the Creede of the Apostles and the Decalogue. *A weakning error* is that, the holding whereof doth not ouerturne any point in the foundation of saluation; as the error of freewill, and sundrie such like. This distinction is made by the holy Ghost, who saith expressely that the doctrines of repentance, and faith, and baptismes, and laying on of hands, and the resurrection, and the last iudgement, *are the foundation*, namely of religion: and againe, that *Christ is the foundation*, and that other doctrines consonant to the word, are as gold and siluer laid thereupon. Secondly persons erring: are of two sorts: some erre of weakenes, beeing carried away by others; or of simple ignorance, not yet beeing conuicted and informed concerning the truth. Some againe erre of obstinacie, or affected ignorance, which hauing bin admonished and conuicted, still perseuere in their forged opinions. This beeing said, wee nowe come to the point. If any man or Church, shall hold an errour of the lighter kinde, he still remaines a member of the Church of God, and so must be reputed of vs. As when a Lutherane shall hold, that images are still to be

2. Tim. 2. 12.

*justification by works.*

Gal. 5. 2, 3.

Hebr. 6. 1.

1. Cor. 3. 10.



be retained in the Church; that there is an Vniuersall Election of all men, &c. for these and such like opinions may be maintained, the foundation of saluation vnruined. This which I say is flatly auouched by Paul, If any man (saith he) build on this foundation gold, silver, precious stones; *timber, hay, or stubble*, his work shall be made manifest by the fire, *&c. and if any mans worke burne, he shall loose, but yet he shall be safe himselfe.* And therefore the hay and stubble of mens errors beside the foundation on which they are laide, doe not debarre them from being Christians or members of the Church. A man breakes downe the windowes of his house; the house standes: he breakes downe the roofof or the walles; the house yet stands, though deformed; he pulls vp the foundation; the house it selfe falls and ceaseth to be an house. Now religion which we professe is like an house or building: and some points thereof are like windowes, doores, walls, roofes, and some are the foundation: and the former may be battered, the foundation standing. Againe, if the error be directly or by necessarie consequent, euen in common sense against the foundation, consideration must be had whether the Church or partie erreth of weaknes or malice: if of weaknes, the partie is to be esteemed as a member of the Catholicke Church. And thus Paul writes vnto the Church of Galatia, as to a Church of God, though by false teachers it had bin turned away to another Gospel, and embraced the fundamentall errour of iustification by works. But when any man or Church shal hold fundamentall errors in obstinacie or affected ignorance, we are then not bound to repute them any longer as Churches or Christians, but as such to whom condemnation belongs, as Paul sheweth by the example of Iannes and Iambres. *And as Iannes and Iambres, saith he, withstood Moses, so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith.* Yet withall this caueat must euer be remembered, that we rather condemne the errour then the person that erreth, because Gods mercie is like a bottomlesse sea, whereby he worketh what he will and when he will in the hearts of miserable sinners.

1. Cor. 3. 15.

2. Tim. 3. 8.



The second question is, where at this day we may finde such visible Churches as are indeede sound members of the Catholick Church. And for the resolving of it, we are to go through all countries and religions in the world. And first to beginne with Turkes and Iewes, wee are not in any wise to acknowledge their assemblies for Churches, because they worship not God in Christ who is the heade of the Church.

As for the Assemblies of Papists which haue bin a great part of the world, if thereby we vnderstand companies of men holding the Pope for their head, and beleeuing the doctrine established in the council of Trent; in name they are called churches, but indeed they are no true or sound members of the Catholick Church. For both in their doctrine & in the worship of God they race the very foundation of religion, which will appeare by these three points. First of all they hold iustification by works of grace: auouching that they are not only iustified before god by the merit of Christ, but also by their owne doings. Which opinion flatly overturneth iustification by Christ. For as Paul saith to the Galatians, *If ye be circumcised Christ profiteth you nothing*, that is, Gal. 5. 2. if yee looke to be iustified by the works of the ceremoniall law, yee are fallen from Christ: Ioyne Circumcision & Christ together in the matter of iustification, and yee doe quite ouerthrow iustification by Christ. Now if this be true, which is the word of God that cannot lie, then we say to the Papists, If yee will needes be iustified by works of grace, ye are fallen from grace. The second point is, that they maintaine a daily reall sacrifice of the bodie of Christ in the Masse for the sinnes of the quicke and dead. And this is also a fundamentall heresie. For Christs sacrifice on the crosse must either be a perfect sacrifice or no sacrifice: and if it be often iterated and repeated by the Masse-priest, it is not perfect but imperfect. The third point is, that they worship the Images of the Trinitie and of Saints departed, and their Brethren god, which is as vile an abomination as euer was among the Gentiles: all beeing directly against the true meaning of the second Commandement, and defacing the  
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worship of God in the very substance thereof. Thus then it appears that the old Church of Rome is changed, and is now at this day, of a spoule of Christ become an harlot: and therefore no more a Church of Christ indeed, then the carkasse of a deade man that weareth a liuing mans garment is a liuing man, though he looke neuer so like him. And whereas they pleade for themselues that they haue succession from the Apostles, the answere is, that succession of person is nothing without succession of doctrine, which they want: and we see that Heretikes haue succeeded lawfull Ministers. Secondly, whereas it is alleadged that in the Popish assemblies the Sacrament of Baptisme is rightly for substance administred; and that also it is a note of a Church, three things may be answered. First, that Baptisme seuered from the preaching of the Gospel, is no more a signe of a Church, then the seale seuered from the Indenture is of force; and that is nothing. Circumcision was vsed in *Colchis* yet no Church, & among the Samaritans, & yet no people. Secōdly Baptisme is in the assemblies of the Church of Rome, as the purse of the true man in the hand of the thiefe: & indeed it doth no more argue them to be churches, then the true mans purse argues the thiefe to be a true man. For baptisme though it be in their assemblies, yet doth it appertaine not vnto them, but vnto an other hidden Church of God, which he hath in all ages gathered forth of the midst of them. Thirdly, though they haue the outward Baptisme, yet they by necessarie consequent of doctrine, ouerturne the inward baptisme that stands in iustification and sanctification. Moreouer, whereas it is alleadged that they maintaine the booke of the old and new Testament penned by the Prophets and Apostles; the answear is, that they doe it with adding to the Canon, and by corrupting the native sense of the Scriptures in the very foundation: and therefore they are but as a lanthorne that shews light to others and none to it selfe. Fourthly, it is further said that they hold the Creede of the Apostles, and make the same confession of faith that we doe. I answear that in shew of wordes they doe so indeede: but by necessarie con-

*Herodot.**Hos. i. 9.*



consequents in the rest of their doctrine they ouerturne one of the natures and all the offices of Christ, and therewithall most of the articles of the Creede. And herein they deale as a father, that in outward shew tenders the bodie of his child, and will not abide the least blemish vpon it: and yet by secret conveiances inwardly annoies the heart, the braine, or the liuer, and so in truth destroies the same. Fifthly it is alledged, that Antichrist must sit in the Temple of God, that is, the Church: therefore say some that desire an vnion between vs and the Papists, popish assemblies are true Churches: but the argument is not good. For it is one thing to be in the Church, an other thing to be of it. And Antichrist is said to sit in the Church, not as a member thereof, but as an vsurper, or as the pyrate in the ship of the marchant: & hence it cannot be prooued, that assemblies of Papists are Churches, but that in them and with them there is mingled an other hidden Church in the midst whereof Antichrist the Pope ruleth, though himselfe hath no part therein. Lastly, whereas some, being no Papists, think their Churches to be like a bodie diseased and full of soares and wounds from the head to the foot, & the throat also cut, yet so as life is still remaining; we may better thinke, (their foule errors considered & their worship of God, which is nothing els but a mixture of Iudaisme and Paganisme) that it is a rotten and dead corps void of spirituall life. And therefore we haue seuered our selues from the Church of Rome vpon iust cause: neither are we schismatics in so doing, but they rather; because the ground & the proper cause of the schisme is in the.

As for the Assemblies of Anabaptists, Libertines, Antinomies, Tritheists, Arrians, Samosatrenians, they are no churches of God, but conspiracies of monstrous heretikes iudicially condemned in the primitiue Church, and againe by the malice of Satan renewed and revived in this age. The same we are to thinke and say of the Familie of loue.

As for the Churches of Germanie commonly called the Churches of the Lutheranes, they are to be reputed of vs as the true Churches of God. Though their Augustane Confession haue not satisfied the expectation of other Reformed



Churches: yet haue they all the same enemies in matter of religion, and doe alike confesse the Father, the Sonne, and the holy Ghost: and of the office of the Mediatour, of faith and good works, of the Word, the Church and the Magistrate, are all of one iudgement. They differ indeede from vs in the question of the Sacrament, but it is no sufficient cause to induce vs to hold thē as no Church: for that there is a true or reall receiuing of the bodie and blood of Christ in the Lordes supper, wee all agree; and wee ioyntly confesse that Christ is there present so farre forth that hee doth truly feede vs with his very bodie and blood to eternall life: and all the controuersie lies in the manner of receiuing; we contenting our selues with that spirituall receiuing which is by the hande of faith, they adding thereto the corporall, whereby they imagine themselves to receiue Christ with the hand and mouth of the bodie. And though to maintaine this their opinion, they be constrained to turne the ascension of Christ into a disparition, whereby his bodie being visible becomes invisible, yet in the maine points we agree: that Christ ascended into heauen: that he entred into his kingdome in our name and for vs: that we are gouerned and preserued by his power and might: and that whatsoeuer good thing we haue or doe, proceeds wholly from the grace of his spirit. Indeede the opinion of the *V-biquitie* of the bodie of Christ reviveth the condemned heresies of Eutiches and Nestorius, and it ouerturneth by necessarie consequent most of the articles of faith: but that was priuate to some men, as Brentius and others, and was not receiued of whole Churches: and whereas the men were godly and learned, and we are vncerten with what affection, and how long they held this errour, we rest our selues in condemning it, leauing the persons to God. Againe Popish Transubstantiation, and Lutheran Consubstantiation, are both against the truth of the manhoode of Christ; yet with great difference. Transubstantiation is flat against an article of faith: for if Christs bodie be made of bread, and his blood of wine (which must needes be if there be a conuersion of the one into the other) then was not he

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conceined and borne of the Virgin Marie: for it can not both be made of bakers breade and of the substance of the Virgin. Againe it abolissheth the outwarde signe in the Lordes supper, and the<sup>a</sup> analogie betweene the signe and the thing signified: but Consubstantiation doth not so, neither doeth it ouerturne the substance of any article of Religion, but onely a maine point in Philosophie, which is, that A body doth occupy only one place at once.

<sup>a</sup> and so ouerturnes the sacrament.

Furthermore the Churches of Helueria, & Savoie, & the free cities of France, & the low Countries, & Scotland, are to be reuerenced as the true churches of God, as their Confessiōs make manifest. And no lesse must we thinke of our owne Churches in England and Ireland. For we hold, belecue, and maintaine, and preach the true faith, that is, the ancient doctrine of saluation by Christ, taught and published by the Prophets and Apostles, as the Booke of the articles of faith agreed vpon in open Parliament doe fully shewe: & withal now we are, and haue bin ready to testifie this our faith, by venturing our liues euen in the cause of religion against forraigne power, and especially the Spainard: and hereupon all the Churches in Europe giue vnto vs the hand of fellowship. And whereas sundrie among vs that separate and indeed excommunicate themselves, giue out that there is no Church in England, no Ministers, no Sacraments: their peremptorie asseuerations wanting sufficient grounde, are but as paper-shot. They alleadge that our assemblies are full of grievous blottes and enormities.

*Answw.* The defects and corruptions of Churches must be distinguished: and they be either in doctrine, or manners. Againe corruptions in doctrine must be further distinguished: some of them are errors indeed, but beside the foundation; & some errors directly against the foundation: and these ouerturne all religion, wheras the former do not. Now it can not be shewed that in our Churches is taught any one error that raceth the foundation, and consequently annihilateth the truth of Gods Church. Indeed there is controuersie among vs touching the point of Ecclesiasticall regiment: but marke in what manner. VVee all ioyntly



agree in the substance of the regiment, confessing freely that there must be preaching of the word, administration of the sacraments according to the institution, and the use of the Power of the keys in admonitions, suspensions, excommunications: the difference betweene vs is onely touching the persons, and the manner of putting this government in execution: and therefore men on both parts, though both hold not the truth in this point; yet because both hold Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no Church, but a badde Church. When as the wicked Scribes and Pharisees sitting in Moses Chaire, taught the things which he had written, the people are commaunded to heare them, and to doe the thinges which they say, not doing the thinges which they doe. And whereas it is saide, that we hold Christ in word, and denie him in deede, that is answered thus: deniall of Christ is double, either in iudgement, or in fact: deniall in iudgement ioyned with obstinacie, makes a Christian to be no Christian; deniall in fact, the iudgement still remaining sound, makes not a man to be no Christian, but a badde Christian. When the Iewes had crucified the Lord of life, they still remained a Church, if any vpon earth: and notwithstanding this their fact, the Apostles acknowledged that the covenant & the promises still belonged vnto them: and they neuer made any separation from their Synagogues, till such time as they had bin sufficiently convicted by the Apostolicall ministerie, that Iesus Christ was the true Messias.

Rom. 9. 4.  
Act. 2. 39.

Thus wee see where at this day we may finde the true Church of God. Nowe I come to the third question: and that is, at what time a man may with good conscience make separation from a Church? *Answer.* So long as a Church makes no separation from Christ, wee must make no separation from it: and when it separates from Christ, wee may also separate from it: and therefore in two cases there is varrant of separation. The one is, when the worshippe of God is corrupt in

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substance. And for this we haue a commandement, *Be not,* 2. Cor. 6. 14. saith Paul, *unequally yoked with infidels: for what fellowshipe hath righteousness with unrighteousnes, or what communion hath light with darknes, or what concord hath Christ with Belial? or what part hath the beleener with the infidell? or what agreement hath the temple of God with idoles? wherefore come out from among them and separate your selues,* saith the Lord. And we haue a practise of this in the old testament. When Ieroboam had let vp idoles in Israel, then the Priests and Leuites came to Iudah and Ierusalem to serue the Lorde. The second is, when the doctrine of religion is corrupt in substance: as Paul saith, *If any man teach otherwise, and consent not to the wholesome wordes of our Lord Iesus Christ, and to the doctrine which is according to godlines, he is puffed up; from such separate your selues.* A practise of this wee haue in the Apostle Paul, who beeing in Ephesus in a Synagogue of the Iewes, spake boldly for the space of three moneths, disputing and exhorting to the thinges which concerne the kingdome of God: *but when certen men were hardened and disobeyed, speaking euill of the way of God, he departed from them, and separated the disciples of Ephesus: and the like he did at Rome also.* As for the corruptions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vnlesse it be from priuate companie, as we are admonished by the Apostle Paul, and by the examples of Dauid and Lot. By this which hath beene saide, it appeares that the practise of such as make separation from vs, is very badde and scismaticall, considering our Churches faile not either in the substance of doctrine, or in the substance of the true worship of God.

2 Chr. 11. 14.

1. Tim. 6. 3.

Act. 19. 9.  
& 28. 28.

1. Cor. 5. 11.  
Psal. 17. 4.  
2. Pet. 2. 8.

Now to proceede in the Creede. The Church is further set forth by certen properties and prerogatiues. The properties or qualities are two, *holines* and *largenes*. That the Church is *holy*, it appeares by Peter, which calls it *an holy nation*, and a *chosen people*: and by Saint Iohn, who calls it *the holy citie*. And it is so called, that it may be distinguished from the false Church, which is tearmed in Scriptures the

1. Pet. 2. 9.  
Rev. 11. 2. &  
22. 19.



Rev. 2. 9. *Synagogue of Satan, and the malignant Church.*

& 3. 9.

Psal. 26. 5.

1. Tim. 1. 17.

Rom. 11. 20

Phil. 2. 12.

Mar. 9. 24.

1. Tim. 4. 7.

Eph. 3. 7.

2. Theff.

3. 14.

Now this holines of the Church is nothing els but a created qualitie in euery true member thereof, whereby the image of God which was lost by the fall of Adam is againe renewed and restored. The author of it is God by his word and spirit, by little and little abolishing the corruption of sinne and sanctifying vs throughout, Ioh. 17. veri. 17. *Father sanctifie them in thy truth, thy word is truth.* And holines must be conceiued to be in the Church on this manner: it is perfect in the Church Triumphant, and it is onely begunne in the Church Militant in this life: and that for speciall cause, that we might giue all glorie to God; that we might not be high minded, that we might worke our saluation with feare and trembling; that we might denie our selues and wholly depende vpon God. Hence wee learne three things: first that the Church of Rome erreth in teaching that a wicked man, yea such an one as shall neuer be saued, may be a true member of the Catholicke Church: for in reason euery man should be answerable to the qualitie and condition of the Church whereof hee is a member: if it be holy, as it is; hee must be holy also. Secondly we are euery one of vs, as Paul saith to Timothy, *to exercise our selues vnto godlines*, making conscience of all our former vnholly waies, endeavouring our selues to please God in the obedience of all his commaundements. It is a disgrace to the holy Church of God that men professing themselves to be members of it, should be vnholly. Thirdly our dutie is, to eschewe the societie of Atheists, drunkardes, fornicatours, blasphemers, and all wicked and vngodly persons, as Paul saith, *Be no companions of them, and haue no fellowship with the unprofitable workes of darknes.* And he chargeth the Thessalonians, that if any man among them walke inordinately they haue no companie with him that he may be ashamed.

The largenes of the Church is noted in the worde *Catholicke*. that is, generall or vniuersall. And it is so called for three causes. For first of all it is generall in respect of time; because the Church hath had a beeing in all times  
and



and ages ever since the giuing of the promise to our first parents in Paradise. Secondly it is generall, in respect of the persons of men: for it standes of all sortes and degrees of men, high and lowe, rich and pore, learned and vnlearned, &c. Thirdly it is Catholicke or vniuersall in respect of place; because it hath beene gathered from all the parts of the earth, specially now in the time of the new Testament; when our Sauour Christ saith, that the Gospell Math. 26. 23. shall be preached in the whole worlde. To this purpose Iohn saith in the Revelation, *I beheld and loe a great multitude* Rev. 7. 9. *which no man could number of all nations and kinreds, and peoples and tongues, stode before the throne and before the lambe, cloathed with long white robes and palmes in their handes.* Catholica. i. per totum orbem diffusa, August. epist. 170.

And the Church which we here professe to beleene, is called Catholicke, that we may distinguish it from particular Churches, which are not beleued, but seene with eye, whereof mention is made often in the Scriptures. Rom. 16. 5. 1. Cor. 16. 19. *the Church in their house: and the Churches of Asia.* Coloss. 4. 15. *Salute Nymphas and the Church in his house.* Act. 11. 22. *the Church of Ierusalem.* Act. 13. 1. *the Church at Antioche, &c.*

That the Church is Catholicke in respect of time, place, person, it ministers matter of endlesse comfort vnto vs. For hereby we see that no order, degree, or state of men are excluded from grace in Christ, vnlesse they will exclude themselves. Saint Iohn saith, *If any man sinne, we haue an advocate with the father, Iesus Christ the righteous.* Nowe it might be answered, it is true indeede Christ is an advocate to some men, but he is no advocate to me: Saint Iohn therefore saith further, *and he is the reconciliation for our sinnes, and not for our sinnes onely, but for the whole world, that is, for all beleeuers of what condition or degree soeuer.* Ioh. 2. 1, 2.

Thus much of the properties of the Church: now follow the prerogatiues or benefits which God bestoweth on it, which are in number foure. The first is expressed in these wordes, *The communion of Saints.* Where communion signifieth that fellowshippe or societie that one hath with



1. Cor. 1. 2.  
and 14. 33.

an other: and by *Saints* we vnderstand not dead men inrolled in the Popes Calender, but all that are sanctified by the blood of Christ, whether they be liuing or dead: as Paul saith, *unto the Church of God which is at Corinthus, to the that are sanctified in Iesus Christ Saints by calling. And God is the God of peace in all the Churches of the Saints.* Nowe if wee adde the clause *I beleene*, vnto these words, the meaning is this; I confesse and acknowledge that there is a spirituall fellowshippe and societie among all the members of Christ, beeing the faithfull seruants and children of God: and withall I beleene that I am partaker of the same with the rest.

Psal. 16. 5.

Psal. 73. 26.

This communion hath two parts, fellowship of the members with the head, and of the members with themselves. The communion of the members with their head is not outwarde, but altogether spirituall in the conscience: and for the opening of it we must consider what the Church receiueth of Christ, and what he receiues of it. The Church receiues of Christ foure most worthie benefits. The first, that Christ our Mediatour, God and man, hath truly giuen himselfe vnto vs, and is become our lot and portion, and withall God the father, and the holy Spirit in him, as David saith, *Iehova is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lotte: the lines are fallen vnto me in pleasant places: yea I haue a faire heritage.* And, *My flesh faileth and my heart also: but God is the strength of my heart, and my portion for euer.* The second is, the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the children of God. The benefit is wonderfull, howsoeuer carnall men esteeme not of it. If a man should either by election or birth, or any way els be made the sone & heire of an earthly prince, he would think himselfe highly aduanced: how highly then are they extolled which are made the sonnes of God himselfe. The third benefit is a title and right to the righteousness of Christ in his sufferings, and his fulfilling of the lawe. The excellencie of it is vnspeakeable, because it serues to award the greatest temptations of the deuill. whē the deuill replieth thus,



thus, thou art a transgressor of the law of God, therefore thou shalt be damned; by meanes of that communion which we haue with Christ we answere againe: that Christ suffered the curse of the law to free us from due and deserved damnation: and when he further replies, that seeing wee neuer fulfilled the law, we can not therefore enter into heauen: we answere againe, that Christes obedience is a fulfilling of the lawe for us and his whole righteousness is ours to make us stand righteous before God. The fourth benefite is a right to the kingdome of heauen, as Christ comforting his disciples saith, *Feare not little flocke it is your fathers pleasure to give you a kingdome*: and hence it is sundrie times called *the inheritance and the lot of the saints*.

Act. 26. 18.  
Coloss. 1. 12.  
Eph. 1. 18,

Furthermore for the conueiance of these benefits unto us, God hath ordained the preaching of the word: and the administration of the sacraments, specially the Lords supper: and hath commaunded the solempne and ordinarie use of them in the Church. And hereupon the Lords supper is called the Communion. *The cup of blessing* (saith Paul) *which we blesse, is it not the communion of the blood of Christ: & the bread which we breake, is it not the communion of the bodie of Christ*: that is, a signe and seale of the communion.

1. Cor. 10. 16.

Againe the thinges which Christ receiveth of us are two: our sinnes with the punishment thereof made his by application or imputation: and our afflictions with all the miseries of this life which he accountes his owne, & therefore doth as it were put under his shoulder to beare the burden of them. And this communion betweene Christ and us is expressed in the scriptures by that blessed and heauenly bargaine in which there is mutuall exchange betweene Christ and us: he imparts unto us *milke and wine without silver or money* to refresh us, and *gold tried by the fire* that wee may become rich, and *white raiment* that we may be clothed, and *eye-salve*, to annoint our eyes that we may see: & we for our partes returne unto him nothing but blindnesse and nakednesse, and povertie, and the loathsome burden of our filthie sinnes.

Isa. 55. 1.

Rev. 3. 18.

The second parte of the communion is that which the  
saintes



saints haue one with another. And it is either of the liuing with the liuing, or of the liuing vwith the dead. Now the communion of the liuing standes in three things: I. in like affection: II. in the gittes of the spirit: III. in the use of temporall riches. For the first, communion in affection is, whereby all the seruants of God are like affected to God, to Christ, to their owne finnes, and each to other. They are all of one nature and heart alike disposed though they be not acquainted nor haue any externall fellowship in the flesh. As in a family children are for the most part one like another and brought up alike: euen so it is in Gods familie which is his Church: the members thereof are all alike in heart and affection: and the reason is, because they haue one spirit to guide them all: and therefore S. Peter saith, *The multitude of them that beleued were of one heart and of one soule, neither any of them said that any thing of that which he possessed was his owne, but they had all things common.* And the Prophet Esai foretelling the unitie which should be in the kingdome of Christ, saith, *The wolfe shall dwell vwith the lambe, and the leopard shall lye with the kidde, and the calfe and the lyon, and the fatte beast togither, and a litle childe shall leade them. The coue and the beare shall feede, and their yong ones shall lye togither: and the lyon shall eate strawe like the bullocke. The sucking childe shall play vpon the hole of the aspe, and the wayned childe shall put his hand into the cockatrice hole.* By these beastes are signified, men that be of a wicked & brutish nature: which, when they shall be brought into the kingdome of Christ, shall lay aside the same & become louing, gentle, curteous, & all of one minde. And S. Peter requires of the Church the practise of brotherly loue, and that is to carrie a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with us. Furthermore, by reason of this that all the children of God are of one heart, there followes another duty of this communion, whereby they beare one the burdens of another, & when one member of the Church is griued all are griued, when one reioyceth all reioyce; as in the body when one member suffereth all suffer.

A<sup>c</sup>. 4. 32.

Esa. 11. 6, 7.

2<sup>d</sup> Pet. 1. 7.

Gal. 6. 2.

The



The second braunch of their communion is in the giftes of Gods spirite, as loue, hope, feare, &c. And this is shewed, when one man doth employ the graces of God bestowed on him, for the good and saluation of another. As a candle spendeth it selfe to giue light to others: so must Gods people spend those gifts which God hath giuen them for the benefite of their brethren. A christian man howsoeuer hee be the freest man upon earth, yet is he seruant to all men, especially to the Church of God to doe seruice unto the members of it by loue for the good of all. And this good is procured, when wee convey the graces of God bestowed on us to our brethren: and that is done fīue waies. I. by example: II. by admonition: III. by exhortation: IIII. by consolation: V. by prayer. The first which is, good example, wee are inioyned by Christ saying, *Let your light shine before men, that they may see your good workes and glorifie your Father which is in heauen.* And that our hartes might be touched with speciall care of this dutie, the Lord setteth before us his owne blessed example, saying, *Be ye holy as I am holy:* and, *Learn of me that I am meeke and lowly.* And Paul saith, *Be ye followers of me as I follow Christ:* and the higher men are exalted, the more carefull ought they to be in giuing good example. For let a man of note or estimation doe euill, and hee shall presently haue many followers. Euill example runnes from one to another like a leprosie or infection: and this Christ signified when hee said that the figge-tree planted in the vineyarde *If it beare no fruite makes all the ground barren.* The second meanes of communication of the giftes of God vnto others, is admonition, which is an ordinance of God whereby Christian men are to recouer their brethren from their sinnes. A man by occasion fallen into the water is in danger of his life; and the reaching of the hande by another is the meanes to saue him. Now euerie man when hee sinneth doeth, as much as in him lieth, cast his soule into the very pit of hell: and wholesome admonitions are as the reaching out of the hande to recover him againe. But it will peraduenture be saide, how must wee proceede in admonishing

Gal. 5.13.

Mat. 5.

Leuit. 11. 44.

Mat. 11. 28.

1. Cor. 11. 1.

Luk 13. 18.



Mat. 7. 5.

Heb. 10. 24.

Gal 6. 1.

<sup>a</sup> As Chirurgians tenderly set armes & legs in ioynt.

admonishing of others? *Answer.* We are to obserue three things. The first is, to search whether we that are to re-prooue be faultie our selues in the same thing or no: first we must take out the beame that is in our owne eye, and so we shall see clearly to put out the mote in our brothers eye. II. before wee reprove, wee must be sure that the fault is committed: we must not go upon heare-say or likelihoods: and therefore the Holy ghost saith, *Let us consider or observe one another to provoke unto love or good workes.* III. before we reprove, wee must in Christian wildome make choice of time and place: for all times and places serue not to this purpose. And therefore Salomon saith, *It is the glory of a man to passe by an offence.* Furthermore in the act of admonishing, two things are to be obserued. I. a man must deliuer the words of his admonition (so farre forth as hee can) out of the word of God, so as the partie which is admonished, may in the person of man see God himselfe to reprove him. II. his reproofe must be made with as much compassion and fellow-feeling of other mens wants as may be. As Paul saith, *If any man be fallen by occasion into any fault, ye which are spirituall<sup>a</sup> restore such an one with the spirit of meekenes.* The third way of communicating good things to others is exhortation: and it is a meanes to excite and stirre them on forward which doe already walke in the way of godlinesse. Therefore the Holy Ghost saith, *Exhort one another daily, least any of you be hardened through the deceitfulnesse of sinne.* But alas, the practise of this dutie, as also of the former is hard to be found among men; for it is usuall in families that masters and fathers in stead of admonishing their servants and children, teach them the practise of sinne in swearing, blaspheming, slaundering, &c. and as for exhortation, it is not used. Let a man that hath the feare of God offend neuer so little, in stead of brotherly exhortation hee shall heare his profession cast in his teeth, and his hearing of Sermons: this practise is so generall, that many beginning newly to tread in the steppes of godlinesse are hereby daunted, and quite driven backe. The fourth way is consolation, which is a meanes appointed by God whereby



by one man shoulde vvith vvords of heavenly comferte refresh the soules of others afflicted with sicknesse or any other way feeling the hand of God either in body or in mind. And this dutie is as little regarded as any of the former. In time of mens sicknesse neighbours come in, but what say they? *I am sorie to see you in this case, I hope to see you well againe, I would be sory else, &c.* Not one of an hundred can speake a worde of comfort to the wearie: but we are faultie herein. For with what affection doe we beleue the communion of Saints, when we our selues are as drie fountaines that doe scarce convey a drop of refreshing to others. The last meanes is praier, whereby Gods Church procureth Gods blessings for the seuerall members thereof, and they againe for the whole. And herein lies a principall point of the communion of Saints; which ministreth notable comfort to euery Christiā heart. For hence we may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne prayers be weake, yet my comfort is this, I knowe that I am partaker of all the good praiers of all the people of God disperied ouer the face of the whole earth my fellowe members, and of all the blessings which God bestowes on them. This will make us in all our troubles to say with Elisha, *Feare not, for they that be with vs are more then they that be with them.* When the people of Israel had sinned in worshipping the golden calfe, the wrath of the Lord was kindled & made a breach into them, as canon shott against a wall: but Moses the seruant of God stood in the breach before the Lord to turne away his wrath, least hee shoulde destroy them. And the prayer of Moses was so effectuell that the Lord said, *Let me alone,* as though Mos. s by praier had held the hand of God that he could not punish the people. And some think that Stevens praier for his enemies when he was stoned was a meanes of Pauls conuersion. And surely though there were no other reason, yet this were sufficient to moue a man to imbrace Christian religion, considering that being a member of the Church hee hath parte in all the praiers of the saines through the world, and of the blessings of God that came

2. Kin. 6. 16.

Psa. 106. 23.

Exod. 32. 10.



come thereby.

\* Spirituall  
communion  
doth not barr  
a division of  
temporall  
goods.

Act. 2. 21.

2. Cor. 8. 1.

Gal. 6. 10.

Rev. 6. 10.

1. Ioh. 1. 6.

The third part of this communion is in temporall things, as goods and riches: whereby I meane not anabaptist. call communion, but that which was used in the primitive Church, when they had all things common in respect of use: and some solde their goods and possessions and parted them to all men, as every one had neede. And by their example we are taught to be content to employ those goods which God hath bestowed on us for the good of our fellow members within the compasse of our callings, and to our abilitie & beyond our ability if need require. Paul saith, *Do good to all but specially to the which are of the household of faith.*

The communion of the living with the deade standes in two things: the one is, that the saintes departed in the Church Triumphant doe in generall pray for the Church Militant vpon earth, desiring the finall deliuerance of all their fellow members from all their miseries. And therefore in the Apocalyps they crie on this manner, *How long Lord holy and true! dost not thou iudge and avenge our bloode on them that dwell on the earth.* I say in generall, because they pray not for the particular conditions and persons of men upon earth, considering they neither know, nor se, nor heare us: neither can they tell what things are done upon earth. The second is, that the godly on earth doe in heart and affection converse with them in heauen desiring continually to be dissolued and to be with Christ. Now whereas the Papists do further inlarge this communion, auouching that the Saintes in heauen make intercession to Christ for us, and impart their merites vnto us; & that we againe for that cause are to invoke them, & to do unto them religious worship, we dissent from, being resolved that these things are but inventions of mans braine wanting warrant of the word.

Lastly, to conclude, a question may be demanded, how any one of us may particularly know and be assured in our selues, that we haue part in this communion of Saints. *Ans.* S. Iohn opens this point to the full when he saith, *If vvee say that we have fellowship vwith him, and yet vualke in darknesse, vve lye: but if vvee walke in the light, as hee is light, then*



we haue fellowship one with another, and the blood of Christ purgeth vs from all our sinnes. In which wordes hee makes knowledge of Gods will ioyned with obedience to be an infallible marke of one that is in the communion: as on the contrarie, ignorance of Gods will, or disobedience, or both to be tokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to end this point, if we would haue fellowship with Christ, let us learn to know what sin is & to flee fro the same as fro the bane of our soules, & to make conscience of euery euil way.

The dutie to be learned by the communion of the saints are manifold. And first of all if we do beleue the fellowship which all the faithfull haue with Christ & with themselves, and be resolu'd that we haue part therein, then must we separate and withdrawe our selues from all ungodly and unlawfull societies of men in the world whatloeu' they be. Vnlawfull societies are manifold, but I will only touch one, which euery where annoieth religion, and hindreth greatly this communion of saints, & that is when men ioyne themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions: & he that will not be combined vvith such loose mates, he is thought to be a man of no good nature: he is foisted forth of euery company, he is no body: & if a man will yeeld to run riot with them in the mispending of his time & goods, he is thought to be the best fellow in the world. But vvhat is done in this societie? and how do these cupcompanions spend their time? surely the greatest part of day & night is usually spent in swearing, gaming, drinking, surfetting, revelling, & railing on the ministers of the vvord, & such as professe religion, to omit the enormities vvich they procure unto themselves hereby: & this behauiour spreads it selfe like a canker ouer euery place, & it defiles both towne and cuntry. But vve that looke for comfort by the communion of saints, must not cast in our lotte vvith such a vvicked generation, but separate our selues from them. For undoubtedly their societie is not of God but of the deuill: and they that are of this



societie, can not be of the holie communion of saints: and surely except the Magistrate by the sword, or the Church by the power of the keyes doe pull downe such fellowship, the holy societie of Gods Church and people must needs decay. Excommunication is a censure ordained of God for this end, to banish them from this heavenly communion of the members of Christ that live inordinately and haue communion with men in the workes of darkenesse.

Secondly by this we are taught that men professing the same religion, must be linked in societie and converse together in Christian loue, meekenesse, gentlenesse, & patience: as S. Paul taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercy, fulfill my ioy, that we may be like minded, having the same love, beeing of one accord and of like iudgement. And againe, Keepe (saith he) the unitie of the spirit in the bond of peace. Why? Marke how his reason is fetched from this communion: Because there is one body, one spirit, even as you are called into the hope of your vocation, one Lorde, one faith, one hope, one baptisme, one God and father of all, which is above all and in all. And no doubt the same reason made Dauid say, All my delight is in the saints which be upon earth.*

Thirdly euery christian man that acknowledgeth this communion must carrie about with him a fellow-feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or any member thereof, as Christ our head teacheth us by his owne example, when he called to Saul, & said *Saul, Saul, why persecutest thou me?* giving him to understand, that he is touched with the abuses done to his Church as if they had directly beene done to his owne person. The Prophet Amos reproveth the people, because they dranke wine in bowles, and annointed themselves with the chiefe ointments: but why? was it not lawfull for them to doe so? yes: but the cause for which they are reprovved followeth: *No man (saith he) is sorry for the affliction of Ioseph.* In the midst of their delightes and pleasures they had no regard or compassion of the miseries of the poore Church and seruants of God elsewhere



where in affliction, which euery man ought to shew forth in the practise of all duties of loue: and therefore Paul saith, *Pray alwaies with all manner of prayers and supplications in the Spirit, and watch thereunto with all perseverance and supplications for the saints.* And he highly commendeth the Philip- Eph. 6.18.  
 pians for communicating to his afflictions. And further he bid- Phil. 4.14.  
 deth Philemon to comfort Onesimus his bowels in the Lorde. And S. Iohn saith, If a mans life woulde saue his neigh- 1. Ioh. 3.16.  
 bours soule, hee must lay it downe for him, if need require. Wee haue all of us daily occasion to practise this duty tow-  
 ards the afflicted members of Gods Church in other coun-  
 tries. For howsoeuer we enioy the gospell with peace, yet  
 they are under persecution for the same: and so oft as wee  
 heare report of this, we should suffer our hearts to be grie-  
 ued with them, and pray to God for them.

Wee must here be admonished not to seeke our owne things, but to referre the labours of our callings to the com-  
 mon good especially of the Church whereof we are mem-  
 bers. As for them that seeke for nothing but to maintaine  
 their owne estate and wealth, and therefore in their trades  
 use false weights and measures; the ingrossing, corrupting,  
 mingling of wares; glosing, lying, smoothing, sweating,  
 forswearing, dissembling, griping, oppressing of the poore,  
 &c. they may plead for themselves what they will, but in  
 truth they neuer yet knew, what the communion of Saints  
 meant.

Lastly, considering wee are all knitte into one mysticall  
 body, and haue mutuall fellowship in the same, our dutie is  
 both to redresse the faulces of our breethren and to couer  
 them, as the hande in the bodie laies the plaister upon the  
 sore in the foote or in the legge, and withall couers it. Loue  
 couers the multitude of sinnes. And when men disgrace their  
 breethren for their wants, and blase them to the world, they  
 doe not the dutie of fellow members.

Thus much for the first benefite bestowed on the Church:  
 the second is, *Forgiuenesse of sinnes*: which may be thus de-  
 scribed, *Forgiuenesse of sins is a blessing of God upon his Church*  
*procured by the death & passion of Christ, whereby God esteemes*



*of sinne as no sinne, or, as not committed.* In this description I haue couched five points, which we are severally to consider. The first, who is the authour of forgiuenesse of finnes?

*Answer.* God, whose blessing it is: for sinne is onely committed against God, and the violating of his lawes & commandements are properly finnes. And the offence done to any man or creature is no more in it selfe but an offence or *iniurie*: yea the breach of mans commandement is no sinne, unlesse it doe imply withall the breach of Gods commandement. Therefore it is a prerogative belonging to God alone to pardon sinne: and when wee are taught to say, Forgiue us our trespasses as *wee forgive them that trespass against vs*, the meaning is not, that we forgiue finnes as they are finnes, but onely as trespasses, that is, losses, hurtes, and damages done unto us by men. It may be further saide, God hath giuen this power and commaundement to his ministers to forgiue finnes, saying, *Whose finnes ye remitte, they are remitted.* *Answer.* Gods ministers doe not properly forgiue finnes, but onely in the name of God according to his worde pronounce to a penitent sinner that his finnes are pardoned and forgiven of God: and therefore it is a most certain truth that none can forgiue finnes but God onely: it was auouched by the Pharisees and not denied by Christ. Hence it followeth, that remission of sinne being once granted remaines for euer, because Gods loue unto the elect is unchangeable, and his decree concerning their saluation can not be altered. The second point is, to whome remission of finnes is giuen?

Ioh. 20. 23.

Mar. 2. 7.

Esa. 33. 24.

Esa. 62. 12.

Rom. 4. 25.

*Answer.* To the Catholike Church, that is, to the whole company of men predestinate to saluation: as Esai saith, *The people that dwell therein* (that is, in the Church) *shall have their finnes forgiven.* And, *they shall call them the holy people, the redeemed of the Lord: and thou shalt be named, a citie sought out and not forsaken.* And if there had bene an uniuersall remission of finnes to all men as some doe dreame, it should not here haue bin made a peculiar prerogative of the Church. The thirde point is, what is the means wherby pardon of sin is procured at Gods hand? *Ans.* The death & passion of Christ: so Paul saith, *Christ dyed for our finnes: that is, Christ died to be a*



paiment & satisfaction to Gods iustice for our sins. And S. John saith, *The blood of Iesus Christ his sonne clenseth vs frō* 1. Ioh. 1. 7. *all sinne.* And Peter saith, *Knowing that ye were not redeemed with corruptible things, as silver & gold frō your vaine conver-* 1. Pet. 1. 18. *sation, &c. but with the precious blood of Christ as of a lamb un-* *defiled & without spot.* The fourth point is, after what maner sinne is forgiuen? *Answe.* By an action of God, whereby for the merite of Christ, hee esteemes and accountes sinne as no sinne, or, as if it had neuer beene committed. Therefore Dauid saith, *Blessed is the man to whome* Psal. 32. 1. *the Lorde imputeth no sinne.* And in Esai the Lorde saith, *I have put away thy transgressions like a cloud, and thy finnes* Esa. 44. 22. *as a myst.* Now wee know that cloudes and mystes which appeare for a time are afterwarde by the sunne utterly dispersed. And king Hezekias when he would shewe that the Lord had forgiuen him his finnes, saith, *God hath cast them* Esa. 38. 17. *behind his backe,* alluding to the maner of men, who when they will not remember or regard a thing, doe turne their backs upon it. And Micheas saith, *that God doth cast all the* Mich. 7. 19. *finnes of his people into the bottome of the sea,* alluding to Pharaoh, whom the Lord drowned in the bottome of the redde sea. And Christ hath taught us to pray thus: *Forgive vs our debtes, as wee forgive our debtors:* in which wordes is an allusion to creditours, who then forgiue debts, when they account that which is debt as no debt, and crosse the booke. Hence it appeares, that damnable & vile is the opiniō of the Church of Rome which holdeth that there is a remission of the *fault* without a remission of the *punishment*: & withall, the doctrines of humane satisfactions, & indulgencies, and purgatorie, & praier for the dead, built upon this foundatiō, are of the same kind.

Moreouer, wee must remember to adde too this clause, *I beleeeve,* and then the meaning is this. I do not only beleeeue that god doth giue pardon of sinne to his church & people (for that the verie deuils beleeeue) but withall I beleeeue the forgiuenes of mine owne particular sins. Hence it appeares that it was the iudgement of the Primitiue Church that men should beleeeue the forgiuenesse of their owne finnes.



By this prerogative we reape endlesse comfort: for the pardon of sinne is a most wonderfull blessing, and without it euery man is more miserable and wretched then the most vile creature that euer was. We loathe the serpent or the toade; but if a man haue not the pardon of his finnes procured by the death and passion of Christ, hee is a thousand folde worse then they. For when they die, there is the end of their woe and miserie: but when man dieth without this benefite, there is the beginning of his. For first in soule till the day of iudgement, and then both in body and soule for euermore he shall enter into the endlesse paines and tormentes of hell; in which if one shoulde continue so many thousand yeres as there are drops in the Ocean sea, and then be deliuered, it were some ease: but hauing continued so long (which is an unspeakeable length of time) he must remaine there as long againe, and after that for euer and euer without release: and therefore among all the benefits that euer were or can be thought of, this is the greatest & most pretious. Among all the burdens that can befall a man, what is the greatest? Some wil say, sickenesse, some ignominie, some pouertie, some contempt: but indeed among all, the heauiest and the greatest is the burden of a mans owne finnes, lying upon the conscience and pressing it downe, without any assurance of pardon. Dauid being a King had no doubt all that heart could wish; and yet hee, laying aside all the roialties and pleasures of his kingdome, saith this one thing about all, that *he is a blessed mā that is eased of the burde of his finnes*. A lazar man full of sores is vgly to the sight, and we can not abide to looke upon him: but no lazar is so lothsome to us, as all sinners are in the sight of God: & therefore Dauid counted him blessed, *whose finnes were covered*. It may be some will say, there is no cause why a man should thus magnifie the pardon of sinne, considering it is but a common benefite. Thus indeede men may imagine which neuer knewe vwhat sinne meant: but let a man onely as it vvere, but vwith the tippe of his finger haue a little feeling of the smarte of his finnes, hee shall finde his estate so fearefull, that if the vvhole vvorld were

Psal. 32.1.



were set before him on the one side, and the pardon of sins on the other, hee would choose the pardon of his sinne before ten thousand worldes. Though many drowfie protestants esteeme nothing of it, yet to the touched conscience it is a treasure, which when a man findes, he hides it, and goes home and selles all that hee hath and buyes it. Therefore this benefit is most excellent, and for it the members of Gods Church haue great cause to giue God thanks without ceasing.

The duties to be learned hence are these. And first of all here comes a common fault of men to be rebuked. Every one will say, that he beleeueth the remission of sins, yet no man almost laboureth for a true & certen perswasion hereof in his owne conscience: & for prooffe hereof, propound this question to the common Christian; Doest thou perswade thy selfe that God giues remission of finnes unto his Church? The answer will be, I know and beleue it. But aske him further: Doest thou beleue the pardon of thine owne finnes? and then comes in a blinde answer, I haue a good hope to God ward, but I cannot tell; I thinke no man can say so much: for God saith to no man, thy finnes are pardoned. But this is to speake flat contraries, to say they beleue, and they cannot tell: and it bewraies exceeding negligence in matters of saluation. But let them that feare God, or loue their owne soules health, giue all diligence to make sure the remission of their owne finnes: withall, avoiding hardnesse of heart and drowfinesse of spirit, the most fearefull iudgements of God which euery where take place. The foolish virgines went forth to meete the bridegroom with lampes in their handes as well as the wise, but they neuer so much as dreamed of the horne of oile, till the comming of the bridegroom. So many men live in the Church of God as members thereof, holding up the lampe of glorious profession: but in the meane season they seeke onely for the thinges of this life, neuer casting how they may assure them selues in conscience touching their reconciliation with God, till the day of death come.



1. Kin. 20. 32

Secondly, if we be here bound to beleue the pardon of all our finnes, then wee must euerie day humble our selues before God, and seeke pardon for our daily offences: for he giues grace to the humble or contrite; he files the hungry with good things when the rich are sent empty away. When Benhadad the king of Syria was discomfited and overcome by the king of Israel, by the counsell of his seruants, who tolde him that the kings of Israel were mercifull men, hee sent them cloathed in sackcloath with ropes about their neckes to intreate for peace and fauour. Now when the king saw their submission, he made couenant of peace with him. We by our finnes must iustly deserue hell, death, and condemnation euerie day, and therefore it standeth us in hand to come into the presence of God and to humble our selues before him in sackcloath and ashes, craving and intreating for nothing in the worlde so much as for pardon of our finnes, and that day by day without ceasing till the Lorde giue this blessed answer to our consciences, that all our finnes are put out of his remembrance. We must not thinke that God putteth grace into mens heartes when they lie snurting upon their elbowes, and either not use or despise the meanes: but wee must first use the meanes partly by making confession of our finnes to God, and partly by crying to heauen for pardon: and then when by his grace wee begin to desire grace, hee giues further grace.

Lastly, if we beleue the pardon of our finnes, then wee must chaunge the tenour and course of our liues, and take heede of breaking Gods commaundementes by doing any of those things, whereof our consciences doe accuse us, and tell us, that by them we haue displeased God heretofore. A man that for some misdemeanour hath bene cast into prison and lyen there many yeeres winter and sommer in cold irons: when he obtaines libertie, hee will often be-thinke himselfe of his old miserie, and take heede for euer least hee fall into the same offence againe: and hee which hath scene his owne finnes and felt the smart of them, and withall by Gods goodnes obtained assurance touching the  
pardon



pardon of them, will neuer wittingly and willingly commit the like finnes any more, but in all things chaunge the course of his life. As for such as say, that they haue the pardon of their finnes and yet liue in them still, they deceiue themselves and haue no faith at all.

Thus much for the second benefite which God bestoweth on his Church, namely remission of finnes: now followeth the third in these wordes: *The resurrection of the body.* In the handling wherof sundry points must be considered. The first, whether there be a resurrection or no? This question must needs be handled, because Epicures and Atheists in all ages, and at this day some doe call this article in question. Now that there is a resurrection of the body after death, it may be prooued by many arguments, whereof I will onely touch the principall. The first is taken from the worke of redemption. Saint Iohn writeth, *that Christ came to dissolue the workes of the deuil: which are sinne, and by sinne, death:* and hence I reason thus: If sinne and death are to be dissolved utterly, then the bodies of the faithfull which are dead in the graue, must needes be made aliue: otherwise death is not abolished: but sinne and death must be utterly abolished, therefore there shall be a resurrection. Secondly, God had made a couenāt with his church, the tenor wherof is this, *I will be thy God & thou shalt be my people.* This couenāt is not for a day or an age, or for a thousande yeeres or ages, but it is euerlasting & without end, so as Gods people may say of God for euer, God is our God: & likewise God will say of his Church for euermore, this people is my people. Now if Gods covenant be euerlasting, then all the faithfull departed from the beginning of the world must be raised again to life. And if god should leaue his people in the graue under death for euer, how could they be called the people of God? for he is a God of mercy and of life it selfe: & therefore though they abide long in the earth, yet they must at length be reuiued againe. This argument Christ useth against the Sadduces, which denied the resurrection: *God is not the god of the dead but of the living, but god is the god of Abraham, Isaac & Iacob, which are dead, and therefore they must rise againe.*

1. Ioh. 3. 8.

Mat. 22. 32.



Rom. 2. 6.

Eccles. 9. 2.

1. Cor. 15.

The third argument may be taken from the tenour and order of Gods iustice. It is an especiall part of Gods glory to shewe forth his mercie on the godly, and his iustice upon the wicked in rewarding them according to their workes, as the Apostle saith, *God will reward every man according to his workes: to them that by continuance in well doing, seeke glorie, and honour, and immortalitie, life eternall: but unto them that disobey the truth, that be contentious and obey unrighteousnesse, shall be indignation and wrath.* But in this life God rewardeth not men according to their doings: and therefore Salomon speaking of the estate of all men in this world saith, *All things come alike to all, and the same condition is to the iust and uniuert, to the good and bad, to the pure and polluted, to him that offereth sacrifice, and to him that offereth none.* Nay, which is more, here the wicked flourish, and the godly are afflicted. The ungodly haue hearts ease and all things at will, whereas the godly are oppressed and overwhelmed with all kinde of mileries, and are as sheepe appointed for the slaughter. It remaines therefore that there must needes be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercie, and the wicked utter shame and confusion. But some will say, *It is sufficient that God doe this to the soule of every man, the body needeth not to rise againe.* I answer, that the ungodly man doeth not worke wickednes only in his soule, but his body also is an instrument thereof: and the godly doe not onely practise righteousness in their soules, but in their bodies also. The bodies of the wicked are the instruments of sinne, and the bodies of the righteous are the weapons of righteousness: and therefore their bodies must rise againe, that both in bodie and soule they may receiue a rewarde according to that which they haue wrought in them. The fourth argument, which is also used by Paul is this: *Christ himselfe is risen, and therefore all the faithfull shall rise againe: for he rose not for himselfe as a priuat man, but in our roome and steade and for us.* If the head be risen, then the members also shal rise againe: for by the same power whereby Christ raised himselfe, he both can & will raise all those



those that be of his mysticall bodie, he beeing *the first fruits of them that sleepe*. The fifth argument is taken from expresse testimonie of Scripture. Iob hath an excellent place for this purpose, *I am sure (saith he) that my Redeemer li- ueth, and he shall stande the last on the earth, and though after my skinne wormes destroy this bodie, yet I shall see God in my flesh, whom I my selfe shall see and mine eyes shall behold, and none other for me.* And Saint Paul to the Corinthians auoucheth and prooueth this point at large, by sundrie arguments which I will not stand to repeat; this one remembered: *If (saith he) the dead rise not againe, then your faith is vaine, our preaching is in vaine, and the godly departed are perished.* The sixth argument may be taken from the order of nature, which ministreth certain resemblances of the resurrection; which though they be no sufficient proofes, yet may they be inducements to the truth. Both Philosophers and also Divines haue writen of the Phoenix, that first shee is consumed to ashes by the heat of the sunne, and that afterward of her ashes riseth a young one: and on this manner is her kinde preserued. Againe swallowes, wormes, and flies, which haue lien dead in the winter season, in the spring, by vertue of the sunnes heat, reuiue againe: so likewise men fall in sounes and traunses, beeing for a time without breath or shew of life, and yet afterward come againe: and (to vse Pauls example) before the corne can grow and beare fruit it must first be cast into the ground and there rotte. And if this were not seene by experience, men would not belecue it. Againe every present day is as it were dead and buried in the night following, and yet afterward it returns againe the next morning. Lastly we reade how the old Prophets raised some from death: and our Sauour Christ raised Lazarus among the rest, that had lien foure daies in the graue and stanke: why then should any thinke it impossible for God to raise all men to life?

But let vs see what reasons may be alleadged to the contrarie. First it is alleadged that the resurrection of bodies resolved to dust and ashes, is against common sense & reason. *Answer.* It is aboue reason, but not against reason.



son. For if impotent and miserable men, as experience sheweth, can by art euen of ashes make the most curious workmanship of glasse, why may we not in reason thinke that the omnipotent and euertliuing God is able to raise mens bodies out of the dust. Secondly it is said, that mens bodies beeing dead, are turned into dust, and so are mingled with the bodies of beasts and other creatures, and one mans bodie with another, and that by reason of this confusion men cannot possibly rise with their own bodies. *Ans.* Howsoeuer this is impossible with men, yet it is possible with God. For he that in the beginning was able to create all things of nothing, is much more able to make euery mans body at the resurrection of his own matter, & to distinguish the dust of mens bodies from the dust of beasts, and the dust of one mans bodie from another. The goldsmith by his art cā sun-der diuers metells one frō another: & some men out of one metell can draw another, why then should we thinke it vnpossible for the almightie God to do the like? It may be further objected thus: A man is eaten by a wolfe, the wolfe is eaten by a lyon, the lyon by the foules of the ayre, and the foules of the ayre eaten againe by men: againe one man is eaten of another, as it is viually among the Canibals. Nowe the body of that man which is turned into so many substāces, especially into the bodie of another man, cannot rise againe: & if the one doth the other doth not. *Ans.* This reason is but a cavill of mans braine: for we must not think that whatsoeuer entreth into the bodie, & is turned into the substance therof, must rise againe, & become a part of the bodie at the day of iudgement; but euery man shall then haue so much substance of his own as shal make his bodie to be entire & perfect; though another mans flesh once eaten be no part therof. Againe it is vrged, that because flesh and blood cannot enter into the kingdom of God: therefore the bodies of men shall not rise againe. *Ans.* By flesh & blood, is not meant the bodies of men simplie, but the bodies of men as they are in weaknes, without glorie, subiect to corruption. For flesh & blood in scripture, signifies sometime the originall sinne & corruption of nature, & sometime mans nature  
sub-



subiect to miseries & infirmities, or the bodie in corruption before it be glorified, and so it must be vnderstoode in this place. Lastly it is obiected, that Salomon saith, *The condition of the children of men, and the condition of beasts are euen as one condition.* Now beasts rise not againe after this life: & therefore there is no resurrection of men. *Answer.* In that place Salomon expoundeth himselfe: They are like in dying: for so he saith, as the one dieth, so dieth the other: he speaketh not of their estate after death. Eccles. 3. 19.

The second point to be considered, is the cause of the resurrection. In mankinde we must consider two parts, the Elect & the Reprobate; and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, & the vngodly another. The cause why the godly rise againe, is the Resurrection of Christ, yea it is the proper cause which procureth and effecteth their resurrection. In the Scripture Adam & Christ are compared together, & Christ is called the second Adam: these were two roots. The first Adam was the root of all mākind, and he conuaieeth sinne, & by sinne death to all that sprang of him, Christ onely excepted: the second Adam which is the root of all the Elect, cōuaieeth life both in body & soule to all that are vnited to him: & by the vertue of his resurrection they shall rise againe after this life. For looke as the power of the Godhead of Christ when he was dead in the graue, raised his bodie the third day: so shall the same power of Christ his Godhead, conuaie it selfe vnto all the faithfull, which euē in death remain vnited vnto him, & raise thē vp at the last day. And for this cause Christ is called a *quickning spirit*. Nowe the cause why the wicked rise againe, is not the vertue of Christs resurrection, but the vertue of Gods curse, set downe in his word: *In the day that thou shalt eat of the tree of the knowledge of good and euill, thou shalt die the death*, that is, a double death both of bodie and soule. And therefore they arise onely by the power of Christ as he is a iudge, that this sentence may be verified on them; and that they may suffer both in bodie and soule eternall punishment in hell fire.



Ioh. 5. 28.

Furthermore, Saint Iohn setteth downe the outwarde meanes whereby the dead shalbe raised, namely the voyce of Christ: *The houre shall come (saith he) in which all that are in the graues shall heare his voice, and they shall come forth.* For as he created all things by his word, so at the day of iudgement by the same voice all shalbe raised againe. This may be a good reason to moue vs to heare the ministers of God reuerently: for that which they teach is the very word of God: and therefore we are to pray that it may be as effectuell in raising vs vp from the graue of sinne in this life, as it shalbe after this life in raising vs vp from the graue of death vnto iudgement.

Iob 19. 25.

1. Cor. 15.

43.

Thirdly, we are to consider what manner of bodies shal rise at the last day. *Answer.* The same bodies for substance: this Iob knew well, when he said: *I shall see him at the last day in my flesh, whome I my selfe shall see and none other for me, with these same eyes.* Neuerthelesse the bodies of the Elect shalbe altered in qualitie, being made incorruptible and filled with glorie.

The last point to be considered, is the ende why these bodies shall rise againe. The principall ende which God intendeth is his owne glorie, in the manifestation of his iustice and mercie. Now at the last day when all men shall be raised to iudgement by the voice of Christ, the godly to life, and the wicked to condemnation; there shall be a full manifestation both of his mercie and iustice: and therefore by consequent a full manifestation of his glorie.

Psal. 16. 9.

Thus much for the doctrines touching the Resurrection: now followe the vses. First it serueth wonderfully for the comfort of all Christian hearts. Dauid speaking not onely of Christ, but also of himselfe, saith most notably: *Mine heart is glad, my tongue reioyceth, and my flesh also doth rest in hope.* Why so? For (saith he) *thou shalt not leaue my soule in graue, neither wilt thou suffer thine holy one to see corruption.* Though the daies of this life be daies of woe and miserie, yet the day of the resurrection shall be vnto all the children of God a time of reioycing and felicitie, and as

Act. 3. 19.

Peter saith, *it is the time of refreshing.* Whosoever is now an hungred,



hungred, shall then eate and be filled with the fruit of the tree of life: and whosoever is now naked, shalbe then clothed with the white garments dipped in the bloode of the lambe: and whosoever is now lame, shal haue all his members restored perfectly. And as this day is ioyfull to the godly, so on the contrarie it is a day of woe and miserie to the vngodly: as Saint Iohn saith, *they that haue done euill* Ioh. 5. 29. *shall come forth to the resurrection of condemnation.* If they might cease to liue after this life, and die as the beast doth, O then it would be well with them, for then they might haue an ende of their miserie: but the wicked must after this life rise againe to condemnation, which is the accomplishment of their eternall woe and wretchednes; a rufull and dolefull case to consider, and yet is it the state of all vnbeleeuing and vnrepentant sinners. If a man were bidden to goe to bedde, that after he had slept and was risen againe he might goe to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the state of all impenitent sinners: they must sleepe in the graue for a while, and then rise againe, that a second death may be inflicted vpon them in bodie and soule, which is the suffering of the full wrath of God both in bodie and soule eternally. This beeing so, let vs imbrace the good counsell of Saint Peter, who saith, *Amende your liues and turne, that your sinnes may be done away, when the time of refreshing shall come from the presence of the Lord.* If a man die repentant for his sinnes, it is a day of refreshing; but if he die in his sinnes, impenitent and hard hearted, it is a day of eternall horreur, desperation, and confusion. Act. 3. 19.

Again, if wee beleue that our bodies shall rise againe after this life, and stand before God at the last day of iudgement, wee must daily enter into a serious consideration of this time, and haue in minde that one day we must meete the Lord face to face. A trauailer comes into an Inne hauing but a pennie in his purse, he sits downe and call for all store of prouision and dainties: now what is to be thought of him? surely in the iudgemēt of all men his behauour be-  
kens follie, or rather madnes. But why? because he spends  
freely



Hierome.

freely and hath not regard to the reckoning which must follow: how foolish then and madde is the practise of euery man that liueth in his finnes, & bathing himselfe in his pleasures in this worlde, neuer bethinking how he shall meete God at the last day of iudgement, & there make reckoning for all his doings. An ancient Divine writes of himself that this saying ranne in his minde, and sounded alwaies in his eares: *Arise ye dead and come vnto iudgement.* And this ought alwaies to be sounding in our eares, that while we haue time we should prepare our selues to meete God at the last day.

1 Th. 4. 13.

Thirdly, if we beleue the resurrection of the bodie, we are not to weepe and mourne immoderately for our friends deceased. Our Saviour Christ did weepe for Lazarus: and when Stephen was stoned to death, certaine men that feared God buried him, and made great lamentation for him: and therefore mourning is not condemned: & we must not be as stocks, that are bereft of all compassion: yet remember we must what Saint Paul saith to the Thessalonians: *I would not, brethren, haue you ignorant concerning those which are asleepe, that ye sorrow not, as others which haue no hope.* For the godly man properly dieth not, but laies himselfe down to take a sleepe after his manifold labours in this life; which beeing ended he must rise againe to ioyes euerlasting: and therefore we must moderate and mingle our mourning for the deceased with this and such like comforts.

Fourthly, we are taught hence to labour and striue against the naturall feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a begger should be commanded to put off his old ragges, that he might be clothed with rich and costly garments, would he be sorie because he should stand naked a while till he were wholly bestripped of his ragges? No surely; well, thus doth God when he calls a man to death: he bids him put off his old ragges of sinne & corruption, & be clothed with the glorious robe of Christs righteousness: & our abode in the graue is but for a space, while corruption be put off. This is Pauls argument, saying, *We know that when our earthly house of this tabernacle*  
shalbe



shalbe dissolved, we haue a building giuen of God, which is an house; not made with hands, but eternall in the heauens.

Fifthly, whereas the godly are subiect to manifold afflictions & mileries, both in bodie and minde in this life, here they shal find a sufficient stay to quiet & calme their minds, if they consider that after this short life is ended, there will insue a ioyfull resurrection. Iob in the extremitie of all his temptations, made this the comfort to his soule, that one day he should rise again, in which he should enioy the glorious presence of his Creator. And the H. Ghost saith, that the seruants of God in the daies of Antiochus were racked and tormented, and would not be deliuered: why so? because they looked for a better resurrection. Iob 19. 25.

Lastly, the consideration of this point serueth to be a bridle to restrain a man from sinne, & a spurre to make him go forward in all godlines of life and conuersation. S. Paul had hope toward God, that the resurrection of the dead should be both of the iust & vniust. Now what did this mooue him vnto? Marke: herein (saith he, that is, in this respect) I endeavour my self to haue alwaies a cleare conscience towards God and towards man. And let vs for our parts likewise remember the last iudgement, that it may be a meanes to mooue vs so to behaue our selues in all our actions, that we may keep a good conscience before God and before men: and let it also be a bridle vnto vs to keepe vs backe from all manner of sinne. For what is the cause why men daily defile their bodies & soules with so many damnable practises, without any remorse of conscience? Surely they neuer seriously remember the day of the resurrection after this life, wherein they must stand before Christ to giue an account of that which they haue done in this life, whether it be good or badde. Hebr. 11. 35.

Thus much of the duties: now marke it is further said, *The resurrection of the bodie.* If the bodie rise, it must first fall. Here then this point is wrapped vp as a confessed truth, that all men must die the first death. And yet considering that the members of the Church haue the pardon of their sinnes which are the cause of death, it may be demanded, why they must die? *Answer.* VVee are



to know that when they die, death doth not seaze vpon the, as it is in his own nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which wee must thinke vpon, as beeing speciall meanes to make a man willing to die. I. They must die that originall corruption may be vterly abolished: for no man liuing on earth is perfectly sanctified; and originall sinne is remaining for speciall causes to the last moment of this life, & then it is abolished, and not before. II. The godly die that by death as by a straight gate they may passe from this vale of miserie to eternall life. And thus Christ by his death makes death to be no death, and turnes a curse into a blessing.

And to proceede: It is not here said, the resurrection of the soule, but of the bodie onely, what then (will some say) becommeth of the soule? Diuers haue thought, that the soules then, though they doe not die, yet are still kept within the bodie (beeing as it were a sleepe) till the last day. But Gods word saith to the contrarie. For in the Revelation it is said, The soules of the godly lie vnder the altar, and cry, *How long Lord Iesus?* And in the Gospel of Luke, Dives in soule did suffer woe and torments in hell: and Lazarus had ioy in Abrahams bosom. Againe some others think, that mens soules after this life doe passe from one mans bodie to another: and Herod may seeme to haue beene of this opinion: for when newes was brought him of Christ, he said, that Iohn Baptist beeing beheaded was risen againe, thinking that the soule of Iohn Baptist was put into the bodie of some other man. And for prooffe herof, some alledge the example of Nebuchadnezzar, who forsaking the societie of man, liued as a beast, and did eate grasse like a beast: and they imagine that his owne soule went out of him, and that the soule of a beast entred in the roome thereof. But this indeede is a fonde conceit: for euen then he had the soule of a man when he liued as a beast, being only stricke by the hand of God with an exceeding madnes, whereby he was bereft of common reason; as doth appeare by that clause in the text, where it is saide, that his *vnderstanding* or

know-



knowledge returned to him againe. Againe, some other thinke, that the soule neither dieth nor sleepeth, nor passeth out of one bodie into another, but wandereth here on earth among men, & oftentimes appeareth to this or that mā: & this is the opinion of some hereticks, & of the common people, which thinke that dead men walke: and for prooffe hereof some alleadge the practise of the witch of Endor, who is said to make Samuel to appeare before Saul: but the truth is, it was not Samuel in deede, but onely a counterfeit of him. For not all the witches in the world, nor all the devils in hell are able to disquiet the soules of the faithfull departed, which are in the keeping of the Lord without wandering from place to place. For when men die in the faith, their soules are immediatly translated into heauen, & there abide till the last iudgement: and contrariwise if men die in their sinnes, their soules goe straight to the place of eternall condemnation, and there abide as in a prison, as Peter saith. In a word, when the breath goeth out of the bodie, the soule of euery man goeth straight either to heauē or hel; and there is no third place of aboad mentioned in scripture.

To conclude, the resurrection of the bodie is expressely mentioned in the Creede, to shew that there is no resurrection of the soule, which neither dieth, nor sleepeth, but is a spirituall and inuisible substance, liuing and abiding for euer as well forth of the bodie as in the same.

Thus much of the third prerogative or benefit: now followeth the fourth & last, in these words, *And life euerlasting.* To handle this point to the full, and to open the nature of it as it deserueth, is not in the power of man. For both the Prophet Esai and Saint Paul say, that *the eye hath not seene*, Isa. 64. 4. *and the eare hath not heard, neither came it into mans heart to* 1. Cor. 2. 9. *thinke of those things which God hath prepared for those that loue him.* Again Paul when he was wrapt into the third heauen saith, that he *saw things not to be uttered.* Neuertheless 2. Cor. 12. 4. we may in some part describe the same, so farre forth as God in this case hath reuealed his wil vnto vs. Wherefore in this last prerogative, I consider two things; the first is life it selfe, the second is the continuance of life, noted in the word *euer-*



*lasting*. Life it selfe is that whereby any thing acteth, liueth, & moueth it selfe: & it is twofold, vncreated or created. Vncreated life is the very godhead it selfe, wherby God liueth absolutely in himselfe, from himselfe, & by himselfe, giuing life and being to all things that liue and haue being: & this life is not meant here; because it is not communicable to any creature. Created life is a qualitie in the creature; and its againe twofold: natural, spiritual. Natural life is that wherby men in this world liue by meat & drinke, & al such means as are ministred by Gods prouidence. Spirituall life is that most blessed and happie estate, in which all the Elect shall raigne with Christ their head in the heauens after this life, & after the day of iudgemēt for euer and euer. And this alone is the life which in the Creed we confesse and beleue: & it consisteth in an immediate coniunctiō and communion or fellowship with God himselfe: as Christ in his solempne prayer to his father a litle before his death signifieth: *I pray not for these alone, but for them also which shall beleene in me through thy word, that they all may be one as thou O father art in me & I in thee, euen that they may be one also in vs.* And when Saint Iohn in the Revelation saith, *Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himselfe shall be there God with them:* he sheweth that the very foundation of that happines which God hath prepared for his seruāts stands in a societie between God & the, whereby God shall dwell with them in heauen, and they againe shall there inioy his glorious presence.

Ioh. 17. 21.

Rev. 21. 3.

Touching this Communion three points must be considered. The first is, in what order men shall haue fellowship with God? *Ans.* This cōmunion shalbe first of al with Christ as he is man; and by reason that the manhood of Christ is personally vnited to the Godhead of the sonne, it shall also be with Christ as he is God; and consequently with the father & the H. Ghost. The reason of this order is, because Christ, though he be the author and the fountaine of eternall life as he is God, yet he conuaies the same vnto vs onely in & by his flesh or manhood. Yet must we not here thinke that life proceedeth from the manhood it selfe, as from a cause



cause efficient: for the flesh quickneth not by any vertue frō it selfe, but by the Word to which it is personally vnited; it beeing as it were a pipe eternally to conuaie life from the the Godhead vnto vs.

The second point is, in what thing this communion consisteth? *Ans.* S. Paul openeth this point to the very full, when he saith, that after Christ hath subdued all things vnto him, then *God shall be all in all*, that is, God himselfe immediately shalbe all good things that heart can wish to all the Elect. *1. Cor. 15. 28.* But some men may say, What? is not God all in all vnto vs euen in this life? for whatsoeuer good things we haue, they are all from him. *Ans.* It is true indeed, God is all in all euen in this life: but how? not immediately but by outward meanes; and that also in small measure. For he conuaies his goodnes & mercie vnto vs so long as we liue on earth, partly by his creatures and partly by his word and sacraments: but after this life is ended, all helps and outward meanes shall cease: Christ shall giue vp his kingdom, and as he is Mediator shall cease to put in exequution the office of a Priest, a Prophet, or a King: all authoritic and power shalbe abolished: and therefore all callings in the three maine estates of the Church, the Common-wealth, the familie shal haue an end; there shalbe no more Magistrate and subiect, Pastor & people, Master and seruant, father and sonne, husband and wife: there shalbe no more vse of meat, drinke, clothing, respiration, physick, sleepe: and yet for all this, the condition of men shalbe many thousand fold more blessed then euer it was. For the Godhead in the Trinitie immediatly without all meanes shalbe all things to all the chosen people of God in the kingdome of heauen, world without end. This may seeme straunge to mans reason, but it is the very flat truth of the worde of God. Saint Iohn in the description of the heauenly Hierusalem, saith that there shall be no Temple in it. Why, how then shall God be worshipped? marke what followeth, *the Lorde God almightie and the Lambe are the temple of it.* *Rev. 21. 22.* VVhereby is signified that although now we vse the preaching of the word, and the administration of the sacraments, as meanes of our fellowship



ver. 23.

Cap. 22. 1.

Rev. 21. 4.

1. Cor. 13.  
12.

with God: yet when this life is ended, they must all cease, God and Christ being instead of all these meanes vnto vs. And he addes further, *The citie hath no neede of the sunne, neither of the moone to shine in it.* What then will some say, must there be nothing but darknes? Not so. For the glorie of God doth lighten it, and the Lambe is the light of it. Againe he saith, that in the Paradise of God, there is the river of water of life, and the tree of life bearing fruit every moeth, and that is Christ. And therefore we shall haue no neede of meat, drinke, apparell, sleepe, &c. but Christ himselfe our head and redeemer shalbe in stead of them all vnto vs: on whome, all the Elect shall feede, and by whome both in bodie and soule they shall be preserued euermore. If a man would haue glorie, the Father, Sonne, and holy Ghost shall be his glorie: if a man desire wealth and pleasure, God himselfe shall be wealth and pleasure vnto him, and whatsoever else the heart of man can wish. Hence it appeares, that this communion is most admirable, and that no tongue can tell, nor heart conceiue the least part of it.

The third point is, touching the benefits or prerogatives that proceede of this communion, and they are in number fixe. The first is, an absolute freedome from all wants. In the minde there shall be no ignorance, no vnbeliefe, no distrust in God, no ambition, no enuie, anger, nor carnall lust, nor terrour in conscience, or corrupt affectiō. In the bodie there shalbe no soare, no sicknes, nor paine: for God shall wipe away all teares from their eyes: nay then all defects or wants in bodie or soule or in both shalbe supplied, and the whole man made perfect euery way.

The second is perfect knowledge of God. In this life the Church & al the seruants of God know him but in part. Moses would haue seene Gods face, but he was permitted to see only his hinder parts; & as Paul saith, now we know in part, and darkely as through a glasse. In this life wee can no otherwise discern but as an old mā through spectacles: and the creatures, but specially the word of God & the sacraments are the spectacles of our mind, wherein we behold his iustice, mercie, loue, &c. & without the we can discern  
little



little or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is abolished; we shall see God as he is to be seene, not as through a glasse, but face to face, and we shall know him as we are knowne of his maiestie, so farre forth as possibly a creature may. God in deede is infinite, and therefore the full knowledge of his maiestie can no more be comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoone: yet neuerthelesse God shall be knowne euery way of man, so farre forth as a creature may knowe the Creator. Now vpon this that the Elect haue such fulnes of knowledge, it may be demanded, whether men shal know one an other after this life or no. *Answer.* This question is oftener mooued by such as are ignorant, then by them that haue knowledge: and oftentimes it is tossed in the mouthes of them that haue little religion in their hearts: and therefore I answere first, men should rather haue care to seeke howe they may come to heauen, then to dispute what they shall doe when they are there: the common prouerb is true, it is not good counting of chickens before they be hatched. Secondly, I say that men in heauen shall know each other: yea they shall know them which were neuer knowne or seene of them before in this life, which may be gathered by proportion out of Gods word. Adam in his innocencie knew Eue, whome he had neuer seene before, and gaue her a fit name so soone as shee was created. *Gen. 2. 23.* And when our Sauour Christ was transfigured in the mount, Peter knew Moses and Elias, whome before he had neuer seene: and therefore it is like that the Elect shall know each other in heauen, where their knowledge & their whol estate shalbe fully perfited. But whither they shall know one an other after an earthly manner, as to say this man was my father, this was mine vnkle, this my teacher, &c. the worde of God saith nothing: and therefore I will be silent, and must be content a while to be ignorant in this point. *Math. 17. 4.*

The third prerogatiue of euerlasting blessednes is, that the Elect shall loue God with as perfect loue as a creature



possiblie can. The manner of louing God, is to loue him for himselfe, and the measure is to loue him without measure: and both shall be found in heauen: for the Saints of God shall haue an actuall fruition of God himselfe, and be as it were swallowed vp with a sea of his loue, and wholly rai- shed therewith: for which cause as farre as creatures can, they shall loue him againe. Againethe loue of a thing is ac- cording to the knowledge thereof, but in this life God is knowne of man onely in part, and therefore is loued onely but in part: but after this life, whē the Elect shal know God fully, they shall loue him without measure: and in this re- spect loue hath a prerogatiue aboue faith or hope, howsoe- uer in some respects againe they goe beyond loue.

Ifai 66.23.  
Hebr. 4.9.

The fourth prerogatiue is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but e- uery seuenth day, and when it is best of all sanctified, it is done but in part; but in heauen euery day is a Sabbath: as the Lord saith by the Prophet Ifai, *From moneth to moneth, and from sabbath to sabbath, all flesh shall come and worship be- fore me*: and therefore the life to come shalbe spent in the perpetuall seruice of God.

Phil. 3.21.

Fifthly, the bodies of all the Elect after this life in the kingdome of heauen shall be like the glorious bodie of Christ: so Paul saith, *Christ Iesus our Lord shall chāge our vile bodies that they may be like his glorious bodie*. Now the resen- blance betweene Christs bodie and ours, standeth in these things: as Christs bodie is vncorruptible, so shall our bodies be void of all corruption: as Christs bodie is immortall, so ours in the kingdome of heauen shall neuer die: as Christs bodie is spirituall, so shal ours be made spirituall, as the A- postle saith, *It is sown a naturall bodie, it is raised a spirituall bodie*, not because the bodie shall be changed into a spirit, for it shall remaine the same in substance, and that for ever: but because it shall be preserued by a spirituall and diuine manner. For in this life it is preserued by meat, drinke, cloa- thing, sleepe, physicke, rest, and diet, but afterward without all these meanes the life of the bodie shalbe continued, and bodie and soule keepe together by the immediate power of

1. Cor. 15.  
44.



of Gods spirit for euer and euer: thus the bodie of Christ is now preserued in heauen, and so shall the bodies of all the Elect be after the day of iudgement. Furthermore as Christs bodie is now a shining bodie, as doth appeare by his transfiguration in the mount, so in all likelihood after the resurrection the bodies of the Elect shall be shining and bright, alwaies remaining the same for substance. Lastly as Christs bodie after it rose againe from the graue, had this propertie of agilitie beside swiftnes, to passe from the earth to the third heauen, being in distance many thousand miles from vs, and that without violence: so shall the bodies of the saints. For beeing glorified, they shall be able as well to ascende vwarde, as to goe downwarde, and to mooue without violence, and that very swiftly.

The sixth and last prerogatiue, is an vnspeakable and eternall ioy, as Dauid saith: *In thy presence is fulnes of ioy: Psal. 16. 11. at thy right hand there are pleasures for euermore.* It is said that when Salomon was crowned King, the people reioyced exceedingly: if there were such great ioy at his coronation, which was but an earthly prince, what ioy then shall there be when the Elect shall see the true Salomon crowned with glorie in the kingdome of heauen. It is saide that the wise men which came from the East to worshippe Christ, when they saw the starre standing ouer the place where the babe was, were exceeding glad: how much more shall the Elect reioyce, when they shall see Christ, not lying in a manger, but crowned with immortal glorie in the kingdome of heauen? Wherefore this ioy of the Elect after this life is most wonderfull, and can not be vttered.

The propertie of life eternall is to be an inheritance Math. 25. 34. which God bestoweth on them which are made his sonnes Rom. 8. 17. in Christ, who is the onely begotten sonne of the father. Hence it followes necessarily, that in the Scriptures it is called a reward, not because it is deserued by our workes, as the Church of Rome erroneously teacheth: but for 2. other causes. First because life eternall is due to all that beleue by



Rom. 6. 23.

vertue of Christs merit. For as his righteousness is made ours by imputation, so consequently the merit thereof is also ours: and by it, (all personall merits in our selues vtterly excluded,) we deserue or merit eternall happines as a reward; which neuerthelesse in respect of our selues is the free and meere gift of God. The second is, because there is a resemblance betweene eternall life and a reward. For as a reward is given to a workman after his worke is done; so euerlasting life is given vnto men after the trauailes and miseries of this life are ended.

Ioh. 5. 24.

The degrees of life are three. The first is in this life, when men beeing iustified and sanctified, haue peace with God. Many imagine, that there is no eternal life till after death: but they are deceiued, for it begins in this world: as our Sauour Christ testifieth, saying, *Verily, verily I say vnto you, he that heareth my wordes, and beleueth him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* This beeing so, we are hence to learne a good lesson. Considering we looke for life euerlasting after this life, we must not deceiue our selues, lingring and deterring the time till the last gaspe, but wee must lay the foundation of life eternall in our selues in this worlde, and haue the earnest thereof laide vp in our hearts against the day of death. But how is that done? wee must repent vs heartily of all our sinnes, and seeke to be assured in conscience that God the father of Christ is our father, God the sonne our redeemer, and God the holy Ghost our comforter. For as Christ saith, this is life eternall to knowe thee the onely God, and whome thou hast sent Iesus Christ. And wee must goe further yet, endeauouring to say with Paul, that we liue not, but that Christ liueth in vs: which when wee can say, wee haue in vs the very seede of eternall life. The second degree is in the ende of this life, when the bodie freed from all diseases, paines, and miseries, is laid to rest in the earth, and the soule is receiued into heauen. The third is after the day of iudgement, when bodie and soule reynited shall both be aduanced to eternall glorie.

Ioh. 17. 3.

Gal. 2. 20.

Again



Againe in this thirde degree of life, there be in all likelihood sundrie degrees of glorie. Daniel speaking of the estate of the elect after this life, saith, *They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousness shall shine as the starres for evermore.* Dan. 12. 3. Now wee knowe there is difference betweene the brightnesse of the firmament and the brightnesse of the starres. Agane there be degrees of torments in hell, as appeares by the saying of Christ, *It shall be easier for Tyrus and Sydon* Mat. 11. 22. *in that day then for this generation:* and therefore there be proportionall degrees of glorie. And Paul saith, *There is one glory of the Sunne, another glory of the moone, another glory of the Stars: for one starre differeth from another in glory:* 1. Cor. 15. 41. so is the resurrection of the dead. In which words he applies the differences of excellencie that be in the creatures, to set forth the differences of glorie that shall be in mens bodies after the resurrection. Furthermore, if we may coniecture; it may be, the degrees of glorie shall be answerable to the diuers measures of giftes and graces bestowed on men in this life, and according to the imployance of them to the glorie of God and edification of the Church. And therefore the twelue Apostles who were exceedingly enriched with the giftes of the spirite, and were master-builders of the Church of the new Testament, shall sit on 12. thrones and iudge the twelue tribes of Israel. But it may be objected, that if there be degrees of glorie in heauen, some shall want glory. *Answer.* Not so: though some haue more, and some lesse, yet all shall haue sufficient. Take sundry vessels whereof some are bigger, and some lesse, and cast them all into the sea: some will receiue more water and some lesse, and yet all shall be full and no want in any: and so likewise among the saintes of God in heauen, some shall haue more glorie some lesse, and yet all without exception full of glorie. And whereas it is alledged that all the labourers in the vineyarde receiue each of them a pennie equallie for their hire; the answer is, that our Sauour Christ in that Mat. 20. 9. parable intendes not to set forth the equalitie of celestiall glorie, and what shall be the estate of the godly after this life:



life: but the verie drifte of the parable is to shew, that they which are called first, haue no cause to bragge or insulte ouer others which as yet are uncalled, considering they may be made equall or be preferred before them.

Thus much of life it selfe: now followes the continuance thereof, which the scriptures haue noted in calling it eternall or euerlasting. And to this ende Paul saith, *that*  
 2. Tim. 1. 10. *Christ hath abolished death, and brought not onely life, but also immortallitie to light by the gospell.* And this verie circumstance serues greatly to commende the happinesse of the godly: in that, after they haue made an entrance into it, they shal neuer see terme of time or end. Suppose the whol world were a sea, and that euery thousand yeeres expired, a bird must carrie away or drinke up one onely drop of it: in proceesse of time it will come to passe that this sea though verie huge, shall be dried up: but yet many thousand millions of yeres must be passed before this can be done. Now if a man should enioy happinesse in heauen onely for the space of time in which the sea is in drying up, he woulde thinke his case most happie and blessed: but behold the elect shall enioy the kingdome of heauen not onely for that time, but when it is ended, they shall enioy it as long againe: and when all is done, they shall be as farre from the ending of this their ioy, as they were at the beginning.

Hauiug thus seene what life euerlasting is, let us now come to the use of the article. And first of all, if wee beleeue that there is an eternall happinesse, and that the same belonges unto us, then wee must use this present world and all the things therein as though we used them not: and whatsoeuer wee doe in this worlde, yet the eyes of our mindes must be alwaies cast toward the blessed estate prepared for us in heauen. As a pilgrime in a straunge lande hath alwaies his eyes toward his iourneyes ende, and is then griued, when by any meanes hee is out of the way: so must wee alwaies haue our mindes and heartes set on euerlasting life, and be griued when wee are by any way hindred in the strait way, *that leadeth thereunto: wee haue a notable patterne of this*



this dutie set out unto us in the patriarke Abraham, who beeing called of God obeyed to goe out into a place, which hee shoulde afterward receiue for inheritance, and hee went out, not knowing whither hee went: and by faith abode in the lande of *Canaan*, as in a *strange country*, and as one that dwelt in *tentes*. Now the cause that moued him was life euerlasting: for the text saith; *Hee looked for a citie having a foundation, whose builder and maker is God.* And wee ought euerie one of us for our partes to be like affected to all the things of this life, neuer setting our hearts upon them, but using them as a pilgrime doth his staffe in the way: so long as it is an helpe and stay for him in his iourney, hee is content to carrie it in his hande, but so soone as it beginneth to trouble him, he casteth it away.

Heb. 11. 8.

Vers. 10.

Secondly all that professe the Gospell of Christ, may hence learne to beare the crosses and afflictions which God shall lay on them in this worlde. It is Gods usuall manner to begin corrections in his owne family upon his owne children; and as Peter saith, *Iudgement beginneth at Gods house*. Looke as a mother that waines her childe, layeth wormewoode or some other bitter thing vpon her brest to make the childe loathe the milke: so likewise God makes vs often feeble the miseries and crosses of this life, that our loue and liking might be turned from this worlde and fixed in heauen. As raw flesh is loathsome to the stomacke: so is euerie sinner and unmortified man loathsome unto God, till the Lorde by afflictions mortifie in him the corruptions of his nature, and specially the loue of this worlde. But when a man is afflicted, how shall hee be able to endure the crosse? Surely by resolving himselfe that the Lorde hath prepared life euerlasting for him. Thus wee reade that Moses by faith Heb. 11. 24. when he was come to age, refused to be called the sonne of Pharaohs' daughter, and choosed rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebuke of Christ greater.



greater riches then the treasures of Egypt. But I pray you, what moued Moses to be of this minde? The reason is added: *Because he had respect to the recompence of reward*, that is, he had alwaies a speciall regard to life euerlasting, & that was it that made him content and willing to suffer affliction with Gods people in the land of Goshen. Here then behold a notable president for us to follow. In which wee are taught that the best way to indure afflictions with patience, is to haue an eye to the recompence of reward: this is it that makes the yoke of Christ easie and lightsome. When it shall please God to bring unto us a cup of affliction and bid us drinke a draught thereof to the verie bottom, the meditation of life eternall must be as sugar in our pockets to sweeten the cup withall.

Lastly, if this be true, that God of his goodnesse & endlesse mercie towards mankind, hath prepared life euerlasting, yet not for all men, but for the elect whose names are written in the booke of life, we must aboue all thinges in this world seeke to be partakers of the same. Let us receiue this as from the Lorde, and lay it to our hearts: whatsoeuer we doe euening or morning, day or night, whether we be young or old, rich or poore; first we must seeke for the kingdome of heauen and his righteousness. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this verie cause let all our studies be to obtaine the beginnings of life euerlasting euen in this life. For if we haue it not, who-soeuer wee be, it had bene better for us that we had neuer bene borne, or that we had bene borne dogges and toades then men: for when they die, there is an end of their miserie; but man, if hee loose euerlasting happinesse, hath ten thousand millions of yeeres to liue in miserie and in the torments of hell: and when that time is ended, hee is as farre from the ende of his miserie as hee was at the beginning. Wherefore, I pray you, let not the deuill steale this meditation out of your hearts, but be carefull to repent of all your sinnes, and to beleue in Christ for the pardon of them all; that by this meanes yee may come to haue the pawne and earnest



earnest of the spirite concerning life euerlasting, euen in this world. What a miserable thing is it, that men should liue long in this world, and not so much as dreame of another life till the last gaspe. But we must not suffer satan thus to abuse and bewitch vs: for if we haue not eternall life in this world, we shall neuer haue it.

Hitherto by Gods goodnesse I haue shewed the meaning of the Creede: now to drawe to a conclusion, the generall vses which are to be made of it follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne us for heretikes: for we doe truly hold and belecue the whole Apostolicall Symbole or Creed, which is an epitome of the scriptures and the verie keie of faith. It will be said, that we denie the Popes supremacie, iustification by workes, purgatorie, the sacrifice of the Masse for the finnes of the quicke and the dead, the invocation and intercession of saintes, &c. which are the greatest pointes of religion. It is true indeed, we denie and renounce them as doctrines of deuils: perswading our selues that if they indeed had beene Apostolicall, and the verie grounds and pillars of religion, as they are now auouched to be; they should in no wise haue bin left forth of the Creed. For it is an ouersight in making a confession of faith, to omit the principall points and rules of faith. It will be further saide, that in the Creed we belecue the Church, & so consequently are to belecue all these former points which are taught and auouched by the Church: but this defence is foolish. For it takes this for graunted, that the Church of Rome is the Church here ment which we denie, unlesse they can proue a particular Church to be vniuersall or Catholicke. Nay, I adde further, that the principall grounds of popish faith, for which they contend with us as for life and death, are not mentioned in any other Creedes which were made by the Churches & councils for many hundred yeres after Christ.

Secondly the Creed serues as a storehouse of remedies against all troubles & temptations whatsoeuer. I. If a man be grieved for the losse of earthly riches, let him consider that he beleuees God to be *his Creatour*, who will therefore  
guide



guide and preserue his owne workmanship, & by his prouidēce minister all things needfull unto it. And that he hath not lost the principall blessing of all, in that he hath God to be his father, Christ to be his redeemer, & the H. ghost to be his comforter: and that, considering he lookes for life eternall, he is not to be ouermuch carefull for this life: & that Christ being *our Lord* will not forsake us being the seruants in his own house, but will prouide things needfull for us. II. If any man be grieved in respect of outward disgrace and contempt, let him remember that he beleeueth in *Christ crucified*, and that therefore hee is to reioyce in contempt for righteousnesse sake. III. They which are troubled for the decease of friends are to comfort themselves in the communion of saints, and that they haue God the father & Christ and the holy ghost for their friends. IIII. Against bodily captiuitie, let men consider that they beleue in Christ their Lord whose seruice is perfect libertie. V. Against the feare of bodily diseases, we must remember the resurrection of the bodie in which all diseases and infirmities shalbe abolished. VI. If a man feare the death of the body, let him consider that hee beleueth in Christ which died vpon the crosse, who by death hath vanquished death. VII. The feare of persecution is restrained, if we call to remembrance that God is a *Father almightie*, not onely able but also willing to repress the power of the aduersarie, so farre forth as shall be for the good of his children. VIII. Terrours arising of the consideration of the last iudgement are delayed by remembrance of this, that Christ shall be our iudge who is our redeemer. IX. Feare of damnation is remedied by consideration that Christ died to make satisfaction for us, and now sits at the right hand of his father to make intercession for us: & by the resurrection of the body to life euerlasting. X. Terrours of conscience for sinne are repressed, if we consider that God is a *Father*, and therefore much in sparing, & that it is a prerogative of the Church, to haue *remission of sinnes*.

*Trin-uni Deo gloria.*



# FAVLTES TO BE AMENDED

in the wordes.

Pag.	Line.	Blot out.	Put in.
8	25	studies	studie
9	32	into	in
13	24	couse	course
13	37	after	about that time
15	2	faint	faine
15	36	no nature	in nature
16	36	God both	God,& do him seruice both
24	15	First	
26	14	and we	wee
29	32	Mistery	Mysterie
37	19	which cut	which are cut
55	27	<i>bonum &amp;</i>	<i>bonum est</i>
66	34	S. Paul	S. Peter.
75	1	is the	is knowen the
84	35	at time	at some time
95	21	as by	as
103	20	haue upon	haue mercie upon.
104	2	that is bound	that is, bound
135	28	that	
140	26	doubtings	doubting.
148	vlt.	most highest	most high
161	30	Micell.	Missell, or Misselto.
166	15	ye	he
171	25	comes	come
172	7	he man	he is man
175	23	agreeth	argueth
178	12	or	are
206	5	many things: I.	
263	25	<i>ἀπαρβατορ</i>	<i>ἀσφαλει</i>
279	26	hath	haue
279	1	second	cleuenth
290	22	as	then
308	31	him	his
407	14	ungerenerate	unregenerate



Faultes of the Cotations in the margine  
are thus to be mended.

Pag. 6. Tit. 1. 1. p. 7. Act. 19. 15. p. 13. Rev. 21. p. 20. Ephes.  
4. 6. Ibid. Ioh. 17. 3. p. 21. Marc. 9. 24. p. 38. Isai. 52. p. 44. 1.  
Pet. 5. 6. p. 47. 2. Cor. 9. p. 67. Isai. 45. 12, 13. p. 70. 1. Pet. 2. 11.  
p. 71. 1. Ioh. 3. 3. p. 77. Matt. 25. p. 87. 1. Cor. 10. p. 105. Rom.  
5. 12. p. 118. Gal. 3. 22. p. 121. Malac. 3. 1. Ibid. Act. 10. 43. p.  
122. Hebr. 7. 25. p. 126. Mat. 15. 24. p. 128. Luk. 2. 10, 11. p.  
129. Dan. 9. 25. p. 130. 2. Cor. 2. 16. p. 131. Act. 2. 17. Ibid.  
Psal. 133. 2. p. 132. Heb. 5. 12. p. 133. Psal. 4. 5. p. 137. Phil.  
2. 6. Ibid. Psalm. 102. 25. Ibid. & Ioh. 8. 58. p. 138. Ioh. 5. 17. p.  
148. lin. ult. Rom. 1. 3. p. 156. Heb. 2. 17. Ibid. Matth. 1. 20. p.  
169. Marc. 3. 35. p. 174. Rev. 15. 3. p. 177. & Ioh. 15. 13. p.  
192. Luk. 23. p. 196. Mat. 26. 51. p. 203. Mat. 21. 13. p. 205.  
Mar. 14. 58. Ibid. Ioh. 2. 19. p. 207. Matth. 26. 25. p. 212.  
Mark. 5. 41. p. 215. Luk. 23. p. 219. 2. Tim. 2. p. 221. Matth.  
27. 19. p. 230. Lev. 24. 14. p. 237. Gal. 5. 24. p. 238. 1. Tim. 1.  
15. p. 240. Mark. 15. 24. p. 314. 2. Cor. 5. 16. p. 324. Act. 1.  
12. p. 364. Isai. 30. 21. p. 371. 2. Sam. 23. 15, 16. p. 378. 2.  
Pet. 3. 11. p. 386. Psal. 139. p. 390. Eccles. 8. 11. p. 395. Luc.  
21. 28. p. 422. Galat. 3. 16. p. 458. Rom. 6. 23. p. 522. 1. Cor.  
15. p. 526. Ioh. 19. 27.



